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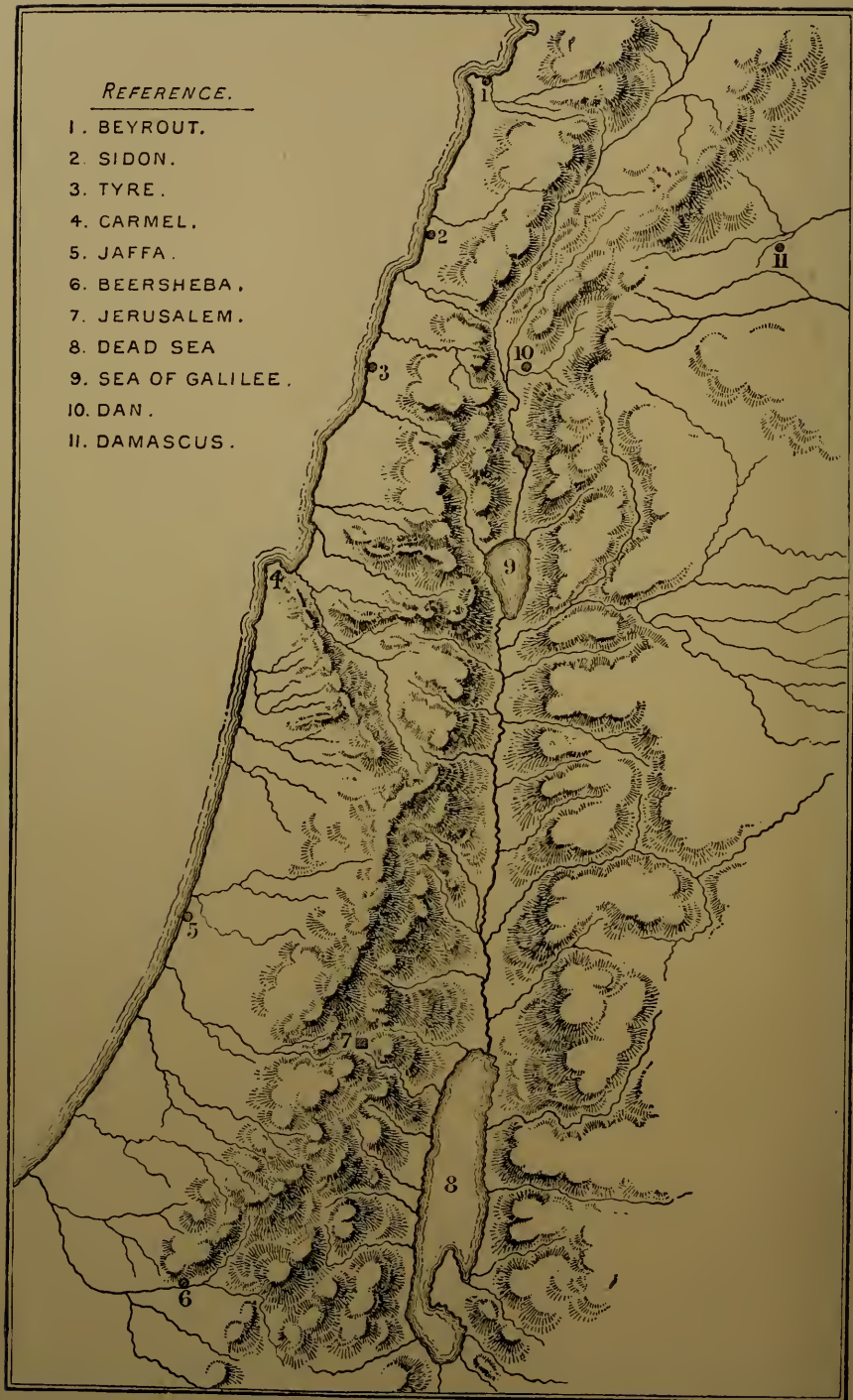
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PHYSICAL FEATURES OF SYRIA.

A

✓
NEW AND CONCISE

BIBLE DICTIONARY:

EMBRACING SOME

SPECIAL FEATURES.

TO WHICH ARE ADDED

SOME NEW TESTAMENT SYNONYMS.

Man doth not live by bread only, but by every word that proceedeth out of the
mouth of Jehovah doth man live. (DEUT. VIII. 3; MAT. IV. 4.)

LONDON:

G. MORRISH, 20, PATERNOSTER SQUARE. E.C.

PREFATORY NOTE.

THE principal object in bringing out this BIBLE DICTIONARY is to give in a concise form information on subjects not usually found in such works, namely :—

I. A short survey of each of the Books of the Bible, with a glance at the truth of God contained in them.

II. THE DOCTRINES OF CHRISTIANITY as set forth in scripture.

III. THE DISPENSATIONAL DEALINGS OF GOD as revealed in His word: the distinction between the various dispensations being often misunderstood and ignored.

IV. PROPHECY: many parts of scripture being unintelligible unless the ways of God as portrayed in Prophecy are understood.

V. The FEASTS AND OFFERINGS given in the Old Testament, with their antitypes found in the New Testament.

VI. The names of PERSONS and PLACES have been included to make the work complete, together with the identification of sites as far as they have been discovered by modern travellers. The Longitude and Latitude of such have been inserted from the excellent map of the Palestine Exploration Fund. A general map of Palestine, containing the ancient and modern names is appended; also a large map of Armenia, Assyria, Babylonia, Asia Minor, &c.; and small maps of districts.

VII. CHRONOLOGICAL TABLES are also added.

VIII. A few New Testament Synonyms form an Appendix, giving examples of how God has been pleased to cause the writers of the various books to use many Greek words.

Under the proper names is given in most cases a reference to every occurrence of the name, forming thus far a Concordance.

Hearty thanks are given to all who have kindly aided in this work, and the blessing of God is invoked on its publication.

PUBLISHER'S NOTE.

This work may still be had in thirty-seven numbers, through any bookseller at 2d. each, or by post, 3d.; two numbers and postage, 5d.; or twelve numbers, post free, 2s.

It is strongly bound in Two Parts, Bevelled Cloth Boards, 6s. each.

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CHRONOLOGICAL TABLES

will be found under the following names:—

ANTIOCHUS.	JUDGES.
ASSYRIA.	KINGS.
BABYLON.	NEW TESTAMENT.
CHRONOLOGY.	PERSIA.
EGYPT.	ROMAN EMPIRE.

M A P S.

A large map of Armenia, Assyria, Babylonia, Asia Minor, &c.

A large general Map of Palestine.

Small Maps will be found under the following names:—

ASIA.	JERUSALEM.
BABYLON.	JUDÆA.
CANAAN, LAND OF.	ROMAN EMPIRE.
EZEKIEL, BOOK OF.	SAMARIA.
GALILEE.	TRIBES.
GALILEE, SEA OF	WANDERINGS.

Chapter I. The prophet takes occasion by the devastation wrought in his day by an army of insects to call the priests, the princes, and the people to a fast, and a solemn assembly in the house of the Lord, there to cry unto Jehovah. Then he adds, "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Here it is *destruction*, open judgment, as in the day when God will judge the world in righteousness. The army of insects was but a precursor, but as a present thing, instead of joy and gladness being in the house of God, God was judging. The prophet said '*is at hand*;' but God's long-suffering deferred its full execution, and defers it still.

Chapter II. The day of Jehovah is nigh at hand, and the trumpet is to sound an alarm of war: cf. Num. x. 9. The army of insects is still alluded to, but it looks forward to the future, when God will bring His judgments upon the land. The army is His, and the camp is His: the day of Jehovah is great and very terrible. The people are called to repentance, to rend their hearts and not their garments, for God is merciful and gracious. The trumpet was to be blown in Zion for a solemn assembly: cf. Num. x. 7. Priests and all are called to weep and pray. God will hear, and will destroy their enemies, especially the northern army (ver. 20, elsewhere alluded to as Assyria), and He will bring His people into great blessing. When they repent, the Holy Spirit will be poured out upon them and upon all flesh. This was quoted by Peter in Acts ii. 16-21, but the *nation* did not then repent, it was only a remnant that turned to the Lord and entered into the blessing that God was bestowing—not outward and visible benefits as it will be in the future. There will also be signs in the heavens and in the earth before the great and terrible day of the Lord. There were some such omens, according to the historians, before the destruction of Jerusalem, so this passage, quoted in Acts ii., may have had a partial fulfilment then, though it remains to be fully verified in a future day.

Chapter III. This enters into the details of the last days as far as Judah and Jerusalem are concerned, the restoration of the ten tribes not being the subject here. The nations have oppressed God's people in many ways, and sold them as slaves. God will requite this on their own heads. They are called to arm themselves, to bring all their mighty men, and to come unto the valley of Jehoshaphat, which is the valley of judgment, and there God will deal with them. In the valley of decision (or threshing) they will be cut to pieces. The enemies of God and of Judah being destroyed, there will be great blessing for His people, whom He had chastened in His love; but, cleansed and restored, He will dwell among them.

Joe'lah. Son of Jeroham of Gedor: he resorted to David at Ziklag. 1 Ch. xii. 7.

Jo'ezer. A Korhite who resorted to David at Ziklag. 1 Ch. xii. 6.

Jog'behah. City of Gad. Num. xxxii. 35; Jud. viii. 11. Identified with *el Jubeihat*, 32° 2' N, 35° 52' E.

Jog'li. Father of Bukki, a prince of Dan. Num. xxxiv. 22.

Jo'ha. 1. Son of Beriah, a Benjamite. 1 Ch. viii. 16. 2. The Tizite, one of David's mighty men. 1 Ch. xi. 45.

Joha'nán. 1. Son of Kareah and captain among the Jews left in the land after the destruction of Jerusalem. He warned Gedaliah of the plot against his life, and when Gedaliah was slain, and the people carried away, he was the means of rescuing them. He would not however listen to Jeremiah and remain in the land, but headed the remnant in going to Egypt, where they practised idolatry. 2 Ki. xxv. 23; Jer. xl. 8-16; xli. 11-16; xlii. 1-8; xliii. 2, 4, 5. 2. Eldest son of Josiah king of Judah.

1 Ch. iii. 15. 3. Son of Elioenai, a descendant of David. 1 Ch. iii. 24.
 4. Son of Azariah, a priest. 1 Ch. vi. 9, 10. 5, 6. Two who resorted to
 David at Ziklag. 1 Ch. xii. 4, 12. 7. An Ephraimite, father of Azariah.
 2 Ch. xxviii. 12. 8. Son of Hakkatan: he returned from exile. Ezra
 viii. 12. 9. Son of Eliashib, a Levite. Ezra x. 6; Neh. xii. 22, 23.
 10. Son of Tobiah the Ammonite. Neh. vi. 18.

John. 1. Kinsman of Annas the high priest. Acts iv. 6. 2. Son
 of Mary. See MARK.

John the Baptist. Son of Zacharias, priest of the order of Abia, or
 Abijah (1 Ch. xxiv. 10), and of Elizabeth, a descendant of Aaron, born when
 they were both old. The conception was foretold by the angel Gabriel, who
 announced that John was to be a Nazarite, and should be filled with the
 Holy Ghost from his birth. His mission was also foretold: in the spirit and
 power of Elias he would be the forerunner of Christ, and would call the
 people to repentance, according to the prophecy in Isaiah xl. 3. All that
 is recorded of his early life is "the child grew, and waxed strong in spirit,
 and was in the deserts till the day of his shewing unto Israel." Luke i. 80.

When he began his ministry he is described as having on "raiment of
 camel's hair, and a leathern girdle about his loins: and his meat was
 locusts and wild honey." He preached in the wilderness, calling on the
 people to repent, for the kingdom of heaven was at hand. The people
 went out to him, and were baptised of him in the Jordan, confessing their
 sins. Mat. iii. 1-6. A godly remnant morally apart from the nation was
 thus prepared in spirit for the Lord. With these (the excellent, in the
 earth, Psal. xvi.) the Lord Jesus identified Himself.

To the Pharisees and the Sadducees he was especially severe, calling
 them a 'generation of vipers' (Matt. iii. 7), but in Luke the multitude are
 so designated, for all must flee from the wrath to come, and bring forth
 fruits meet for repentance. The axe was laid to the root of the tree.
 There was One coming with the winnowing fan, who would divide the
 wheat from the chaff.

When the religious authorities at Jerusalem sent to John to ask who he
 was, he declared that he was not the Christ, nor Elias, nor 'that prophet.'
 Deu. xviii. 15, 18. He was "the voice of one crying in the wilderness,
 Make straight the way of the Lord," as Isaiah had prophesied. John i.
 19-23. The Lord, in speaking of John, said, "Elias is indeed come,"
 Mark ix. 13, which seems to clash with John i. 21; another passage how-
 ever explains it: "If ye will receive it, this is Elias which was for to
 come." Mat. xi. 14. He had come in the spirit and power of Elias, as
 foretold by Gabriel; and he was Elias to those who received him and
 who afterwards followed the Lord, as Andrew and another in John i. 40.

So far we have considered John's official place as the forerunner of
 Christ, but in John's gospel the Baptist's testimony is given to the Lamb
 of God. He also adds, "I knew him not," but he had been told that He
 upon whom he saw the Holy Spirit descend and remain was the Baptiser
 with the Holy Ghost; and he adds, "I saw, and bare record that this is
 the Son of God." He may have known Jesus in a natural way, but his
 knowing Him as Son of God was by a divinely-given testimony. John
 proclaimed Jesus as "the Lamb of God that taketh away the sin of the
 world;" and in the hearing of two of his own disciples he said, "Behold
 the Lamb of God." Jesus was to be the object of their hearts, and they
 followed Him. Afterwards, when John was told that Jesus was baptising,
 and that all the people were going to Him, he gave a remarkable answer:
 "He that hath the bride is the bridegroom; but the friend of the
 bridegroom, which standeth and heareth him, rejoiceth greatly because
 of the bridegroom's voice: *this* my joy therefore is fulfilled. He must

increase, but I must decrease." John was the friend of the bridegroom. The Lord said that among those born of women no one was greater than John; but the least in the kingdom of heaven was greater than he, because the latter was in a new dispensation, John being connected with the law and the prophets of the old dispensation. Mat. xi. 11-13.

While in prison John's faith or patience seems in measure to have failed him, and he sent two of his disciples to the Lord with the question, "Art thou he that should come, or do we look for another?" He evidently had not apprehended the humiliation and rejection of the Messiah, and expected to have been delivered from prison by the power which he knew had been exercised in grace by the Lord. The Lord wrought various miracles while John's disciples were there, and bade them tell him what they had seen and heard, adding, "Blessed is he, whosoever shall not be offended in me." Luke vii. 19-23.

It was because of John's faithfulness in reproving the sins of Herod Antipas that he had been by him cast into prison. This led to his death through Salome and her guilty mother. John's work was done; he was faithful unto death. Mark vi. 14-29.

John the Apostle. Son of Zebedee, and brother of James. James and John were fishermen, but when the Lord called them, they forsook all and followed Him. The Lord surnamed them *BOANERGES*, 'sons of thunder.'

John, Peter, and James were the three selected to be with the Lord on the mount of transfiguration, and in the garden of Gethsemane. In the Acts of the Apostles John was with Peter when the lame man was healed, and they were both cast into prison. They boldly declared that they could not but speak the things they had seen and heard. John was associated with Peter in visiting the Samaritans, who had received the word preached by Philip, and through the laying on of their hands the Holy Spirit was given. Acts viii.

John was one of the apostles at Jerusalem who, when Paul went thither, gave to him and Barnabas the right hand of fellowship, that they should go to the heathen. Gal. ii. 9. He was afterwards banished to the Isle of Patmos, probably under the emperor Nero or Domitian; it is not known with certainty which, nor at what date. There he had the visions recorded in the Revelation. He also wrote the Gospel and the three Epistles bearing his name, which are generally judged to have been written after the other Gospels and Epistles.

John in his gospel calls himself 'the disciple whom Jesus loved;' at the last Passover he leaned upon the bosom of Jesus, and to his care did the Lord when on the cross commend His mother.

John, The Gospel by. This Gospel is different in character from the other three, which are often called 'the Synoptical Gospels,' because they each give a fuller account of events than is found in John. The gospel by John has often been judged to be supplementary to the others; but this is not a true view of it. It stands by itself, complete in itself. Each gospel has its own characteristic line: for this see under *GOSPELS*.

It is the gospel in which we have most distinctly the revelation of the Godhead. The Father is revealed in the Son in both words and works; and in the rejection of the Son the Father was rejected. And, consequent on the Son going back to the Father who had sent Him, the Holy Ghost was to be sent from the Father in His name. See chapters xiv.-xvi.

In John, together with the state of man, is brought out the gift of eternal life, as if the Lord Jesus had been rejected and redemption had already been accomplished. Israel is viewed as reprobate throughout: the feasts are not spoken of as the feasts of Jehovah, but as 'of the Jews,'

and 'the Jews' (those of Jerusalem and Judæa) are distinguished from 'the people,' who may have been Galileans or visitors at the feasts from districts outside Judæa.

Chapter I. All the essential names of the Lord are brought out in this chapter. His essential Godhead before creation; He is the Creator; the true Light; the only-begotten of the Father (His eternal Sonship); He is the Incarnate, 'the Word became flesh'; the Lamb of God; the Son of God; the Messiah; the king of Israel; and the Son of man. The Jews, 'his own,' received Him not; but to those who received Him He gave authority to become children of God. The Lord became a centre for such, and 1, His dwelling place an abode for them; 2, He is the One to be followed down here; 3, He is the hope of Israel. A glimpse of millennial glory is given in the declaration at the close of the chapter as to angels ascending and descending upon the Son of man.

Chapter II. gives a type of millennial blessing in the marriage feast (Jesus being the source of the 'good wine'—the best joy—when the wine of Israel had run out), and His divine right in cleansing the temple would be proved by His power in raising the temple of His body, by which, for the time, the material temple was set aside. Vers. 23–25 belong to chap. iii. The Lord discerns who are really His.*

Chapter III. Man, such as he is by nature, and even under privilege needs a work of the Spirit in him for the apprehension of, or entrance into the kingdom of God. He must be born of water and of the Spirit: that which is born of the Spirit is spirit in contrast to flesh, and the water no doubt signifies the word morally: cf. chap. xv. 3; 1 Pe. i. 23. This should have been known by a teacher of Israel from the prophetic announcement with regard to earthly blessing in Eze. xxxvi. 25, &c. But the Lord proceeds to speak of heavenly things. Man, being a sinner, his whole status as in the flesh, whether Jew or Gentile, is regarded as judged and set aside in the lifting up of the Son of man, the antitype of the brazen serpent, and life is found for man beyond death. This introduces the testimony of the love of God to the world, and His purpose for man in His giving His only begotten Son, namely, that whosoever believeth in Him should not perish, but have eternal life. The love of God is not limited to the Jews.

A further and touching testimony is rendered to the Lord by John the Baptist, whose joy was fulfilled in hearing His voice, though he himself should be eclipsed. The last two verses are doubtless the words of the evangelist. The Son being presented, the issue would be either eternal life or the wrath of God.

Chapter IV. Being obliged to withdraw through the jealousy of the Pharisees from Judæa, the Lord on His road to Galilee must needs pass through Samaria, where He meets with a poor empty-hearted woman—empty spite of all her efforts to find satisfaction in sin. To her He speaks of God being a *giver*, and that He Himself was ready to give her living water—water that should be in the one receiving it a fountain of water springing up into eternal life—doubtless that which is called in Rom. viii. "the Spirit of life in Christ Jesus," a source of perennial satisfaction within. Connected with this the Father is revealed as seeking worshippers. At the close of the chapter the Lord restores a nobleman's son who was at the point of death, typical of that which He was doing in Israel to sustain the faith of the godly remnant ready to perish.

Chapter V. The impotent man was enabled to carry that whereon he

* The 'third day' of chap. ii. probably refers to the millennial day: John's testimony being the first, ver. 35; Christ's ministry the second, ver. 43; and the millennium the third.

lay. The blessing which had resided in vain in the pool of Bethesda, so far as he was concerned, was now superseded by what was in the word of the Son of God.* This miracle being performed on the Sabbath served to bring out His glory. "My Father worketh hitherto and I work." The Father and the Son are one in the activity of grace. The Father does not judge; the Son quickens and judges. The one who hears His word, and believes on the Father who sent Him, has everlasting life, and will not enter into judgment—is passed, in fact, out of death into life. Those morally dead hear His voice now, and those who have heard shall live. Those in their graves shall also hear, and shall come forth, and there shall be a resurrection of life, and one of judgment.† Life in this chapter is viewed in connection with the voice of the Lord as the Son. He brings the soul into the light of the Father. Apart from the testimony of John, there was the three-fold witness to His glory: His works, the Father, and the scriptures.

Chapter VI. Five thousand men are fed by the power of the Lord. Struck by this sign of power the multitude, recognising Him as the Prophet, would make Him king. But He retires to a mountain apart, typically in the place of Priest. The disciples meanwhile were on the sea amid darkness and storm. The Lord went to them, walking on the sea. All this would seem to have its application to Israel—the Lord being seen as Prophet, King, and Priest. He will bring them to their desired haven.

What follows has a present application. The Son of man was the true bread from heaven, and the work of God was that people should believe on Him. There is a contrast here between the manna and the new and heavenly food; and life is presented from the point of view of man's appropriation, rather than as the quickening power of the Son of God, as in chap. v. "If any one shall have eaten of this bread he shall live for ever." But for this Christ must die—must give His flesh for the life of the world. "He that eats my flesh, and drinks my blood, has life eternal; and I will raise him up at the last day." To appropriate His death is to accept death to all that in which the flesh lives morally, to find life in Him who is out of heaven, and who is gone back thither. This puts every one to the test.

Chapter VII. The earthly blessing, of which the Feast of Tabernacles is typical, is deferred, owing to Christ's rejection: even His brethren did not believe in Him. But the great day of the feast is the eighth, typical of the day of new creation and of eternal blessing; of this the Spirit is the earnest, as sent from a glorified Christ. On this day Jesus stood and cried, "If any one thirst, let him come to me and drink. He that believes on me, as the scripture has said, out of his belly shall flow rivers of living water. But this he said concerning the Spirit, which they that believed on him were about to receive." The Jews are left in dissension and darkness.

Chapters VIII.—X. The Lord is now manifested as the Light, according to what is said of Him in chap. i. Those who brought to Him a case of flagrant sin in the expectation of putting Him in a dilemma, were themselves convicted by the light of His word: "He that is without sin among you, let him first cast a stone at her." They went out of His presence one by one, convicted by their own conscience. The testimony of His own word as the light of the world follows, and is definitely rejected by the Jews; and when He at length bears witness, "Verily,

* Some editors omit from 'waiting,' ver. 3, to end of ver. 4; but it is doubtless a portion of what God caused to be written, and should be retained.

† 'Judgment' in vers. 22, 27, 30; 'condemnation' in ver. 24; and 'damnation' in ver. 29, are all the same Greek word, *κρισις*.

verily, I say unto you, Before Abraham was, I am," they took up stones to cast at Him.

Passing through the midst of them the Lord went on His way, and in chapter ix. gives sight to a man born blind. Here the testimony is that of His *work*. The leaders of the Jews were themselves blind, and said of Jesus, "We know that this man is a sinner." Being confounded at the poor man's simple reasoning, they cast him out of the synagogue. Upon this Jesus reveals Himself to him as Son of God, and as such he worships Him. Cast out, he finds himself in the company of One whose glorious Person is thus made known. But the Jew is made blinder by the light that has come in.

Rejected both in word and work, the Lord is now revealed as the Shepherd of the sheep in chap. x., which must be read in close connection with what precedes. If the Jews cast His disciples out of the synagogue, it was the Lord who led them out of the Jewish fold. For this He was the Shepherd, and the door of the sheep. No doubt His death is supposed here. By Him if any one entered in he should be saved, and find liberty and food, in contrast to the Jewish system in which these were not found. He is the good Shepherd, and gives His life for the sheep; and there is a reciprocal knowledge or an intimacy between Himself and the sheep who are of a new and heavenly order, as there is between the Father and Himself. Also there is no fold now, but one flock and one Shepherd: thus Jews and Gentiles are joined in one flock. Furthermore, He gives His sheep eternal life, and preserves them as given Him of the Father, on the absolute security of His own and His Father's hand. The Jews seeking again to take Him, He departed beyond Jordan.

Chapter XI. Here the glory of the Son of God is revealed, Jesus setting Himself forth to the faith of His own as the resurrection and the life. Lazarus is allowed to die, but it was for the glory of God, that the Son of God might be glorified thereby. He embodies and expresses in His own person victory over death, and an entirely new order of life in man, which only the Son become man, and dying, could make available to us. In the resurrection of Lazarus this is set forth in pattern; but at the same time a crisis was reached as regards His testimony to the Jews, and He is now conspired against by the leaders of the people, who decide that it was expedient that one man should die for the nation. The high priest spoke this by inspiration, and the Spirit adds, "and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." All was now ready for the final act.

Chapter XII. Mary, in communion with His own mind, anoints His body for His burial, and the house is filled with the odour of the ointment. The godly remnant at Bethany is distinguished by the place He had in their hearts, and Mary by her deep appreciation of His worth. A final testimony is given to the daughter of Zion as her king rode into Jerusalem, sitting on an ass's colt, amid the acclamations of the crowd, who gave witness to His having raised Lazarus. The Pharisees for the moment were confounded.

His glory as Son of God having been displayed, and He being presented to Jerusalem as Son of David, certain Greeks now express a desire to see Jesus. These were Gentiles, and their petition serves to bring out yet another glory of the Lord Jesus. He is the Son of man; and the hour was come that the Son of man should be glorified. He could not take the kingdom, and bring in blessing either for Jews or Greeks without dying; and, while the kingdom glory would be deferred, He would Himself be glorified as Son of man, and would, in dying as the grain of wheat, bring forth much fruit. But this was for another world—for life eternal; one's

life in this world must be hated, and a rejected Christ followed. We here see what the counsels of God are in regard to man being glorified in heaven, and how the death of the Son of man would bring them about. But the world is now definitely judged and its prince cast out, and a lifted-up Son of man becomes the attractive object and gathering point for faith. The chapter closes with the utter rejection of the Jews. Thenceforward the ministry of the Lord is in private with His own.

Chapters XIII., XIV. In chap. xiii. the Lord washes the disciples' feet, the hour having come that He should depart out of this world unto the Father; in view, that is, of this great fact. The point was to maintain them in moral suitability to the new place to which He was going, in which they should have part with Him. The action of the word (the water) would free them morally to enter into and enjoy communion with Him when gone to the Father. At the outset they had been washed or bathed all over (as in the consecration of the priests) and this was not to be repeated; but, to enjoy heavenly things, a continuous practical cleansing was necessary, signified by the washing of the feet alone. (See WASHING.) This gracious work is set forth as a pattern for the disciples to do to one another—to remove, that is, by the ministry of the word, all that hinders communion. They were to be suited as servants to represent the Lord in this world, and for this they must first be suited to Himself. To Judas however these things could not apply. Having received the sop at the hands of the blessed Lord, Judas went out immediately to betray Him; and it was night. The chapter shews the Lord's knowledge of every form of evil to which His people could be exposed in this world.

In contrast to what is here discovered as to man, the Lord brings forward the glorification of the Son of man, in whom the glory of God would first be secured. He should be immediately glorified. His disciples would be known as His by their love one to another, this being the new commandment given by the Lord. What the flesh is, even in a saint of God, is set forth in Peter's sincere but self-confident assertion of faithfulness even to death. In view of all that man is, there was enough to appal the disciples in the prospect of Christ leaving them, but they were to believe in Jesus (chap. xiv.) as they believed in God; and hence their heart need not be troubled. He was going away to prepare a place for them in His Father's house, and would come again to receive them to Himself. He was Himself the way, the truth, and the life—the revealer of and way to the Father—a divine Person, who could say, "I am in the Father and the Father in me." He was going to the Father, and whatever they should ask in the Son's name the Father would do. And further, "If ye shall ask anything in my name I will do it." This supposes that they would be in the knowledge of His interests during His absence. They were to keep His commandments, if they loved Him.

He would ask the Father, who would give them another Comforter, the Spirit of truth, who would remain with them for ever: He would be in them. Furthermore, He would not leave them orphans, He would Himself come to them. The Comforter would teach them all things and bring to their remembrance what He had said to them. He left them peace, and gave them His own peace. If they loved Him they would rejoice that He was going to the Father. All this discourse, preparatory to His departure, was to fit the disciples to serve His interests when He should be gone from them.

Chapter XV. The Lord in this chapter shews how He had taken the place of the vine, which Israel had been set to be by Jehovah (Psa. lxxx.; Isa. v.), but in which it had utterly failed, so far as fruit was concerned. The Lord was the true Vine, and no fruit could be borne but as

abiding in Him: as He said, "Without me ye can do nothing." The disciples were to abide in His love, keeping His commandments. He calls them friends, no longer bondsmen, for all things He had heard of His Father He had made known to them. But they were to love one another. The world would hate them because they were not of it: it had however hated Him first. But when the Comforter was come, the Spirit of truth, He should bear witness concerning the Lord, and the disciples would do so likewise, because they had been with Him from the beginning.

Chapter XVI. The Lord warns the disciples of the persecution they would meet with from the world. He was about to leave them; but this was for their advantage, because the Comforter would come to them in His stead. This great event would on the one hand have its bearing on the world; and on the other, on the disciples. To the world the Holy Spirit would bring demonstration of sin, righteousness, and judgment; while the disciples would be guided by Him into all the truth. He would glorify the Son, and shew to them the things of the Father which were the Son's. The Lord would be withdrawn from them for a little while by death, but they would see Him again, as indeed they did, a foretaste of what is yet to come in a still more blessed manner. They should thus have a joy which no one could take from them, in the knowledge and enjoyment of the new relationship with the Father, into which He was introducing them. The world however would rejoice at being rid of Him: terrible testimony to its state.

The disciples failed to apprehend the true import of the Lord's discourse about the Father, in which He assured them of the Father's love for them, by reason of which they might henceforward address themselves immediately to Him in the name of the Son, that is, in His interests, and be assured of their petitions. For the moment they would be scattered, and, but for the Father's presence with Him, would leave Him alone. The Lord spoke these things to them that in Him they might have peace, whereas in the world they should have tribulation.

Chapter XVII. There follows a prayer to the Father, in which, in the most affecting manner, the Lord allows us to know His desires for His own according to the counsel of the Father. It is divided into three parts; the first, down to the end of ver. 5, having reference to His own glory, and the consequent glory of the Father; the second, to ver. 19, referring to the disciples then present—the eleven; the third, to those who should believe on Him through their word. Eternal life; the revelation of the Father's name, and the relationship with Him in which the disciples were placed in consequence; their place in the world; their oneness in the present and in the future; glory with Christ, in which all who believe share; and the love of the Father to the Lord Jesus, into which His own are brought, are some of the subjects in this portion.

Chapter XVIII. Jesus in the garden is betrayed by Judas. The agony of the Lord is not recorded here, which may be owing to His being seen in this gospel as Son of God; and those sent to arrest Him fall to the ground. He is arraigned before Caiaphas and before Pilate, to whom He confesses that He is a king. The Jews choose Barabbas.

Chapter XIX. Jesus is pronounced to be guiltless, but is condemned by Pilate, after being presented to the Jews as their king. They call for His crucifixion, declaring that they have 'no king but Cæsar.' On the cross He commits His mother to John. Jesus having fulfilled all, Himself delivers up His spirit. From His pierced side flow blood and water: cf. 1 John v. 6-8.

Chapter XX. records the resurrection of the blessed Lord and its result. Mary Magdalene, ignorant of the great event, but with the deepest affection for her Lord, came in the early morning of the first day of the week to the sepulchre. He was no longer there. She summoned Peter and John, who, running and looking into the sepulchre, took note of what they saw as evidence on which they believed. They then went home again. She, with less intelligence but more affection, lingered still. To her the Lord revealed Himself, and not suffering her to touch Him (no doubt as indicating that the relationship with His own was no longer of an earthly kind), He sent her with the surprising message to His disciples, "I ascend unto my Father, and your Father; and to my God, and your God." He put them in His own relationship as man before His Father and God. Then we have a picture of the assembly gathered in the truth of this relationship, in the midst of which He Himself took His place. He brought peace to them, assuring them that He was in very deed the same who had been pierced and nailed to the cross. He then gave them their commission: "As the Father sent me forth, I also send you," again pronouncing peace. Having said this, He breathed into them and said, "Receive [the] Holy Spirit." This must not be confounded with Acts ii., in which the descent of the Holy Ghost is connected more with power. Here it corresponds with the Spirit of life in Christ Jesus. Rom. viii. 2. Thomas, who saw and believed, represents the Jewish remnant in the latter day, who will believe when they *see* the Lord.

Chapter XXI. This is on the ground of the synoptic gospels, that is to say, is dispensational in its character—the draught of fishes is identified with the work of Christ in connection with earth. Led by Peter the disciples go fishing, but catch nothing. The Lord appears to them, and tells them to cast the net on the right side of the ship; and now they were not able to draw it for the multitude of fishes. There is no breaking of the net here, and 153 great fishes are secured. They now recognise the Lord, and find a dinner ready prepared, of which they are invited to partake. All this points to a resumption of the Lord's earthly association with His people Israel, whom He will use for an abundant ingathering of souls from among the sea of nations after the close of the present period.

After this we have the full restoration of Peter in a passage of most touching grace, and obscurely the relative portion and service of both Peter and John.

It is not surprising that a book, in which the divine glory of the Son of God is especially unfolded, should be concluded by the surmise of the apostle, that the world itself could not contain all that might be written of His doings.

John, First Epistle of. This was doubtless written after the epistles of Peter and Paul. Morally John's writings have their place when the church as a testimony had failed, and the 'last time' had arrived. The three Epistles come in between the Gospel of John and the Revelation. The real remedy for the evils spoken of is the coming in of the Lord as the faithful witness.

Near the end of the first century the error had arisen that Christ had no real body—had not come in flesh: this doctrine is condemned in this epistle. Others held that only the germ of Christianity could be found in existing teachings, and that *development* must be looked for (an error prevalent also in the present day), which was met by the apostle insisting on 'that which was from the beginning'—the revelation of *life* in Christ Himself.

The leading truth of this epistle is that eternal life had come down

from the Father in the person of Christ; and it was written that 1. The believer's joy might be full, through being in communion with the Father and with His Son Jesus Christ by means of inspired and apostolic revelation, He as Advocate maintaining the same. 2. That believers should not sin. Chap. ii. 1. 3. That believers might know that they have eternal life, which is in the Son. Chap. v. 13. The epistle presents things largely in their own proper character, touching but little upon what is *experimentally* different therefrom, and thus contains tests of profession.

Chapter I. presents that which the apostles had heard, seen, contemplated, and handled of the Word of life in the person of the Son become man. It is that which was set forth in a Man. That which was with the Father, namely, the eternal life, was thus manifested to the apostles, who reported what they had seen and heard to the disciples, that they might have fellowship with them, and that their joy might be full. The apostles' fellowship was with the Father and His Son Jesus Christ. But it is in the light that it is enjoyed, where also christian fellowship is known, and the blood of Christ is the foundation of all.

Chapter II. What is inconsistent and consistent with the light is then referred to, leading on to the unfolding of the advocacy of "Jesus Christ the righteous" with the Father, and its effects in case any one sinned. The test of the knowledge of God is keeping His commandments, and the love of God is perfected in him who keeps His word. But this commandment of love is no new one; what is new is that which is true both in Him and in His disciples. They are in the light now, for God is fully revealed, and they are in the light of this revelation. He who hates his brother is in darkness. Different stages of growth in Christians are now spoken of, namely, fathers, young men, and babes. What is characteristic of each is presented, together with certain besetting dangers, against which young men and babes are warned. Vers. 12 and 28 speak of all Christians under the general term 'little children.' It may be noticed that even the babes have the Holy Ghost—the unction from the Holy One.

Chapter III. gives the nature of the Christian's place and blessings as given of the Father's love, and the actual result of being born of God, both in the practice of righteousness and in loving one another. In these things the children of God are manifested; while in the practice of sin, and the hatred of their brother, the children of the devil are discerned. In John's epistle people are viewed absolutely as either one thing or the other.

Jesus Christ is set forth as the perfect pattern both of righteousness and of love. He is here viewed as veritably God, and the One who came to undo the works of the devil, and He has 'laid down his life for us.' He fully vindicated the rights of God, which sin had compromised, and He loved even unto death.

In fine, this chapter declares, on the one hand, what believers are before God, in present relationship, Christ Himself being the completion and measure of all their blessing; on the other hand, the test of it as regards men, Christ abiding in them that His character may come out in them. In the concluding verse the Spirit is introduced in connection with the conscious knowledge believers have that God abides in them. It is by Him they know it.

Chapter IV. gives a test for distinguishing spirits, namely, the confession of Jesus Christ come in flesh, which could only be by the Spirit of God. There were those who, denying this great foundation of the faith, spoke as of the world, and who had the world's approval. Christians are qualified to discriminate as to what is presented to them. Then it is shewn that those towards whom God's love is so great ought to love one

another. The character of God morally, which had been seen in Christ, is now seen in those who are the objects of His love; they are identified even in this world with Christ as He is, from whom they derive everything in new creation. He who does not love, does not know God. It is in loving one another that believers come out before the world as the disciples of Christ. In this chapter it is said that we know 'that we abide in Him' (ver. 13), not merely that He abides in us: cf. iii. 24.

Chapter V. gives a test whereby believers may know that they love God's children, namely, when they love God and keep His commandments. Those born of God get the victory over the world—those, in fact, who believe that Jesus is the Son of God. The glory of His person eclipses all that naturally appeals to them, and they are thus delivered from the influence of the world. This leads the apostle to speak of eternal life, which he shews is not in the first man, but in God's Son. "He that hath the Son hath life: he that hath not the Son of God hath not life." The water and the blood shew that it involves clearance from all that is morally of the first man, and the Spirit proves it is in another Man. The Spirit is the 'truth' here: but it is to bring believers into the conscious knowledge of eternal life, which is set forth objectively in the person of the Son of God. Christians are brought by the Spirit, through the application of death, into the present enjoyment of eternal life, and He leads their hearts into the heavenly things into which the Son of God, the Man Christ Jesus, has entered.

The epistle closes with a kind of summary of Christian knowledge from its particular point of view. Christians know first the nature of one begotten of God. Then they know that they are of God, and that the whole world lies in the wicked one—the difference morally between Christians and the world. Lastly, they know that the Son of God has come, and that He has given them an understanding to know Him, in whom God is perfectly revealed. They know moreover that they are in God's Son, Jesus Christ, who is the true God and eternal life. No other object should govern the heart. "Little children, keep yourselves from idols."

John, Second Epistle of. This is addressed to 'the elect lady,' but gives no intimation as to who she was. Some suppose the word *κυρία* to be a proper name, and read 'To Kyria the elect.' She is warned against countenancing in any way those who brought not true doctrine as to Christ. Love is governed by truth, accompanied with obedience—in a word, Christ. Obedience would prove the apostle's work to be real, and he would receive a full reward. As in the first epistle, 'that which was from the beginning' is enforced, in opposition to any supposed development. It is an important principle that one bidding 'God speed' to a false teacher, is partaker of his evil deeds.

John, Third Epistle of. This is addressed to 'the beloved Gaius,' but whether he is the same person as either of those mentioned elsewhere is not known. Gaius is commended for receiving and helping on those that travelled about doing the Lord's work; and Diotrephes is denounced for refusing to aid such, and for putting some out of the assembly. The spirit of clericalism was found thus early in the church. The apostle had no greater joy than to hear that his children were walking in *the truth*, which was ever precious to him. Demetrius is commended, and greetings sent to Gaius and to 'the friends.'

Joia'da. Son of Eliashib, a descendant of Jeshua the priest. Neh. xii. 10, 11, 22; xiii. 28.

Joia'kim. Son of Jeshua the priest. Neh. xii. 10, 12, 26.

Joia'rib. 1. One sent by Ezra to fetch Levites for the house of God.

Ezra viii. 16. 2. Son of Zechariah, the son of Shiloni. Neh. xi. 5
 3. A priest, father of Jedaiah. Neh. xi. 10. Perhaps the same that is mentioned in chap. xii. 6, 19.

Jok'deam. City in the hill country of Judah. Jos. xv. 56. Not identified.

Jok'im. Son of Shelah, a son of Judah. 1 Ch. iv. 22.

Jok'meam. Levitical city in Ephraim. 1 Ch. vi. 68. Probably the same as JOKNEAM in 1 Ki. iv. 12, where the R.V. has JOKMEAM. The Hebrew is the same in both places. Not identified.

Jok'neam. 1. Levitical city in Zebulun. Jos. xii. 22; xix. 11; xxi. 34. Identified with *Tell Keimun*, 32° 40' N, 35° 6' E. 2. See JOKMEAM.

Jok'shan. Son of Abraham and Keturah. Gen. xxv. 2, 3; 1 Ch. i. 32.

Jok'tan. Son of Eber, of the family of Shem. Gen. x. 25, 26, 29; 1 Ch. i. 19, 20, 23. His descendants are traced to southern Arabia.

Jok'theel. 1. City in the lowlands of Judah. Jos. xv. 38. 2. Name given by Amaziah to Selah (the 'rock') in Edom when captured by him. 2 Ki. xiv. 7.

Jona. See JONAS.

Jon'adab. 1. Son of Shimeah and nephew of David: he subtilly led his cousin Amnon into sin. 2 Sa. xiii. 3, 5, 32, 35. 2. Son of Rechab the founder of the Rechabites. Jehu took him with him to see his zeal for the Lord. He also is called JEHONADAB. 2 Ki. x. 15, 23; Jer. xxxv. 6-19.

Jon'nah. Son of Amittai and the prophet of Gath-hepher (in Galilee: cf. John vii. 52). His prophecy is in the main the history of himself. It shews that the prophet embodied in himself the testimony of God through Israel to the Gentiles (comp. Mat. xxiv. 14), and also the important fact that God regards the contrition and turning from evil of a city or nation. Jonah was directed to go and cry against that great city Nineveh; but instead of obeying, he fled from the presence of the Lord. He himself tells us why he fled—he knew Jehovah was *gracious*: if he foretold the destruction of the city, and God spared it, he would lose his reputation. Chap. iv. 2. It was the same with Israel: they could not bear grace being shewn to the Gentiles: cf. Acts xiii. 45; 1 Th. ii. 16. Jonah was God's servant, but unfaithful: his unfaithfulness brought him into the depths of judgment, but he then embodied in his own person the truth of the testimony he proclaimed, and yet while proclaiming the judgment, he was unprepared for the extension of mercy to the Gentiles. God stopped him in his course, and though he slept, the sailors called him to account. After praying to their gods, they drew lots and the lot fell on Jonah. He had to confess he was fleeing from Jehovah, the God of heaven who *made the sea* and the dry land. Thus Jehovah was made known to those Gentile seamen. They cried unto Him not to lay the blood of Jonah upon them, and they cast him into the sea. They feared Jehovah exceedingly, offered a sacrifice to Him, and made vows. In like manner the obduracy of the Jews only opened the door wider for grace to go to the Gentiles.

Chapter II. God prepared a great fish to swallow Jonah, for he was His servant. When in the depths he cried to Jehovah, "out of the belly of Sheol:" as the remnant of Israel will plead when they feel that the sentence of death is passed upon them. Salvation is of the Lord. Jonah was raised out of death, as the Lord was raised after being in the grave; and as Israel will arise out of the dust of the earth: cf. Dan. xii. 2.

Chapter III. A second time Jonah receives his commission. God will not set His purpose aside because of the failure of His servant.

Jonah now obeyed, and proclaimed "Yet forty days, and Nineveh shall be overthrown." The king called for a fast, put on sackcloth, and ordered all to do the same, and even to clothe the beasts with sackcloth, and he commanded all to turn away from their evil ways. God saw that the repentance was real, and He turned from the destruction that was predicted. See NINEVEH.

Chapter IV. God's clemency greatly displeased Jonah, and he was very angry; what would become of his reputation? In his prayer he repeated what he had at first said to himself about the *grace* of God. He asked God to take away his life: how could he be a prophet to such a God? Alas, he was filled with his own importance. As he watched to see what would become of the city, God prepared a gourd to give him shade from the heat of the sun, and he rejoiced over the gourd; but the next day it withered, and under the power of the sun and the east wind he fainted, and again asked to die. He said to God that he did well to be angry about the gourd, but God condescended to reason with him, saying that as Jonah had had pity on the gourd which cost him nothing; so God had had pity on Nineveh, a city with more than 60,000 inhabitants who knew not their right hand from their left, besides very much cattle.

We may hope that Jonah humbled himself ere being used by the Spirit to write his own history—a history which shews what the heart of even a servant of God was, and the means employed by God to teach him. Jonah is once spoken of elsewhere as having prophesied of events which came to pass in the days of Jeroboam II. This places Jonah as one of the earliest of the Minor Prophets. 2 Ki. xiv. 25. He is called JONAS in the N. T. where a contrast is drawn between the Ninevites repenting at the preaching of Jonah, and the Jews not repenting though a greater than Jonah was then among them. Allusion is also made to Jonah being in the fish's belly as a type of the Lord's burial 'in the heart of the earth.' Mat. xii. 39–41; xvi. 4; Luke xi. 29–32.

Jo'nan. Son of Eliakim in the genealogy of the Lord Jesus. Luke iii. 30.

Jo'nas, Jo'na. 1. The Greek form of JONAH, *q.v.* 2. The father of Peter. John i. 42; xxi. 15, 17.

Jon'athan. 1. Son of Gershom and grandson of Moses or Manasseh, *q.v.* Though only a Levite he acted as priest in the house of Micah, who had a graven image, an ephod, and teraphim. He afterwards became priest to the tribe of Dan. He inquired of the Lord for them, and gave a reply as if God had answered him. Jud. xvii. 7–13; xviii. 1–30. He was called 'a young man out of Beth-lehem-judah, of the family of Judah.' This may mean that he had merely resided there. Bethlehem was not a Levitical city. He had been sojourning where he could in those troublous times.

2. Son of Saul and friend of David. Jonathan was a valiant man, and a man of faith. He slew the garrison of the Philistines in Geba. 1 Sa. xiii. 2, 3. This caused the Philistines to gather together their armies; and Jonathan went secretly and alone with his armour-bearer, but in reliance on the Lord, up to their garrison, and the Philistines were smitten. But Jonathan, in pursuing them, tasted a little wild honey, not knowing that his father had pronounced a curse upon any that should taste food until evening. Desiring to follow up the victory, Saul inquired of God but received no reply, therefore lots were cast to discover why God would not answer—the lot fell on Jonathan and his father said he must die; but the army rescued him. 1 Sa. xiv. 1–46.

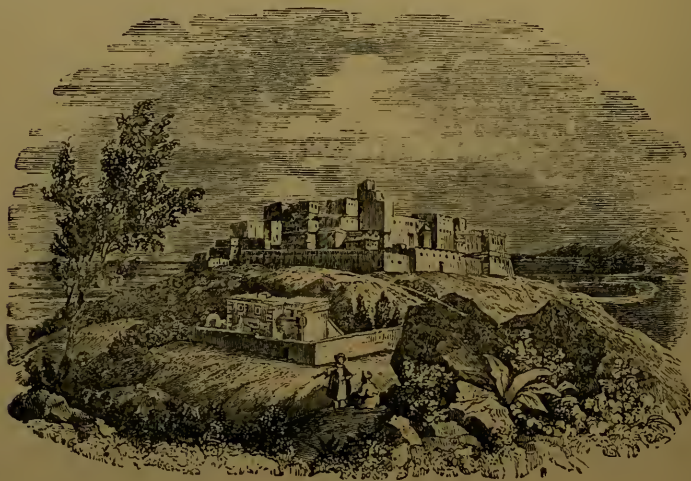
On David's slaying Goliath, Jonathan made a covenant with him because he 'loved him as his own soul,' and gave to David his robe and

his weapons. 1 Sa. xviii. 1-4. He afterwards sheltered David from the malice of Saul, and gave proof of his love in that, though he was heir to the throne, he agreed that David should be king, and he would be next to him. 1 Sa. xix. 1-7; xx. 1-42; xxiii. 16-18. Nevertheless Jonathan remained with his father, rather than with the one who was anointed by God to be His king, and with his father he perished. In this he was a type of the future remnant, who, having left the true David, will go through the tribulation. 1 Sa. xxxi. 2.

3. Son of Abiathar the high priest. 2 Sa. xv. 27, 36; xvii. 17, 20; 1 Ki. i. 42, 43. 4. Son of Shimeah, David's brother. He killed the giant who had twelve fingers and twelve toes. 2 Sa. xxi. 21; 1 Ch. xx. 7. 5, 6. Two of David's mighty men. 2 Sa. xxiii. 32; 1 Ch. xi. 34. 7. Son of Jada, a descendant of Judah. 1 Ch. ii. 32, 33. 8. Uncle of David: his counsellor and secretary. 1 Ch. xxvii. 32. 9. Ancestor of some who returned from exile. Ezra viii. 6. 10. Son of Asahel: he superintended the separation of the Jews from their strange wives. Ezra x. 15. 11. Son of Joiada, a priest. Neh. xii. 11. 12. Priest 'of Melicu.' Neh. xii. 14. 13. Son of Shemaiah, a priest. Neh. xii. 35. Apparently called JEHONATHAN in ver. 18. 14. The scribe in whose house Jeremiah was imprisoned. Jer. xxxvii. 15, 20; xxxviii. 26. 15. Son of Kareah. Jer. xl. 8.

Jonath-elem-rechokim. Words signifying "dove of silence in far-off lands," found only in the title of Ps. lvi.: its allusion is not known.

Jop'pa. Town and sea-port in the tribe of Dan. It was the port of Jerusalem. Timber was cut in Lebanon and brought in 'floats' by sea to Joppa, for the temple at Jerusalem. 2 Ch. ii. 16; Ezra iii. 7. It was the port from which Jonah took ship to go to Tarshish. Jon. i. 3. It was where Dorcas was restored to life, and where Peter had the vision of the sheet from heaven, with instructions to visit Cornelius. Acts ix. 36-43; x. 5-33; xi. 5, 13. It was originally called JAPHO, Jos. xix. 46; and is now called *Jaffa* or *Yafa*, 32° 3' N, 34° 45' E.



JOPPA, FROM THE LAND.

It has been destroyed many times. It has no safe landing place, yet many ships trade there, especially since the railway was completed from Yafa to Jerusalem. The town stands on a hill, rising in terraces from the sea, surrounded by decaying fortifications. Its bazaars are the best in

Palestine, but the place itself is dirty and miserable, from which travellers hasten away. In its vicinity fine palms, oranges, pomegranates, figs, bananas, and water-melons are grown and exported.

Jop'pa, Sea of. In Ezra iii. 7, the meaning is 'the sea at Joppa.'

Jo'rah. Ancestor of some who returned from exile. Ezra ii. 18. Apparently called **Ḥariph** in Neh. vii. 24.

Jo'rai. Head of a family of Gad. 1 Ch. v. 13.

Jo'ram, Jehoram. 1. Son and successor of Jehoshaphat, king of Judah: he reigned eight years, B.C. 892-885. He, as of the seed of David, formed an unholy alliance by marrying Athaliah, daughter of Ahab and Jezebel. He put to death his six brothers, and established Baal worship at Jerusalem. He was punished by the Philistines and Arabians taking possession of his treasures, and carrying his wives and children into captivity. He was warned as to his course by 'a writing' from the prophet Elijah (which was doubtless written some time before, 2 Ch. xxi. 12), foretelling that God would smite His people with a great plague; the king's disease should be such that his bowels should fall out; and it was thus that he miserably died. 1 Ki. xxii. 50; 2 Ki. i. 17; viii. 16-29; xi. 2; xii. 18; 1 Ch. iii. 11; 2 Ch. xxi. 1-20; xxii. 1, 11; Mat. i. 8.

2. Son of Ahab and Jezebel. He succeeded his brother Ahaziah, king of Israel, and reigned twelve years, B.C. 896-884. He wrought evil in the sight of the Lord, but put away the image of Baal that his father had made. The king of Moab revolted against him, and he asked Jehoshaphat king of Judah to go with him to punish the Moabites. These two kings, with the king of Edom, assembled their armies, but there was no water to drink. They then appealed to Elisha for help, but he said that except Jehoshaphat had been there he would not have looked upon Joram. A miracle was wrought and there was abundance of water. God also gave them a great victory over the Moabites, which led the king of Moab to offer his eldest son as a burnt offering to his god, and the Israelites departed.

The time however was approaching for God's judgment on the house of Ahab. Joram and Ahaziah king of Judah went against the Syrians in Ramoth-gilead. There Joram was wounded, and he returned to Jezreel to be healed, leaving his army at Ramoth-gilead. In the meantime a prophet, sent by Elisha, visited the camp and anointed Jehu to be king of Israel, with instructions to smite the house of Ahab totally. Jehu being proclaimed king, he hastily drove to Jezreel to fulfil his mission and Joram, as he fled before Jehu, was killed by an arrow. 2 Ki. i. 17; iii. 1-25; viii. 16-29; ix. 14-26, 29; 2 Ch. xxii. 5-7.

3. Son of Toi king of Hamath. 2 Sa. viii. 10. Apparently the same as **Hadoram** in 1 Ch. xviii. 10. 4. Son of Jeshaiiah, a Levite. 1 Ch. xxvi. 25. 5. Priest who was sent by Jehoshaphat to teach the people. 2 Ch. xvii. 8.

Jor'dan. The river of Palestine is first referred to when Lot chose the plain of Jordan, because it was well watered, as the garden of the Lord. Gen. xiii. 10. The first great event at the river was when the waters from above were driven back, and those below failed and were cut off, and Israel marched over on dry land. They had previously passed through the Red Sea, but the details of the two passages are quite different. At the Red Sea Moses lifted up his rod and the waters divided; but at the Jordan it was when the feet of the priests bearing the ark were dipped in the water that it divided. The ark also remained in the river until all had passed over. Twelve stones were taken out of the river to form a cairn on the land, and twelve stones were placed in the bed of the river to be covered by the water. The waters were piled up at Adam, some twenty miles from where the Israelites crossed; but at the

Red Sea the water was as a wall on each side. Jos. iii. 8-17; iv. 1-24. (The waters being piled up 'at Adam' [Jos. iii. 16] is according to the Hebrew text [see also R. V. and Mr. Darby's Trans.]; the reading 'from Adam' is according to the *Keri*.)

All this was typical: the passage of the Red Sea typified Christ dying for the believer (by which the believer escapes death and judgment); the passage of the Jordan typified the believer dying with Christ, and being raised with Him (the path of death becomes the path of life), according to Col. ii. 20; iii. 1. The waters of the river overflowing its banks at that time typified that the full power of death was met, and overcome by the death and resurrection of Christ. The Jordan itself has often been taken as a type of death having to be passed in order to enter heaven; but it is rather a figure of the entrance, while on earth, through death with Christ to the heavenly position of the Christian, where he has to stand for the Lord in conflict with spiritual powers of wickedness (cf. Eph. vi. 10-18), as Israel had to fight the Canaanites, and so make good the Lord's possession through them of the promised land.

The Jordan may further be regarded as the boundary of the promised land, so that the two and a half tribes who stayed on the east of the Jordan stopped short of their privileges. They are a type of many Christians who do not in faith accept the heavenly portion, through death and resurrection, that God intends for them. They are thus more exposed to the attacks of the enemy, as were the two and a half tribes who were the first to be carried into captivity.

The 'SWELLING' OF JORDAN is alluded to as causing dangers or difficulties. It not only prevented persons crossing at the usual fords, but it disturbed the wild beasts in their lairs on its banks, as is thrice alluded to. Jer. xii. 5; xlix. 19; L. 44. Various incidents and conflicts occurred at the river or on its banks which do not call for remark. In the N. T. it was where John baptized.

The Jordan is like no other river in the world. The Hebrew name for it, *Yarden*, always has the article, and signifies 'the Descender.' It is remarkable for the great fall it has from its source to the Dead Sea. It may be said to have three sources: the highest near Hasbeiya, between Hermon and Lebanon, some 1700 feet above the level of the sea; the second, near the ruins of Baniyas, the ancient Cæsarea-Philippi; and the third near *Tell el Kady*, the ancient Dan. The three streams unite with other smaller ones and enter a large morass issuing in the lake of Huleh, which is also called 'the waters of Merom.' This is estimated to be seven feet above the level of the sea. The Jordan issues from the lake in a stream about a hundred feet wide, running south. About two miles from the lake is a bridge called *Jisr Benat Yakub*, 'Bridge of Jacob's Daughters,' where Jacob is supposed to have crossed. Its banks from this point contract, and the stream rushes violently down a rocky bed, but gets more gentle before it reaches the Lake of Gennesaret. The distance from lake to lake is about ten miles, but the windings of the river make its length about thirteen miles. The Lake of Gennesaret is 682 feet below the level of the sea, giving a fall of 689 feet in the thirteen miles.

The river leaves this lake about a hundred feet wide and soon passes the remains of a Roman bridge. Some six miles from the lake is a bridge called *Jisr el Mujamia*. The river here is deep and rapid; but about fifteen miles farther south an island divides the river and there it is often fordable, as it is also near Jericho, and at low water in many other places. Another bridge is called *Jisr ed Damieh*, about 32° 6' N. The river's greatest width is mentioned as 180 yards and it is about three feet deep on entering the Dead Sea. This is 1292 feet below the level of

the sea, being 610 below the Lake of Gennesaret; the distance is about 65 miles, but the water-way has been estimated to be as much as 200 miles: during its course it has 27 rapids. There are several streams that run into the Jordan both on the east and the west. The two principal ones are on the east: the *Yarmuk* or *Wady Hieromax* and the *Jabbok*, now called *Wady Zerka*. They are both at times called rivers.

The valley in which the Jordan runs is called the *Ghor*. On the east it is bounded by a high table land and on the west by high hills. In the valley is a terrace of vegetation, and in the middle of this are the true banks of the river, having in places a jungle of willows, reeds, canes, &c. See SALT SEA.

Jo'rim. Son of Matthat in the genealogy of the Lord Jesus. Luke iii. 29.

Jo'rkoam. Son of Raham, a descendant of Judah. 1 Ch. ii. 44.

Jo'sabad. The Gederathite who resorted to David at Ziklag. 1 Ch. xii. 4.

Jo'saphat. Another form of Jehoshaphat. Mat. i. 8.

Jo'se. Son of Eliezer in the genealogy of the Lord Jesus. Luke iii. 29.

Jo'sedech. Father of Joshua, or Jeshua, the priest, who returned from exile, and superintended the rebuilding of the temple. Hag. i. 1, 12, 14; ii. 2, 4; Zec. vi. 11. He is called JOZADAK in Ezra iii. 2, 8; v. 2; x. 18; Neh. xii. 26. Perhaps the same as JEHOZADAK in 1 Ch. vi. 14, 15.

Jo'seph. Eleventh son of Jacob and first of Rachel. The interesting history of Joseph is too well known to need being given in its detail, but attention should be given to the many respects in which Joseph was a striking type of the Lord Jesus. He was the beloved one of his father: this with the intimations given to him of his future position, destined for him by God in the midst of his family, stirred up the envy of his brethren and resulted in his being sold to the Gentiles: as the Lord was hated by His brethren the Jews, and sold by one of them. Joseph was accounted as dead. He was brought very low, being cast into prison, under a false accusation against him because he would not sin: his feet were 'made fast in the stocks,' and the iron entered his soul: in all these circumstances he was foreshadowing the Lord in His humiliation.

On the elevation of Joseph to power he was unknown to his brethren, as the Lord in exaltation is now to His brethren after the flesh. During this time he had a Gentile wife and children and became 'fruitful': so while the Lord is rejected by the Jews, God is gathering from the nations a people for His name. Joseph ruled over the Gentiles, as the Lord will do. Then all Joseph's brethren bowed down to him, as eventually all the twelve tribes will bow down to the Lord. This is followed by all the descendants of Jacob being placed in a fruitful part of the country, as the nation will be gathered to the pleasant land in the millennium.

The beautiful and touching way in which Joseph dealt with his brethren, will be repeated in a magnified way by the Lord's tender and loving dealing with the remnant of Judah when they come to speak to Him about the wounds in His hands, and to mourn over the way He was treated by them. They will then see that, notwithstanding their hatred, He laid the foundation in His death for their future blessing.

When Jacob prophetically blessed His sons, Joseph had a prominent place. Gen. xlix. 22-26. He was to be very fruitful, with branches running over the wall: so the blessing of Israel through Christ extends to the Gentiles. He was sorely grieved, hated, and shot at, as was the Lord; but his bow abode in strength, and from him was the shepherd, the stone of Israel (two titles of the Lord). Then the blessings of heaven and of the deep, of the breasts and of the womb, are multiplied on the head and

on the crown of Joseph, as the one separated from his brethren: all foreshadowing, though to be far exceeded by, the many crowns and the glory in heaven and on earth of the true Nazarite, now sanctified in heavenly glory, the Lord Jesus. For the blessing by Moses cf. Deu. xxxiii. 13-17. Joseph, when about to die, had faith that God would surely deliver Israel from Egypt and gave directions concerning his bones. Gen. xxxvii.—L.; Exo. xiii. 19. For the Egyptian king under whom it is supposed that Joseph lived, see EGYPT, page 233.

2. Father of Igal, of Issachar. Num. xiii. 7. **3.** Son of Asaph: appointed to the service of song. 1 Ch. xxv. 2, 9. **4.** One who had married a strange wife. Ezra x. 42. **5.** Priest 'of Shebaniah' who returned from exile. Neh. xii. 14. **6.** Husband of Mary the mother of Jesus. He was 'a just man,' and was obedient to the instructions he received from God as to his wife, and in protecting the infant Jesus. He was of the house and lineage of David, his genealogy being given in Mat. i. and perhaps in Luke iii. The visit to Jerusalem, when the Lord was twelve years old, is the last incident recorded of him. He is once called 'the carpenter,' Mat. xiii. 55, as is the Lord also in Mark vi. 3. It was a custom for all Jews to learn a trade. Mat. i. 16-25; ii. 13, 19; Luke i. 27; ii. 4-43; iii. 23; iv. 22; John i. 45; vi. 42. **7.** Joseph of Arimathea, an honourable counsellor, and a rich man. He was a secret disciple of Jesus, and had not consented to the action of the Sanhedrim in condemning the Lord. He boldly asked for the body of Jesus, and interred it in his own new tomb, thus fulfilling Isa. liii. 9. Mat. xxvii. 57, 59; Mark xv. 43; Luke xxiii. 50; John xix. 38. **8-10.** Son of Mattathias; son of Juda; and son of Jonan—three in the genealogy of the Lord Jesus. Luke iii. 24, 26, 30. **11.** Disciple, also called BARSABAS, surnamed JUSTUS, who, with Matthias, was selected as fit to take the place of Judas, but the lot fell on Matthias. Acts i. 23.

Jo'ses. **1.** One of the brethren of the Lord. Mat. xiii. 55; Mark vi. 3. **2.** Son of a Mary who beheld the crucifixion. Mat. xxvii. 56; Mark xv. 40, 47. See MARY, WIFE OF CLEOPHAS. **3.** A Levite of Cyprus, named also BARNABAS, 'son of consolation,' who sold his land, and laid the proceeds at the apostles' feet. Acts iv. 36. See BARNABAS.

Jo'shah. Son of Amaziah, a descendant of Simeon. 1 Ch. iv. 34.

Jo'shaphat. The Mithnite, one of David's valiant men. 1 Ch. xi. 43.

Joshavi'ah. Son of Elnaam and one of David's valiant men. 1 Ch. xi. 46.

Joshbeka'shah. Son of Heman: appointed to the service of song. 1 Ch. xxv. 4, 24.

Josh'ua. **1.** Son of Nun, of the tribe of Ephraim. His name was originally OSHEA, or HOSHEA, but it was changed by Moses into Jehoshua, and this was contracted into Joshua, which is the same as JESUS in the Greek, and signifies 'Jehovah the saviour.' Joshua was one of the twelve spies, and he with Caleb brought up a true report of the land, and was one of the two survivors of the men who came out of Egypt that entered the land. The first notice of Joshua is when he led the army against the Amalekites and overcame them while Moses' hands were held up. Exo. xvii. 9. He is afterwards called the 'minister' of Moses, and as such he went up with him into the mount of God. Exo. xxiv. 13; xxxii. 17. Joshua was appointed the successor of Moses, not as law-giver, but as leader. He had 'the spirit,' and some of the honour of Moses was put upon him. Num. xxvii. 18-23; Deu. i. 38; iii. 28.

The principal work of Joshua was to lead the Israelites into the land of promise, not on the ground of their righteousness, but of the promises made to the fathers; the subjugation of the former inhabitants, and divid-

ing the land as a possession for the twelve tribes, and these things are recorded in the Book of JOSHUA. In these points Joshua was a type of Christ as leader or Captain of His saints. He is once called JESHUA. Neh. viii. 17.

2. A Beth-shemite in whose field the cows stopped when they brought up the ark from the Philistines. 1 Sa. vi. 14, 18. 3. Governor of the city of Jerusalem in the days of Josiah. 2 Ki. xxiii. 8. 4. Son of Josedech: high priest, who on the return from exile was called upon to be strong in building the temple. Hag. i. 1, 12, 14: ii. 2, 4. He is also referred to as representing the people, clothed with filthy garments, and Satan standing as his enemy. Jehovah rebuked Satan, for He had chosen Jerusalem. Joshua could not make himself fit, but the filthy garments were taken away and he was clothed, and had a fair mitre placed upon his head. His experience represents how God will bring Israel into blessing under Christ the Branch, though it may be applied to the salvation of a sinner now. Zec. iii. 1-9; vi. 11. He is called JESHUA in Ezra and Nehemiah. See JESHUA, No. 3.

Josh'ua, Book of. This book gives the history of Israel in crossing the Jordan, their conquests over the nations, and the division of the land among the twelve tribes. It is typical of the believer's entering, in the power of the Spirit, into the purpose of God, as quickened together with Christ; of his conflict with the spiritual powers of wickedness in the heavenlies; and of his enjoyment of the promises of God. Joshua was commissioned by God Himself. Courage and obedience, under God, would ensure success. He is exhorted to be strong and God would not fail him. Israel had a title to all that was promised to Abraham, but they would possess that whereon the soles of their feet trod, and thus it would become theirs. So the Christian must make his calling and election sure, entering into the possession of his heavenly privileges.

Chapter II. The spies learned that the fear of Israel had fallen upon the people of the land, and the faith of Rahab saved her and her family. A Gentile gets a place in the promised possession by faith. See RAHAB.

Chapters III., IV. For the passage into the land see JORDAN.

Chapter V. The first thing on entering the land was that the males must be circumcised: this was done at Gilgal, and the reproach of Egypt was rolled away. What answers to this with the Christian is found in Col. ii. 11—iii. 3-5: the renunciation of the life of flesh through Christ having been cut off on the cross; of those it can be said, "Ye are dead . . . mortify therefore your members which are upon the earth." The Passover was also kept, a type of the peaceful remembrance by the believer of that death which has enabled him to enjoy the promise; and they ate of the old corn of the land (type of a heavenly Christ), and the manna ceased: cf. 2 Co. v. 16. This was all fitting them to take their place as the Lord's host. Then Jehovah was manifested to Joshua as Captain of the host, with a drawn sword in His hand. Joshua fell to the earth and worshipped.

Chapters VI., VII. Jericho (type of the world antagonistic to the Lord's rights ranged under Satan) was the first city taken, and the manner of its destruction shewed plainly that power for conquest was really in Jehovah. God said the whole was accursed and must be destroyed, and a curse should rest upon the man who should rebuild the city. All was not however destroyed, for Achan had taken of the accursed things. Unconscious of this sin and confiding in their own strength, they attacked Ai in vain. The sin of Achan was accounted as a sin of the people: 'Israel hath sinned,' God said; and there could be no power or blessing until the evil was put away (as in the action enjoined upon the church at Corinth).

Chapter VIII. The evil being judged, Ai was destroyed, and in this case the cattle and spoil were taken. An altar was built unto Jehovah, and the law was written upon stones, the whole of it being read before all the congregation: cf. Deu. xxvii. 2-8. This shews the conditions on which they were to possess the land, namely, obedience to the word.

Chapters IX., X. When the kings in the south heard of the destruction of Jericho and Ai, they conspired together to oppose Israel. But the Gibeonites wrought deceitfully, saying they had come from very far. Type of the *devices* of Satan, against which the Christian is warned. Prayer was overlooked, and there was confidence in human wisdom. Five kings attacked Gibeon for making the league with Israel, but were totally defeated by Joshua, and the kings were hanged. To lengthen the day for conquest the sun and moon stood still, for it was Jehovah who fought for Israel. Thus the confederacy of the south was overthrown, and the country of the south was conquered, and Joshua returned to *Gilgal*. Type of the Christian abiding in the place of renunciation of self, and mortifying the deeds of the flesh in the power of resurrection.

Chapters XI., XII. From Gilgal Joshua went again in strength against the confederacy of the north, being encouraged by Jehovah, and conquered everywhere, cutting off the Anakims from the mountains, and "so Joshua took the whole land according to all that the Lord said unto Moses." The Gibeonites and their allies from three other cities (chap. ix. 17) were the only ones that made a league with Israel. The names then are given of the two kings conquered by Moses on the east of Jordan and thirty-one kings on the west smitten by Joshua.

Chapter XIII. Chap. xii. closes the first part of the book, which says that the whole land had been taken; but chap. xiii. opens with the statement that there remained "yet very much land to be possessed." In one sense they had taken all from north to south, so that they could divide the land among the tribes; but all their enemies were not destroyed, and they did not really possess all the land promised unto Abraham. This is typical of the Christian having all things, and yet failing to enter into his full heavenly position. The tribe of Levi had a peculiar standing: "the Lord God of Israel was their inheritance;" and "the sacrifices of the Lord God of Israel made by fire" were their inheritance. These are a type of Christians as priests, who do not belong to earth, but to heaven. There were minor conquests in taking possession, and mention is made of Balaam the soothsayer being slain: God's judgment had reached the wicked man.

Chapters XIV.-XVII. In dividing the land Caleb had a privileged portion. Of Joseph it was said, "Thou art a great people, and hast great power:" in Ephraim and Manasseh Joseph had two portions. The details are given as to the boundaries of the tribes.

Chapters XVIII., XIX. The tabernacle was set up at Shiloh, which was fairly central, 32° 3' N, and the allotment of the possessions of the tribes was made in Shiloh before the Lord, at the door of the tabernacle of the congregation. Type of the Christian getting his position from heaven. To Joshua was given an inheritance, Timnath-serah in mount Ephraim.

Chapter XX. Six cities of refuge were appointed to which the man-slayer could flee. See REFUGE.

Chapter XXI. Forty-eight cities were appointed for dwelling places for the Levites. Then it is repeated that "Jehovah gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein." They had rest, and not any good thing that Jehovah had promised failed them. Yet, as we have seen, there were parts that

they had not made their own, and in which there dwelt those who were ready to seduce them on the one hand, and to oppress them on the other.

Chapter XXII. The warriors of the two and a half tribes, who had crossed the Jordan to aid in the conquest of the land on the west, were dismissed to their possessions on the east of Jordan, with the blessing of Joshua. These tribes staying on the east led to difficulty. By the border of the Jordan they built a great altar 'to see to;' which they afterwards described as a witness that they had part in Jehovah. They were beginning to feel the consequences of having fallen short of God's calling, and of taking lower ground. The tribes on the west feared that the altar had been built in separation from the worship of Jehovah, and sent princes with Phinehas the priest to protest against it, but on hearing the explanation given, they were satisfied that the tribes on the east were faithful in heart.

Chapters XXIII., XXIV. In conclusion Joshua rehearses the dealings of the Lord with their ancestors, and the great things He had done for them. There were blessings for them if they were obedient; but curses if they forsook the Lord. The people, not knowing their own weakness, declared that they would serve the Lord. They thus still remained under law, their obedience being the condition of their living in peace, and being blessed by Jehovah. Thus a covenant was made with the people that day, a statute, and an ordinance in Shechem. A great stone was set up as a witness of the covenant. Joshua, the faithful servant of the Lord, died, being 110 years old. To this is added the testimony that "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel."

Josi'ah. Son and successor of Amon king of Judah: he reigned thirty-one years, B. C. 641-610. He did that which was right in the sight of the Lord. He began to reign when eight years old, and at the age of sixteen he sought after God. When he was about twenty years old he began to destroy all the high places, and groves, and images, and altars. He burnt the bones of the priests of Baalim upon their altars, as foretold in 1 Ki. xiii. 2. These things he did not only in Judah but also in the cities of Manasseh, Ephraim, and Simeon, even unto Naphtali. 2 Ki. xxii. 1, 2; 2 Ch. xxxiv. 1-7.

Having purged the land of idolatry he set his hand to repair the house of the Lord. While this was in progress Hilkiah the priest *found* a copy of the law, which had evidently been lost sight of. It was read to the king, who was so moved on hearing its precepts, and knowing how they had been violated, that he rent his clothes, and sent to inquire of the Lord. The answer was that the evil and the curses found in the book should fall upon the people; but, because Josiah's heart was tender, and he had humbled himself, the judgment should not be executed in his days. He then assembled all the people at the temple; made them hear the law, and renew the covenant of obedience to Jehovah their God. And it is added that "all his days they departed not from following the Lord, the God of their fathers." 2 Ki. xxii. 3-20; xxiii. 1-20; 2 Ch. xxxiv. 8-33.

In the eighteenth year of Josiah, the Passover and the Feast of Unleavened Bread were kept. The ark was restored to its place in the temple, from which apparently it had been removed for some purpose. The testimony is that "there was no Passover like to that kept in Israel from the days of Samuel the prophet." Thus was Josiah enabled to recall the people to a sense of their responsibility, and to the means of their communion with God in the ordinance of the Passover. 2 Ki. xxiii. 21-28; 2 Ch. xxxv. 1-19.

In the thirty-first year of his reign, Josiah, perhaps from fidelity to former treaties with Assyria, went out to oppose the king of Egypt when he himself was in no way attacked; and, though warned 'from the mouth of God,' he persisted in his purpose. He disguised himself, yet he was wounded and died. Jeremiah lamented for him, and the singers also in their songs. 2 Ch. xxxv. 20-26. His reign was like the last shining of God's lamp in Judah: though he had zealously followed the Lord, the heart of the people was not changed. Jer. iii. 6-10: cf. Zephaniah. In Mat. i. 10, 11 the name is JOSIAS.

2. Son of Zephaniah, at whose house Zechariah assembled the chief men of the captivity when Joshua the son of Josedech was crowned. Zec. vi. 10.

Josibi'ah. Son of Seraiah, a descendant of Simeon. 1 Ch. iv. 35.

Josiphi'ah. Ancestor of some who returned from exile. Ezra viii. 10.

Jot. This refers to the Hebrew letter *yod*, the smallest letter in the language. Mat. v. 18. The word used is *iota*, which is the Greek equivalent for the same letter.

Jot'bah. Native place of queen Meshullemeth. 2 Ki. xxi. 19.

Jot'bath, Jot'bathah. One of the halting places of Israel. Num. xxxiii. 33, 34; Deu. x. 7. It is described as 'a land of rivers of waters.'

Jot'ham. 1. Gideon's youngest son who escaped the massacre by Abimelech. He boldly declared the parable 'The Reign of the Bramble' in the hearing of the men of Shechem. Jud. ix. 5-21, 57. 2. Son and successor of Uzziah, or Azariah, king of Judah: he reigned sixteen years: B.C. 758-742, besides ruling during the leprosy of his father. Jotham did that which was right in the sight of the Lord. He erected the high gate of the house of the Lord, and built much on Ophel; also in the mountains of Judah he built cities, castles, and towers. He conquered the Ammonites, and for three years they paid him tribute. He became mighty *because* he prepared his way before the Lord his God. 2 Ki. xv. 5-38; 2 Ch. xxvii. 1-9; Isa. i. 1; vii. 1; Hos. i. 1; Mic. i. 1. Called JOATHAM in Mat. i. 9. 3. Son of Jahdai, a descendant of Judah. 1 Ch. ii. 47.

Journeys of the Israelites. See WANDERINGS.

Joy. Joy, or gladness, is what man craves and is set upon finding; and he does find it when he finds God, and only then. He retains it too in proportion as he grows in the knowledge of God. God is the author of true joy as of every good and perfect gift. Being Himself perfectly good and above all evil, He is even represented as finding His own joy in the repentance of the sinner who returns to seek Him. Sin having come in, and man being thus, alas, alienated from God, his idea of joy is to be as happy as he can make himself without God and away from Him. (See the prodigal in Luke xv.) But disappointment and bitterness here and eternal sorrow hereafter alone can result from such a course as that. When however, on the contrary, the light of God's love, revealed in the gift and the death of His Son, breaks upon the heart, it is filled at once "with joy unspeakable and full of glory."

"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." The fruit too of the Spirit is love, joy, peace, with other beautiful traits, and this is produced in the believer's heart by the Spirit for God's glory. The apostle desired for the Romans that the God of hope would fill them with all joy and peace in believing. Rom. xv. 13. The Thessalonians too had received the word in "much affliction with joy of the Holy Ghost." Many more passages might be cited to shew how joy is one of the leading characteristics of those who have been brought to know God. The one only Man who never had to

be so brought—because His delight was ever in God, as God's was in Him: He who is called a "man of sorrows"—this perfect and blessed One had His own deep joy in communion with and in dependence upon God; and He desires for His own in the world that this His joy might be theirs.

True joy is unknown in the world in its present state; but there is a day coming when sorrow, suffering, death, and all the gloomy fruits of sin, will be done away, and God Himself will wipe away all tears and fill the universe with joy unclouded and eternal. That day is depicted in Rev. xxi.

Jo'zabad. 1, 2. Two of the tribe of Manasseh who resorted to David at Ziklag. 1 Ch. xii. 20. 3. Levite in the days of Hezekiah. 2 Ch. xxxi. 13. 4. A chief of the Levites in the days of Josiah. 2 Ch. xxxv. 9. 5. Son of Jeshua, a Levite: he helped to weigh the vessels of the sanctuary. Ezra viii. 33. 6, 7. A priest and a Levite who had taken strange wives. Ezra x. 22, 23. 8. One who assisted in explaining the law. Neh. viii. 7. 9. A chief of the Levites who returned from exile. Neh. xi. 16.

Jo'zachar. One of those who killed Joash, or Jehoash, king of Judah. 2 Ki. xii. 21. He is called ZABAD in 2 Ch. xxiv. 26.

Jo'zadak. See JOSEDECH.

Ju'bal. Son of Lamech and Adah: "he was the father of all such as handle the harp and organ." Gen. iv. 21.

Jubilee. This was the fiftieth year, coming at the end of every seventh Sabbatical year. The land was held as belonging to Jehovah, and if sold, or redeemed, the price must be reckoned according to the number of years to the next Jubilee, when all possessions returned to their former owners. Hebrew bond-servants also were set free in the year of Jubilee. If land was consecrated to Jehovah, it might be redeemed before the Jubilee, but if not redeemed by that time it became perpetually consecrated. The trumpet of the Jubilee was sounded in the tenth day of the seventh month, on the great day of atonement. It was to be a year of rest for the land, there being no sowing or reaping.

The Jubilee is clearly a type of the millennium. It follows Lev. xxiv. wherein Israel is seen 1, according to the mind of God as in the place of His light and administration—but all sustained by Aaron, that is, Christ; for 2, in its conduct, Israel actually fell under governmental judgment (vers. 13–23); but 3, are ultimately rescued and blessed according to God's purposes, and on the ground of the day of atonement. Israel have sold themselves and their land to strangers; but when that glad period arrives all the promised land will return to Israel; and the bond-servants will be restored, no matter how powerful those may be who hold them.

It is a very disputed point as to what is the signification of the word Jubilee, or from what root it is derived. Except in Lev. xxv. 9 (where the Hebrew word is *teruah*, 'loud of sound,' as in the margin) the word is *yobel*, translated 'trumpet' in Exo. xix. 13; 'rams' horn' in Jos. vi. 4–6, 8, 13; and 'Jubilee' in Lev. xxv. 10–15, 28–54; xxvii. 17–24; Num. xxxvi. 4. Fürst traces the word from *yabal*, 'strong': hence 'a he-goat, ram,' and then 'a ram's horn,' and hence 'a cry of joy, a joyful noise,' a designation of the great Jubilee feast.

There is difference of judgment as to when the year of Jubilee commenced. With this must be considered the SABBATICAL YEAR, which occurred every seven years. "Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for Jehovah: thou shalt neither sow thy field, nor prune thy

vineyard." Lev. xxv. 3, 4. These tables represent the last seven years before the Jubilee.

A	1st year	No harvest. Ingathering. Sowing.	B	1st year	No harvest. Ingathering. Sowing.
	2nd year	Harvest. Ingathering. Sowing.		2nd year	Harvest. Ingathering. Sowing.
	3rd year	Harvest. Ingathering. Sowing.		3rd year	Harvest. Ingathering. Sowing.
	4th year	Harvest. Ingathering. Sowing.		4th year	Harvest. Ingathering. Sowing.
	5th year	Harvest. Ingathering. Sowing.		5th year	Harvest. Ingathering. Sowing.
	6th year	Harvest. Ingathering. Sowing.		6th year	Harvest. Ingathering. Sowing.
	Sabbatical	No harvest. No ingathering. No sowing.		Sabbatical	No harvest. No ingathering. No sowing.
	Jubilee	No harvest. No sowing.		1st year	No harvest. Ingathering. Sowing.
	1st year	No harvest. Ingathering. Sowing.		2nd year	Harvest. Ingathering. Sowing.

The above passage speaks of six years of sowing, and six years of pruning the vineyard and gathering in the fruit thereof, but does not speak of six years of harvest. In the above tables it will be seen there would have been but *five* harvests in the seven years. Then the question arises, Did the Jubilee commence at the end of the seventh Sabbatical year, as in table A? If so there would be then *three* years without any harvest. If this was what God intended, He would have provided for His obedient people. Some however judge that the Jubilee year was really half of the seventh Sabbatical year, and half of the first year of the following seven, as in table B. This seems confirmed by the trumpet being sounded on the 10th day of the *seventh* month. Still it is called the fiftieth year. Lev. xxv. 8-11.

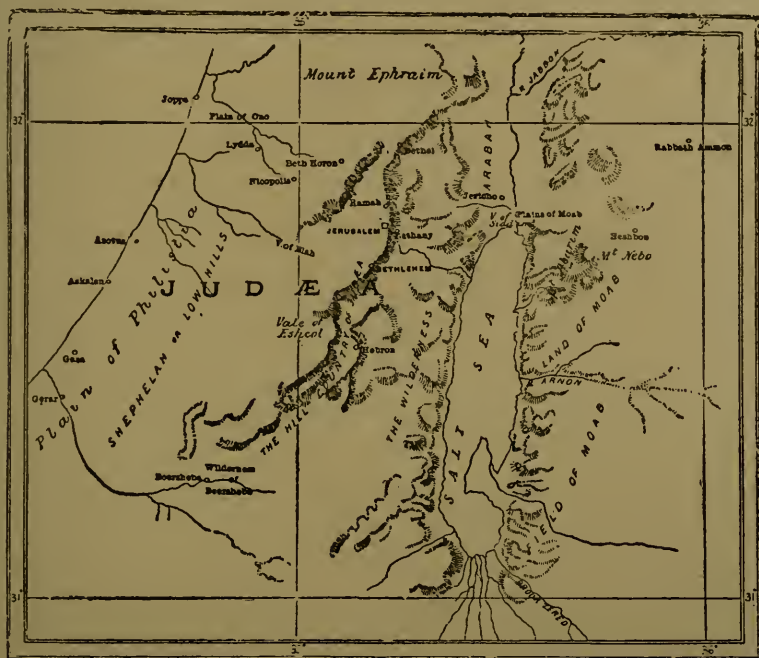
There is no record of the Sabbatical year and the year of Jubilee ever being kept. Lev. xxvi. 34, 35 predicts what would happen if the Israelites did not let the land keep the sabbaths. It reads almost like a prophecy: the land should lie desolate "because it *did not* rest in your sabbaths." In Jer. xxv. 11, 12; xxix. 10; Dan. ix. 2 the actual desolation is said to be seventy years. And as the land was to have rested one year in every seven, it follows that the 70 answering to $70 \times 7 = 490$ years. Now the kingdom began B.C. 1095, and Jerusalem was taken in 606, which is just 490 years, and seems to confirm the silence in the history of Israel as to their giving the land the prescribed sabbaths. Apparently in this, as in everything else, they failed to obey; but the Jubilee will be made good to them in grace when they own their Messiah.

Ju'cal. See JEHUCAL.

Ju'da. 1. One of the brethren of the Lord, Mark vi. 3: called JUDAS in Mat. xiii. 55. 2, 3. Son of Joanna, and son of Joseph, in the genealogy of the Lord Jesus. Luke iii. 26, 30. 4. The usual form in the N. T. for JUDAH, *q. v.*

Judæ'a, Jude'a. This name occurs in Ezra v. 8 for the territory of Judah; in Dan. v. 13 the same is called JEWRY. In the N. T. the name at times refers to a much larger district, including all south of about $32^{\circ} 5' N$ with the plain on the west border of the land to mount Carmel as generally shewn on N. T. maps. The land was thus divided by Rome, with Samaria in the centre, and Galilee in the north. In Luke iii. 1

Judæa embraces the above *and* Samaria; but in other passages a smaller area than the above is implied. Acts xii. 19 speaks of Herod going down from Judæa to Cæsarea, whereas Cæsarea would be part of the Judæa of



JUDÆA IN N. T. TIMES.

the Romans. Paul, in Gal. i. 22; 1 Th. ii. 14, speaks of the 'churches of Judæa' which would seem to embrace the whole of Palestine. The context will almost always shew the extent of the district intended. It is called Jewry in Luke xxiii. 5; John vii. 1.

Ju'dah. 1. The fourth son of Jacob and Leah, and the head of the tribe bearing his name, which signifies 'praise.' It was Judah who advised the selling of Joseph rather than taking his life: so his descendants, the Jews, delivered the Lord into the hands of the Gentiles. He sinned in the matter of Tamar his daughter-in-law; was ready enough to have *her* punished till it was shewn that he also was guilty. Thus is traced the terribly corrupt history of the family of whom according to election Christ was to be born. Though not the eldest son he began to take a chief place in the family. He was able to persuade his father to let Benjamin be taken into Egypt, and when appeals were to be made to Joseph it was Judah who made them. When Jacob blessed his sons, the predictions shew that in Judah was centred the *royal line*. The sceptre should not depart from Judah, nor a lawgiver from between his feet until Shiloh came, &c. Gen. xlix. 8-12. From Judah sprang David and a long succession of kings. Christ as born of the tribe of Judah, is referred to as "the Lion of the tribe of Juda." Rev. v. 5. In Luke iii. 33; Heb. vii. 14; Rev. v. 5; vii. 5, the name is given as JUDA: and in Mat. i. 2, 3, it is JUDAS.

The tribe held a prominent position. In the journeyings of the Israelites, Judah took the lead, and at the first and second census their numbers were 74,600 and 76,500. Their allotted portion was large. Its

east border embraced the whole of the Dead Sea, and extended to Gath and the land of the Philistines on the west. Its northern boundary was about $31^{\circ} 48' N$, and in the south it extended to the Desert of Paran. Jerusalem was near the border between Judah and Benjamin. In Jos. xviii. 28 it is one of the cities mentioned as falling to Benjamin; but in chap. xv. 63 and Jud. i. 8 it is referred to Judah. David and his successors being of this tribe, Jerusalem became their dwelling place.

2. Ancestor of some Levites who helped to rebuild the temple. Ezra iii. 9. Perhaps the same as HODAVIAH No. 3. 3. Levite who had taken a strange wife. Ezra x. 23. 4. Son of Senuah: he was an overseer in Jerusalem. Neh. xi. 9. 5. Levite who returned from exile. Neh. xii. 8. 6, 7. A prince of Judah, and a priest and musician who assisted at the dedication of the wall of Jerusalem. Neh. xii. 34, 36.

Judah, The Kingdom of. On the separation of the ten tribes, Judah and Benjamin formed a kingdom under the name of Judah. Benjamin being but a small tribe, the kingdom of Judah is sometimes spoken of as *one* tribe. Doubtless the territory of Simeon was also attached to Judah—that tribe being as it were lost in the land. It was not named when Moses blessed the tribes. Deu. xxxiii., cf. Gen. xlix. 7. Bethel, out of the portion of Benjamin, fell to the kingdom of Israel.

The temple being at Jerusalem, with the priests and Levites, Judah represented God's people and His government upon the earth; whereas the kingdom of Israel gave itself up at once to idolatry. God, according to His promise, still caused the lamp of David to shine at Jerusalem. Many of the kings served God with purpose of heart, though others embraced idolatry. (For the succession of the kings, see **KINGS**.) The kingdom of Judah continued from B. C. 975 to 606 when many of the people were carried captive, though Jerusalem was not destroyed till B. C. 588.

Seventy years of captivity had been foretold by Jeremiah (xxv. 11, 12; xxix. 10): these began in B. C. 606 and ended in 536 when under Cyrus the Jews returned to build the house of Jehovah; but it was not finished and dedicated until B. C. 515. Ezra vi. 15. A commission was given to Ezra in B. C. 468 (chap. vii.); and one to Nehemiah to rebuild the city in 455. It could not however be called the *kingdom* of Judah; only a remnant of the tribes of Judah and Benjamin returned. They were first subject to the kingdom of Persia, then to the kingdom of Greece, and after a short time of freedom under JUDAS MACCABEUS and his successors they became subject to Rome.

In B. C. 65 Syria became a Roman province and in the year 40 Herod was appointed by Rome king of Judæa, and he continued on the throne to N. T. times. The children of Israel inhabiting Judæa in those days were the descendants of Judah and Benjamin (except any individuals who may have found their way thither from the ten tribes). They were the people to whom the Messiah was presented, and who refused and crucified Him. They continued their persecution in the times of the apostles, and they will be dealt with separately from the ten tribes: cf. Mat. xxiv. 4–35; xxvii. 25.

They revolted from Rome, and in A. D. 70 Jerusalem was taken and destroyed, some of its inhabitants were sold as slaves, and thousands were slain. Dan. ix. 26; Luke xxi. 12–24. Their descendants are scattered over the earth; but when God's set time is come they will be brought through the fire of judgment, and a remnant will be saved, restored to their own land, and blessed under their Messiah whom they now reject. Mat. ii. 6; Heb. viii. 8–12.

Ju'das. 1. The patriarch JUDAH. Mat. i. 2, 3. 2. One of the apostles, brother of James. Luke vi. 16; John xiv. 22; Acts i. 13. Called JUDE in Jude 1; and apparently the same as 'Lebbæus, whose surname

was Thaddæus.' Mat. x. 3; Mark iii. 18. 3. One of the brethren of the Lord. Mat. xiii. 55: called JUDA in Mark vi. 3. 4. Judas of Galilee, who raised an insurrection in the days of the taxing, A.D. 6. He was killed by the Romans and his followers were dispersed. Acts v. 37. 5. One in Damascus with whom Paul lodged. Acts ix. 11. 6. A 'prophet' sent from Jerusalem to Antioch. Acts xv. 22. See BARSABAS, No. 2.

Ju'das Iscar'iot. Son of Simon and one of the twelve apostles. He was a false disciple: when the Lord said to His apostles 'ye are clean,' He excepted Judas in the words 'but not all.' He was sent out with the others to preach, and no exception is made in his case as to the working of miracles in the name of the Lord Jesus. Under the plea of the necessities of the poor he complained of money being wasted when Mary anointed the Lord. Yet he did not really care for the poor: he was treasurer, and was a thief. Satan knew the covetousness of Judas and put it into his heart to betray the Lord for money, which he did for thirty pieces of silver. Satan afterwards, as the Adversary, took possession of him to insure the success of the betrayal.

Judas probably thought that the Lord would escape from those who arrested Him, as He had escaped from previous dangers, while *he* would gain the money. When the Lord was condemned, Judas was filled with remorse, confessed he had betrayed innocent blood, and cast the money into the temple. He was a complete dupe of Satan, who first tempted him to gain the money, and then would not let him keep it. He went and hanged himself, and probably falling from the tree, his bowels gushed out. An awful termination of a sinful course. The Lord called him the 'son of perdition.'

In modern times men have erroneously argued that his confession under remorse shewed true repentance, and that there is hope of his salvation! but it is not so: he fell 'that he might go to his own place.' It was a trial of man under new circumstances: to be a 'familiar friend' (Psa. xli. 9) of the Lord Jesus, to hear His gracious words, see His miracles, and probably be allowed to work miracles himself in His name; and yet, as in every other trial of man, he fell. Judas is a solemn instance of how far a person may be under the influence and power of Christianity, and yet become an apostate: cf. Heb. vi. 1-6. He is mentioned in Mat. x. 4; xxvi. 14-47; xxvii. 3; Luke xxii. 3, 47, 48; John xiii. 2, 26, 29; xviii. 2-5; Acts i. 16, 25, &c.

Jude. See JUDAS.

Jude, Epistle of. Written by Jude the brother of James, and apparently the same person as the apostle JUDAS, *q.v.* The Epistle is addressed to "the called ones, beloved in God the Father and preserved in Jesus Christ." Apostasy had set in, and the saints are exhorted to contend for the faith divinely delivered. Ungodly ones had *crept in*, who abused the grace of God, and denied their only Master and Lord Jesus Christ.

Three instances are produced to shew how apostasy had been punished: 1. Some of those saved out of Egypt were yet destroyed. 2. Fallen angels are kept in eternal chains for judgment. 3. Sodom and Gomorrha, which lie under the abiding effect of the judgment on them. Then the *railers* are put to shame by the conduct of Michael the archangel, who when rightly contending with Satan about the body of Moses did not rail against him, but said, "The Lord rebuke thee."

Three stages of departure from the way of truth are mentioned, with a *woe* upon those who are found in them: 1. The way of Cain—man's nature and will, and hatred of God's people: cf. 1 John iii. 12. 2. The error of Balaam for reward—ecclesiastical corruption: cf. Rev. ii. 14.

3. The gainsaying of Core—opposition to the royalty and priesthood of Christ: cf. Num. xvi. Such were *doubly* dead, by nature and apostasy, and are reserved for eternal darkness.

Enoch prophesied of the judgment on the ungodly when the Lord comes with His holy myriads. See ENOCH. The saints had been warned against some who separated themselves, as being superior to others, whereas they were only natural men, and had not the Spirit. The saints were to build up themselves on their most holy faith; and by prayer in the Holy Spirit to keep themselves experimentally in the love of God, awaiting the mercy of the Lord Jesus Christ unto eternal life. They were to try to save others. The Epistle closes with a full ascription of praise to Him who *is able* to keep His saints from stumbling and set them with exultation blameless before His glory.

Judges, Book of. This book is occupied with the period from the death of Joshua to the time of Samuel. Joshua, the man of faith, before he died gave them good advice and solemn warnings. The people answered, "The Lord our God will we serve, and his voice will we obey." They had now, under the guidance and power of God, to work out their own salvation. They served the Lord as long as Joshua lived and the elders he had appointed, and then they forsook God, allied themselves by marriage with the Canaanites, and turned to idolatry. It is a vivid illustration of the history of the professing church, which, after the times of the apostles, rapidly became worldly, and had to be disciplined by God, though there have been revivals, as there were in the time of the Judges.

A long catalogue had to be made of the districts from which the tribes did not drive out the Canaanites. Israel being thus unfaithful, making a league with the inhabitants, and regardless of their evil, the Lord let them remain to prove Israel: in like manner the world-bordering of the church has become a snare to it constantly. The Angel of the Lord was at *Gilgal* during the book of Joshua (to which place the Israelites should in spirit have constantly returned: it is the place of circumcision, that is, for the Christian, thorough separation from the first man); but now He came to Bochim, and reminded them that He had delivered them from Egypt, and had declared that He would never break His covenant with Israel; they were to make no league with the people of the land, but they had not obeyed His voice. The failure was now irretrievable. The people wept and sacrificed there.

Nevertheless they formed alliances with the Canaanites, and sacrificed to Baalim. Then they were oppressed by their enemies; but as often as they turned to the Lord, He raised up a judge who delivered them from the hand of their oppressors. Yet when the judge died, they returned again to their evil ways. This experience of evil doing—oppression, repentance, and deliverance—occurred again and again during a period of over three hundred years. (The action of the judges is considered under the name of each.)

Chapters xvii.-xxi. are not in historical order, but are grouped together to shew the inner life of the people. Chapters xvii. and xviii. disclose a sad attempt to mingle the worship of God with domestic idolatry. See MICAH No. 1.

Chapters xix.-xxi. shew the *moral* character of the people, especially of Benjamin, who brought upon themselves severe punishment. When the other tribes saw the destruction they had made upon Benjamin they came to the house of God and *wept*, lamenting that one tribe was lacking in Israel; but no mention is made of their weeping over the sin that had brought it all about.

The book ends by repeating what it had said elsewhere: "In those

days there was no king in Israel: every man did that which was right in his own eyes." God would have been their king if they would have been His subjects.

The chronology of the book of Judges presents some difficulties. It is clear from various passages that the periods during which the judges ruled could not all have been consecutive. The 480 years from the Exodus to the fourth year of Solomon, 1 Ki. vi. 1, necessarily shortens the period of the judges, and one passage in the book itself implies that two of the oppressions were going on at the same time, namely, that of the Philistines and of Ammon. Jud. x. 7. In Acts xiii. 20 the A. V. reads that God gave them judges about the space of 450 years until Samuel the prophet. This would not agree with the 480 years of 1 Ki. vi. 1; but there is a different reading in Acts xiii., which has been adopted by editors of the Greek Testament and in the R. V. irrespective of all questions of chronology. It reads "He divided to them their land by lot, about 450 years; and *afterwards* he gave them judges;" thus the 450 years are not applied to the duration of the judges. This period may have been made up thus, reckoning from the birth of Isaac, because the promise was to the *seed* of Abraham, and Isaac was the child of promise.

	YEARS.
Age of Isaac, when Jacob was born, Gen. xxv. 26	60
" Jacob when he stood before Pharaoh	130
" Israel in Egypt	215
" Israel in the wilderness	40
" To the division of the land	7
(about 450 years).	<u>452</u>

The 480 years 1 Ki. vi. 1 have been arranged thus, though this may not be absolutely correct.

	YEARS.	
From the Exodus to the crossing the Jordan	40	
From the Jordan to the division of the land	7	
Rest under Joshua and the Elders	Jud. ii. 7 ... 12	
Oppression by the king of Mesopotamia	" iii. 8 ... 8	
Othniel judge	" iii. 11 ... 40	
Oppression by the Moabites	" iii. 14 ... 18	
Ehud and Shamgar	" iii. 30 ... 80	
Oppression by king Jabin	" iv. 3 ... 20	
Deborah and Barak	" v. 31 ... 40	
Oppression by the Midianites	" vi. 1 ... 7	
Gideon	" viii. 28 ... 40	
Abimelech	" ix. 22 ... 3	
Tola	" x. 2 ... 23	
Jair	" x. 3 ... 22	
<i>In the West.</i>	<i>In the East.</i>	
Oppression by the Philistines, during which Samson was judge, and Samuel after Eli. Jud. xiii. 1	40	Oppression by the Ammonites Jud. x. 8 ... 18
From Mizpeh (1 Sa. vii. 12, 13) to the anointing of Saul	9	Jephthah " xii. 7 ... 6
		Ibzan " xii. 9 ... 7
		Elon " xii. 11 ... 10
		Abdon " xii. 14 ... 8
Saul (in the former part of which judge)		- Acts xiii. 21 ... 40
David		- 1 Ki. ii. 11 ... 40
Solomon's fourth year		- " vi. 1 ... 3
		<u>492</u>
Deduct for parts of years being reckoned as full years		- 12
		<u>480</u>

About 338 years—the 300 years in round numbers of Jud. xi. 26.

Judgment. 1. **PENAL JUDGMENT.** This may be administered on earth in God's government of men or of His people, in accordance with the principles of the economy in force at the time; or hereafter for eternity, in accordance with God's decrees. God's four sore judgments on the living were threatened against Jerusalem, and have often fallen upon mankind generally, and will fall upon them in the future, as shewn in the Revelation. 1. War, death by the sword either from an enemy from without, or in civil war. 2. Famine, which may arise from a dearth in the land, or by a city being besieged. 3. Noisome beasts, which doubtless includes the ravages of locusts, because they spoil the land and make it desolate. 4. Pestilence, which has often swept away its thousands. Eze. xiv. 13-21.

Besides these there are in various parts of the earth conflagrations, earthquakes, eruptions, cyclones, avalanches, floods, frosts, shipwrecks, sea-waves, &c., some of which happen every year. These occur in the providential government of God, and by them He continually makes Himself heard, and manifests His power: cf. Job xxxvii. 13. But beside this providential government, there are often direct judgments, hence the prophet said, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. xxvi. 9. Such judgments are, alas, too often accounted as natural phenomena or mere accidents or calamities, without any recognition of God, and are soon forgotten. They should warn men; as a slight shower often falls before a storm, so these frequent judgments are but the forerunners of the great storm of the wrath of God that will surely fall upon this guilty world, when the vials of His fury are poured out: cf. Rev. vi.-xx.

All judgment, that is, the act of judging (*κρίσις*), whether of dead or living, has been committed to the Lord Jesus. He is represented as coming from Edom, with dyed garments from Bozrah, when He will tread the people in His anger, and trample them in His fury, and their blood will stain all His raiment. Isa. lxiii. 1-3. His judgment falls on the living nations; also before Israel is restored to blessing, judgment from God will fall upon them. See **TRIBULATION**. Upon professing Christendom also God will execute judgment. See **BABYLON THE GREAT**. The eternal punishment of the wicked is called "eternal judgment." Heb. vi. 2. The fallen angels are reserved unto judgment, 2 Pe. ii. 4: and everlasting fire is prepared for the devil and his angels. Mat. xxv. 41.

2. **SESSIONAL JUDGMENT.** The common expression 'the General Judgment' does not occur in scripture. By this term is commonly understood that all mankind on 'the day of judgment' will stand before God, or rather the Lord Jesus, to be judged according to their works, and there to hear their eternal destiny. But this is not according to scripture. In all the passages (except 1 John iv. 17, where it speaks of the Christian having boldness in the day of judgment) it is 'day of judgment;' not *the* day of judgment, as referring to *one* specified time.

Besides the sessional judgment of the empires in Dan. vii. 9-14, there are *two* other such judgments in scripture, with more or less of detail, which do not take place at the same time, nor embrace the same people. The Lord Jesus has been appointed to judge the living and the dead. Acts x. 42. In Mat. xxv. the living are judged, and in Rev. xx. the dead are judged, both of which cannot refer to the same judgment.

In Mat. xxv.

It is the living nations, and no mention of the dead, this earth being the scene of it, to which the Son of man comes.

In Rev. xx.

It is the dead, and no mention of the living, the earth having 'fled away' before His face who sits upon the great white throne.

In Mat. xxv.	In Rev. xx.
Some are saved and some are lost.	{ No mention of any saved: all are lost.
Judged solely according to their treatment of the Lord's brethren, and no mention of general sins.	{ Judged according to general sins, and no mention made of their treatment of the saints.

It is plain that these are separate and distinct judgments. The judgment of the 'living' will be at the beginning of the Lord's reign. After the Church has been taken to glory, Christ will still have His own servants doing His work upon the earth, such as His two witnesses in Rev. xi. 3: cf. also Mat. x. 23. When He comes to reign, the nations will be judged as to how they have treated these whom He calls His 'brethren.' The judgment of the wicked 'dead' will be after the millennium, and will embrace all who have died in their sins from the creation of the world. They will be judged according to their works, and the secrets of men will then be judged.

Then the question arises as to the saints who may be alive at the coming of the Lord, and the thousands who have died. They cannot be included in either the judgment of Matthew xxv. or of Revelation xx. As to their persons, whether they are to be saved or not, it is plainly stated in John v. 24, that they will not come into judgment at all. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into *judgment*; but is passed from death unto life." The A. V. reads 'condemnation,' but the word is *κρίσις* and is translated 'judgment' in the same chapter in verses 22, 27, 30, and 'damnation' in verse 29. It is the same word also in Heb. ix. 27: "As it is appointed unto men once to die, but after this the *judgment*; . . . unto them that look for him shall he appear the second time without sin unto salvation."

3. THE JUDGMENT-SEAT OF CHRIST. All will be manifested before this judgment-seat that they may receive the things done in the body whether it be good or bad. 2 Co. v. 10. This does not clash with the above statement that the believer does 'not come into judgment.' The Lord Jesus will sit on the judgment-seat, *He* who died for believers' sins, and rose again for their justification; and He is the believer's righteousness—He will not judge His own work. The saint, being divinely justified, cannot be judged, indeed, John v. 24 declares he does not come into judgment at all. But he will be manifested: the things done in the body will be brought into review, *all* will then be seen by him in its true light, whether good or bad, and this will but serve to exalt the grace that has saved him.

Then an account will be required as to what sort of servant he has been. Has he used the talent committed to him? Some may have laboured with improper materials, and such work will be burned up, and the workman will lose his reward, though he himself will be saved yet so as through fire. Whereas, with others, the work will abide, and the labourer will get a reward. 1 Co. iii. 14. Each shall receive a reward according to his own labour. Ver. 8. The apostle John exhorted the saints to abide in Christ that *he*, as a workman, might not be ashamed before Him at His coming. 1 John ii. 28: cf. 2 John 8. These passages apply to the Christian's service, to each of whom a talent is given.

The exhortation to the Philadelphians is "Hold that fast which thou hast that no man take thy crown." Rev. iii. 11. And the Lord says "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." Chap. xxii. 12. All that Christians do now will then be manifested; they should therefore seek to do such work as will stand the fire, and such as will be owned and approved of in

that day by their Lord and Master. His love to us is "made perfect, that we may have boldness in the day of judgment, because as he is so are we in this world." 1 John iv. 17.

Judgment-hall. The word is *πραιτώριον*, *prætorium*, as it is translated in Mark xv. 16. It was the official residence of Pilate the governor in Jerusalem. John xviii. 28, 33; xix. 9; Acts xxiii. 35. It is translated 'palace' (the barracks of the Prætorian body of soldiers, from whom Paul's guards were selected) in Phi. i. 13; 'common hall' in Mat. xxvii. 27; and 'hall of judgment' in John xviii. 28.

Judgment-seat, βῆμα. A place attached to the judgment-hall, where judgment was pronounced, speeches delivered, &c. It was on the βῆμα that Herod sat, when he made his oration. Mat. xxvii. 19; John xix. 13; Acts xii. 21; xviii. 12-17; xxv. 6-17. The floor of this place was doubtless of tessellated stones, which accounts for its being called the PAVEMENT in John xix. 13. In the Hebrew it was called GABBATHA, which signifies elevated or raised platform. In Jas. ii. 6 the word is *κρίτήριον*. (For the judgment-seat of Christ, see JUDGMENT, No. 3.)

Ju'dith. Daughter of Beeri a Hittite, and wife of Esau. Gen. xxvi. 34. See BASHMATH.

Ju'lia. Christian woman at Rome to whom Paul sent salutations. Rom. xvi. 15.

Ju'lius. The centurion of 'Augustus' band' who had custody of Paul in travelling to Rome. He treated Paul with great courtesy, allowing him to visit his friends at Sidon and refresh himself. Paul counselled him as to where they should winter, but he naturally was swayed by the master of the ship, though it proved afterwards that it would have been wiser to have listened to the man of God, who, though a prisoner, could tell them that God had given *him* all that sailed in the ship, and that all would be saved. When the shipwreck occurred, Julius would not allow the prisoners to be put to death because he was desirous of saving Paul. God was watching over His servant, and turned the heart of Julius towards him. Acts xxvii. 1, 3, 43.

Ju'nia. A believer and fellow prisoner and kinsman of Paul, of note among the apostles, and who was in Christ before Paul. Rom. xvi. 7. The name is really JUNIAS.

Juniper, rothem. This is supposed to refer, not to the juniper (see HEATH), but to the Arabic *ratam*, the *Retama retam*, a 'broom' that grows twelve feet high, under which a person could sit for shelter. 1 Ki. xix. 4, 5. In Job xxx. 4 reference is made to its roots being used for food by the poor. Its roots were also burnt for charcoal, and Ps. cxx. 4 says that sharp arrows of the mighty with coals of juniper were to be applied to a false tongue.

Ju'piter, Zeús. Supreme god of Greece and Rome, though the religious ideas of the two nations differed considerably. At Lystra the heathen inhabitants supposed Jupiter was impersonated by Barnabas, and at Ephesus they professed that the image of Diana had fallen from Jupiter, or heaven. Acts xiv. 12, 13; xix. 35.

Ju'shab-he'sed. Son of Zerubbabel. 1 Ch. iii. 20.

Justification. The word *δικαίωσις* occurs but twice in the N.T., namely, Rom. iv. 25 and v. 18.



THE TRUE JUNIPER.

In the former passage

it appears to be the equivalent in meaning of faith being imputed to the believer for righteousness, that is, of the believer being accounted righteous. Hence the word 'justification' may be said to be the estimation formed in God's mind of the believer in view of that order of things of which Christ risen is the Head. Such estimation has its expression in Christ Himself, and its consequences are seen in Rom. v.

The question as to how a righteous God can justify a sinner is raised and answered in Romans iii. It is difficult to conceive a subject more momentous for every human being. What is set forth in the gospel at the outset is the vindication of God in righteousness as regards sin by the death of the Lord Jesus Christ, where, in God's infinite grace to sinners, the question of sin and its judgment has been raised between Himself and the spotless Sin-bearer and settled to His glory. Of Him it is said, "Whom God hath set forth a mercy-seat, through faith in his blood, . . . for the shewing forth of his righteousness in the present time, so that he should be just, and justify him that is of the faith of Jesus." It is then in the blood of Jesus that God's judgment of sin is seen, and it is on this righteous basis that He can justify all who believe in Him.

Justification of life (Rom. v. 18) is the righteous bearing into life which is toward all through the one accomplished righteousness of the Lord Jesus Christ even to death, in contrast with the bearing of the one offence of Adam which brought in death and condemnation upon all. What has been effected by the one Man, Jesus Christ, abounds in the scope of it, over all that has been brought in by the one man Adam. In the death of Christ there is seen the complete judgment and removal out of the sight of God both of the sins and of the man who sinned, believers having, through the Lord Jesus Christ raised from the dead, a new Head, in whom they live for God.

There is another aspect of justification referred to in the Epistle of James (chap. ii.), where it is entirely a question of what appears before men. "Shew me thy faith without thy works, and I will shew thee my faith by my works."

Ju'stus. 1. Surname of JOSEPH, or BARSABAS, who was selected as one suitable to take the place of Judas Iscariot. Acts i. 23. 2. A worshipper of God at Corinth, into whose house Paul entered when he abandoned the synagogue. Acts xviii. 7. 3. Christian at Rome, also called JESUS, whose salutation Paul sent to the Colossian saints. Col. iv. 11.

Jut'tah. City in the highlands of Judah, given to the priests. Jos. xv. 55; xxi. 16. Identified with *Yutta*, 31° 27' N, 35° 5' E.

K

Kabzeel'. See JEKABZEEL.

Ka'desh, Ka'desh-bar'nea. This place is first mentioned in connection with the battle of the kings, when Lot was taken captive. They "came to EN-MISHPAT, which is Kadesh." Gen. xiv. 7. It was one of the halting places of the Israelites, and where they made a prolonged stay, and from whence the twelve spies were sent into the land. At the end of the thirty-eight years' wandering they returned to Kadesh, and Miriam died and was buried there. It was here also that Moses smote the rock when the people murmured for water. The water thus obtained is spoken of as both the 'water of MERIBAH,' or 'strife,' Num. xx. 13; xxvii. 14; Psa. lxxxi. 7, and the 'waters of strife in Kadesh.' Eze. xlvii. 19; xlviii. 28. It was in the wilderness of Paran, and is known to be

situated in the extreme south of the land, from whence Joshua smote the inhabitants, and it became the border of Judah's possession. Num. xiii. 26; xx. 1-22; xxxii. 8; Deu. i. 2, 19, 46; ix. 23; xxxii. 51 (Meribah-Kadesh); Jos. x. 41; xv. 3, &c. Identified by some with *Ain Kadis*, 30° 33' N, 34° 32' E.

Kad'miel. A Levite and his family who returned from exile, and helped in the rebuilding of the temple. He led the devotions of the people and sealed the covenant. Ezra ii. 40; iii. 9 (see *margin*); Neh. vii. 43; ix. 4, 5; x. 9; xii. 8, 24.

Kad'monites. One of the ancient peoples who possessed the land promised to Abraham. Gen. xv. 19. Probably the same as *bene-Kedem*, 'children of the east.' Jud. vi. 3.

Kal'lai. Priest of the family of Sallai. Neh. xii. 20.

Kal'nah. City in Asher. Jos. xix. 28. Identified with *Kana*, 33° 12' N, 35° 18' E.

Ka'nah, River. Brook between Ephraim and Manasseh. Jos. xvi. 8; xvii. 9. Identified with *Wady Kanah*, 32° 9' N, 35° E.

Kare'ah. Father of Johanan and Jonathan. Jer. xl. 8-16; xli. 11-16; xlii. 1, 8; xliii. 2-5. Called CAREAH in 2 Ki. xxv. 23.

Kar'kaa. City in the south of Judah. Jos. xv. 3. Not identified.

Kar'kor. Place in the east of Jordan, where the host of Zebah and Zalmunna encamped. Jud. viii. 10. Not identified.

Kar'tah. City in Zebulun, given to the Levites. Jos. xxi. 34. It is not mentioned in the list in 1 Ch. vi., and is not identified.

Kar'tan. City in Naphtali, given to the Levites. Jos. xxi. 32. In 1 Ch. vi. 76 it appears to be called KIRJATHAIM. Not identified.

Kat'tath. City in Zebulun. Jos. xix. 15. Not identified.

Ke'dar. Son of Ishmael, and founder of an important tribe inhabiting the north-west of Arabia, though the name is probably also employed for Arabs generally. Gen. xxv. 13; 1 Ch. i. 29. The Psalmist desired peace, for he had been dwelling in the tents of Kedar, with those who 'hated peace.' Ps. cxx. 5, 6. The bride in Cant. i. 5 was black, or dark, like the black tents of Kedar. The references to lambs, rams, goats, flocks, camels, tents, and tent-curtains, shew that a nomadic people are spoken of, though their 'villages' are also mentioned. Judgments were pronounced against them. Isa. xxi. 16, 17; xlii. 11; lx. 7; Jer. ii. 10; xlix. 28; Eze. xxvii. 21.

Ke'demah. Youngest son of Ishmael. Gen. xxv. 15; 1 Ch. i. 31.

Kede'moth. 1. City in Reuben, given to the Levites. Jos. xiii. 18; xxi. 37; 1 Ch. vi. 79. 2. A wilderness near the same. Deu. ii. 26.

Ke'desh. 1. City in the extreme south of Judah. Jos. xv. 23. Supposed by some to refer to Kadesh-barnea. 2. Canaanite city, taken by Joshua, allotted to Issachar, and given to the Levites. 1 Ch. vi. 72. Called KISHION in Jos. xix. 20 and KISHON in chap. xxi. 28. Identified with *Tell Abu Kudeis*, 32° 34' N, 35° 13' E. 3. City in Naphtali, allotted to the Levites, and a city of refuge. Jos. xii. 22; xix. 37; xx. 7; xxi. 32; 2 Ki. xv. 29; 1 Ch. vi. 76. Called KEDESH-NAPHTALI in Jud. iv. 6. Identified with ruins at *Kades*, 33° 7' N, 35° 32' E. It has been supposed that Barak assembled his army, not at Kedesh in Naphtali, but somewhere nearer to Mount Tabor and to the river Kishon, where Sisera had his troops. Jud. iv. 10-13. It was possibly at *Kadish*, 32° 44' N, 35° 33' E.

Kedesh-naphtali. See KEDESH, No. 3.

Kedron. See KIDRON.

Kehe'lathah. One of the encampments of Israel. Num. xxxiii. 22, 23.

Kei'lah. 1. City in the lowlands of Judah. It was delivered by

David from an attack of the Philistines. He and Abiathar with the ephod took shelter there; but warned by God that the people of the city would deliver him up to Saul, they escaped. Jos. xv. 44; 1 Sa. xxiii. 1-13; Neh. iii. 17, 18. Identified with *Kila*, 31° 37' N, 35° E. 2. One called 'the Garmite,' in the genealogy of Judah. 1 Ch. iv. 19.

Kelai'ah, Keli'ta. Levite who had married a strange wife. Ezra x. 23. He assisted Ezra in explaining the law and sealed the covenant. Neh. viii. 7; x. 10.

Kemu'el. 1. Son of Nahor. Gen. xxii. 21. 2. Son of Shiptan and a prince of Ephraim. Num. xxxiv. 24. 3. Levite, father of Hashabiah. 1 Ch. xxvii. 17.

Ke'nan. See CAINAN.

Kenath'. City of Bashan, taken by НОВАН, and called after his own name. It was afterwards re-taken with the villages of Jair by Geshur and Aram, as the passage in Chronicles should read. Num. xxxii. 42; 1 Ch. ii. 23. Identified with *Kanawat*, 32° 46' N, 36° 34' E.

Ke'naz. 1. Son of Eliphaz, and a duke of Edom. Gen. xxxvi. 11, 15, 42; 1 Ch. i. 36, 53. 2. Father of Othniel. Jos. xv. 17; Jud. i. 13; iii. 9, 11; 1 Ch. iv. 13. 3. A descendant of Caleb. 1 Ch. iv. 15.

Kene'zite. Designation of Jephunneh, father of Caleb. Num. xxxii. 12; Jos. xiv. 6, 14.

Ke'nites. There seem to have been several different peoples called by this name, without any apparent link between them. Thus 1. There were some in the land when it was promised to Abraham. Gen. xv. 19. 2. Jethro, or Raguel, Moses' father-in-law, is called a Kenite, Jud. i. 16, and is also called a Midianite. Num. x. 29. The Midianites sprung from Midian, the son of Abraham and Keturah, Gen. xxv. 2; so these Kenites were probably a branch of the Midianites. The children of the Kenite, Moses' father-in-law, left Jericho, the city of palm trees, and went into the wilderness of Judah, which was to the south of Arad, and dwelt there. Jud. i. 16. Apparently Heber the Kenite travelled north, and was neutral between Israel and their enemies; but Jael his wife smote Sisera in her tent. Jud. iv. 11, 17; v. 24. Others remained in the far south, for when Saul was going to smite the Amalekites he warned the Kenites, for their own safety, to depart from among them, because they had befriended Israel when they came from Egypt. 1 Sa. xv. 6. They were still in the neighbourhood when David feigned to have attacked them. He regarded them as friends, and sent presents to them. 1 Sa. xxvii. 10; xxx. 29. 3. There were Kenites whom Balaam saw dwelling in the rocks, and who were to be carried away by Asshur. Num. xxiv. 21, 22. These may have been a remnant of the Kenites mentioned in Gen. xv. 19. 4. Descendants of Hemath, the father of the house of Rechab. 1 Ch. ii. 55.

Keniz'zites. Mentioned only once as people in the land promised to Abraham. Gen. xv. 19.

Kerchiefs. Veil or small shawl with which the women who prophesied covered the head of persons of 'every stature:' alluding probably to their leading people blindfold by their divinations, to catch their souls. Eze. xiii. 18, 21.

Ke'ren-hap'puch. Youngest daughter of Job after his restoration to prosperity. Job xlii. 14. The meaning of the name is disputed. The LXX render it 'horn of plenty.'

Keri and Chethib. These terms refer to the various readings appended to the printed Hebrew Bible. The *keri* (or *qeri*) are placed in the notes, and signify 'to be read,' instead of what is in the text, which latter is called *chethib* (or *kethib*), 'written.' A small circle or star is placed in

the text to call attention to the alteration, and where one word is substituted for another the word to be read is printed in the notes, without points, the points that belong to it being given in the text, though they do not belong to the word there printed. The total number of these alterations has been calculated to amount to 1353.

Several different accounts have been given as to the origin of these various readings, some endeavouring to trace them back to Moses; others, to Ezra; and others to the Sanhedrim; so that there seems no reliable clue to their authority. The great bulk of the alterations are corrections of errors made by mistaking one letter for another, or similar faults of the copyist; but there are some variations of importance, and what may seem strange is that in the A. V. in some instances the *keri* is adopted and in others the *chethib*, without its being stated why. What influenced the selection is now unknown. For instance there are above a dozen places in which the *keri* substitutes **ו**, the personal pronoun, for **א**, the negative particle, which greatly alters the sense. A few of these are adopted in the A. V. as Job xiii. 15; Psa. c. 3; Isa. lxiii. 9. May we not be assured that even in this God has guarded His own Book, and especially the version most widely circulated—the English Bible?

Keri'oth. 1. City in the south of Judah. Jos. xv. 25. This passage is better read 'Kerioth-hezron, which is Hazor.' Identified with *el Kureitein*, 31° 21' N, 35° 7' E. 2. City of Moab denounced for judgment. Jer. xlviii. 24, 41. Probably the same as KIRIOTH in Amos ii. 2.

Ke'ros. Ancestor of some Nethinim who returned from exile. Ezra ii. 44; Neh. vii. 47.

Ketu'rah. Wife or concubine of Abraham by whom he had six sons, Midian being the most noted. Gen. xxv. 1-4; 1 Ch. i. 32, 33.

Key. Used symbolically for authority to open or to shut. Spoken of Eliakim, 'established by God,' as having the key of the house of David laid upon his shoulder: "he shall open, and none shall shut; and he shall shut, and none shall open." Isa. xxii. 22. He is a type of the Lord Jesus, as spoken of in Rev. iii. 7, who has also the keys of hades and of death. Chap. i. 18. To Peter were given the keys of the kingdom of heaven, Mat. xvi. 19, which he opened to the Jews in Acts ii., and to the Gentiles in Acts x. The Lord charged the doctors of the law with taking away the key of knowledge. Luke xi. 52. This they did by their traditions and by hindering those who would have entered in to the blessings brought by Christ.

Kezi'a. Second daughter of Job after his restoration. Job xlii. 14.

Keziz'. This, though called a 'valley' in the A. V., is mentioned among the *cities* of Benjamin. Jos. xviii. 21. It is better to regard the word for 'valley' as a part of the name, reading Emek-keziz.

Kibroth-hatta'avah. One of the halting places of the Israelites, called 'the graves of lust,' "because there they buried the people that lusted" for flesh. Num. xi. 34, 35; xxxiii. 16, 17; Deu. ix. 22.

Kibza'im. Levitical city in Ephraim. Jos. xxi. 22. Identified with *Tell el Kabus*, 31° 50' N, 35° 18' E.

Kid. A kid of the goats is constantly mentioned for the sin offering. Num. vii. 16-87, &c. As an article of food the kid is considered a dainty: it was with kids that Rebekah prepared the savoury meat as venison, wherewith Jacob deceived his father. Gen. xxvii. 9.

Kidneys. These, 'with the fat thereof,' were often burned on the altar in the sacrifices. Lev. iii. 4-15; iv. 9; vii. 4, &c. The same word, *Kelayoth* is translated 'reins,' (which signifies 'kidneys') when used symbolically of the inward feelings and affections.

Kid'ron, Ke'dron, Brook. The valley, or wide wady, that lies

between the east of Jerusalem and the west of Mount Olivet. It is joined by the valley of Hinnom that runs along the south of Jerusalem, and it continues its course for about twenty miles to the Dead Sea. Though called a brook, it is now nearly always dry; this is supposed to be partially due to the amount of rubbish lying in the valley. Its true bottom has been found some forty feet below, and much nearer to the walls of the city. The side of the valley nearest the city is full of Mahometan graves, and on the eastern slope are the graves of the Jews, among which is the erection called the Pillar of Absalom. In O. T. times it was treated as a defiled place. Asa burnt his mother's idol there. 1 Ki. xv. 13. Josiah also burnt there the symbols of idolatry. 2 Ki. xxiii. 4, 6, 12; and by 2 Ki. xxiii. 6; Jer. xxxi. 40 it would appear to have been the common burial ground.

On the revolt of Absalom David crossed the brook ere he climbed the mount of Olives. The Lord also crossed it on His last visit to Gethsemane, when He was about to be delivered up by Judas. 2 Sa. xv. 23, 30; John xviii. 1, where the A. V. has CEDRON. See JEHOSEPHAT, VALLEY OF.

Ki'nah. City in the south of Judah. Jos. xv. 22. Not identified.

Kine. A word generally signifying 'cows,' but its use is not strictly confined to the female: cf. Deu. vii. 13; xxviii. 4, 18, 51.

Kingdom, Kingdom of God, Kingdom of Heaven. In Daniel ii. 44 it is predicted that "In the days of these kings [the ten divisions of the fourth kingdom, the revived Roman Empire] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever:" cf. also chap. vii. The 'kingdom of heaven' was announced by John the Baptist and by the Lord as 'at hand' (Mat. iii. 2; iv. 17), but the Lord declared that the 'kingdom of God' had come. Mat. xii. 28. In many respects the two expressions are identical, but the 'kingdom of heaven' occurs in the gospel by Matthew only, and stands in contrast to the Messiah on earth. It refers to the *rule* of that which God has set in heaven, and commenced when Christ went to heaven. It may be illustrated by the lights which God set in the heavens to give light and to rule on earth. The 'kingdom of God' is more connected with the moral state established in man.

The Jews having refused their king, the kingdom was not set up in manifestation at that time and it is still held in abeyance. In the meanwhile it is 'the kingdom and *patience* of Jesus Christ.' Rev. i. 9. Christ is represented as having gone to receive a kingdom, and to return. Luke xix. 12. In the meantime the kingdom has been produced, and goes on in its *mysterious* form: cf. Mat. xiii. 11. There are multitudes who profess obedience to God and to the Lord Jesus, and who look to heaven as the throne from whence come all their blessings, while they are passing through a world of which Satan is the god and prince; but to the saints the kingdom of God is very real. They by faith anticipate the kingdom in power. Righteousness, peace, and joy, characteristics of the kingdom, are already theirs in the Holy Ghost. Rom. xiv. 17. In this sense the kingdom of God is often referred to in the Epistles. A person must be born again really to enter into it (John iii. 3, 5), but this idea is distinct from the form which the kingdom has taken, and the dimensions it has attained in the hands of man.

The parables in the gospels describe the form and objects of the kingdom while the Lord is away. In Mat. xiii. the Lord spoke four parables to the multitude; then He dismissed the people and explained the parable of the Wheat and the Tares to His disciples, and added three parables bearing on the secret character of the kingdom. It is shewn that evil would be

found in the kingdom, but that Christ will eventually send His angels to gather out of His kingdom all things that offend; then it will be established in power by the Lord Jesus sitting on His own throne, and reigning supreme as Son of man over the earth, ending by His ultimately giving up the kingdom to the Father, that God may be all in all. 1 Co. xv. 24, 28. The moral characteristics suitable to the kingdom are given in the Sermon on the Mount, and its principles and order in Mat. xviii.

The kingdom must not be confounded with the church. In the kingdom the wheat and the tares grow together until the harvest; but in the church a wicked person is to be put out. 1 Co. v. 13. There may appear to be a similarity between the professing church and the kingdom; but the ideas are not the same. The kingdom is the sphere of Christ's *rule*; whereas the church is the *dwelling place* of God by the Spirit. Neither will the duration on earth of the church and the kingdom be the same; the kingdom will be set up in power after the rapture of the church, and will continue during the millennium. The Christian, besides sharing in the privileges of the church, has also the privileges and responsibilities attaching to the kingdom. To each individual is entrusted a pound (Luke xix. 12-24); or, in another aspect, one or more talents (Mat. xxv. 14-28), which he is responsible to use for his Lord and Master, and for which he will have to give an account in a future day. His place in heaven is by grace apart from his works, but his reward in the kingdom will be according to his faithfulness to his Lord.

King's Dale. This is supposed to be in the valley of the Kidron, where there is still a monument called the Pillar of Absalom, though the existing one cannot be the pillar he erected. 2 Sa. xviii. 18. The King's Dale in Gen. xiv. 17 cannot be identified.

Kings, First and Second Book of. These embrace a period of the history of Israel from B. C. 1015 to B. C. 562. They do not give the commencement of the kingdom under Saul, nor the history of David, but begin with the reign of Solomon. In the headings of these books the A. V. adds "Commonly called the '*Third Book*' and '*Fourth Book*' of the Kings" (copied probably from the LXX or the Vulgate, for this addition is not in the Hebrew), the two books of Samuel being the First and Second. The kingdom was at its height in the reign of Solomon, but because of his sin the kingdom was divided, and after many warnings from God through His prophets, to both Israel and Judah, both kingdoms were brought to a close, the people being carried away into captivity, and Jerusalem and the temple destroyed. See ISRAEL, JUDAH, and the various Kings. The books of the Kings differ from the books of the Chronicles in that the former treat of kingly power established by God in the nation of Israel; (and, though it failed and apostatised, the will of God in its establishment will be carried out when Christ administers the government of God in power :) whereas the Chronicles are principally occupied with the house of David, and God's promises concerning it.

The chronology of the period of the kings can be fairly well ascertained if it is remembered that parts of years were always reckoned as full years. In most cases, when a king began to reign, it is stated what year it was of the king reigning in the other kingdom, and these cross references help to check both lists. The dates are approximately as follows. The names of the contemporary PROPHETS are also added.

CHRONOLOGY OF THE KINGS.

B. C.

1095 Saul anointed king—KINGDOM OF ISRAEL BEGINS.

1055 David king

1015 Solomon king.

1012 Temple begun, 4th year of Solomon, 480th year from Exodus, 1 Ki. vi. 1.

1005 Dedication of the Temple, 11th year of Solomon, 1 Ki. xi. 33.

678	<i>Esarhaddon plants a colony of foreigners in Samaria.</i>	Ezra iv. 2	...	...	2 Ki. xvii. 24	
677	Manasseh carried to Babylon, but released,	2 Ch. xxxiii. 11-13.	...	...	...	
643	Ammon, 2	...	...	...	...	xxi. 19
641	Josiah, 31	...	...	...	...	xxii. 1
634	Median empire founded by Cyaxares (<i>Ahasuerus</i> of Dan. ix. 1.)	...	...	...	...	
625	Nabo-polassar founds the later Babylonian empire.	...	...	...	...	
610	Necho (or Pharaoh-necho), king of Egypt, attacks Babylon.	...	...	...	...	
610	Josiah slain in battle by Necho	...	...	...	2 Ki. xxiii. 29.	
610	Jehoahaz, 3 months	...	...	...	xxiii. 31.	
610	Jehoiaxim, 11	...	...	...	xxiii. 36.	
606	Nineveh destroyed by the Medes and Babylonians about 606.	...	...	...	...	
606	4th year. Nebuchadnezzar co-regent with Nabo-polassar.	...	...	...	...	
606	Battle of Carchemish. 2 Ch. xxxv. 20; Jer. xli. 2.	...	...	...	...	
606	Jeremiah prophesies of 70 years' captivity. Jer. xlv.	...	...	...	...	
606	Nebuchadnezzar defeats Necho. Jer. xli. 2	...	...	...	...	
606	Jerusalem taken—captives and vessels carried to Babylon.	...	...	...	...	
604	Nabo-polassar dies. Nebuchadnezzar reigns alone king of Babylon.	...	...	...	...	
603	Jehoiaxim revolts from Nebuchadnezzar.	...	...	...	...	
599	Jehoiachin, 3 months	...	...	...	2 Ki. xxiv. 6-8.	
599	Jerusalem taken by Nebuchadnezzar.	...	...	...	...	
599	Zedekiah, 11.	...	...	...	2 Ki. xxiv. 12.	
593	Zedekiah rebels against the king of Babylon. Jer. lli 3; 2 Ki. xxiv. 20.	...	...	...	...	
590	Nebuchadnezzar besieges Jerusalem. 2 Ki. xxv. 1.	...	...	...	...	
588	Nebuchadnezzar leaves to meet the king of Egypt.	...	...	...	...	
588	Jerusalem taken and destroyed, in the 11th year of Zedekiah, and 19th of Nebuchadnezzar (from 606), 2 Ki. xxv. 8.	...	...	...	...	
LAMENTATIONS.						
END OF THE KINGDOM OF JUDAH.						
OBADIAH.						
561	Evil-merodach succeeds Nebuchadnezzar.	...	...	...	...	
538	Babylon taken. End of the Empire of Babylon.	...	...	...	...	
536	Cyrus reigns alone in Babylon. <i>Hetu n of the Jews.</i> Ezra i.	...	...	...	...	
515	The Temple dedicated. Ezra vi. 15.	...	...	...	...	
475	Artaxerxes succeeds Xerxes	...	...	...	...	
468	7th year. Commission to Ezra. Ezra vii. 8.	...	...	...	...	
455	20th year. Commission to Nehemiah to re-build the city. Neh. ii. (See SEVENTY WEEKS)	...	...	...	...	
425	Compare Mal ii. 11-17 with Neh. xiii. 23-30.	...	...	...	...	
MALACHI.						

DANIEL. JEREMIAH. EZEKIEL. JEREMIAH.

Kinsman. Beside the common signification of this term for a male relative, it is used typically in reference to the Lord Jesus in His relationship with Israel. As their kinsman He has the right of redemption, and will undertake their cause in a future day, as Boaz did the cause of Naomi and Ruth. Ruth ii.—iv.

Kir. A country from which the Syrians had come, and to which they were carried from Damascus by the Assyrians. 2 Ki. xvi. 9; Isa. xxii. 6; Amos i. 5; ix. 7. Being associated with Elam in Isaiah it is supposed to be in Lower Mesopotamia.

Kir of Moab, Kir-hara'seth, -hare'seth, -ha'resh, -heres. Fortified city in Moab. 2 Ki. iii. 25; Isa. xv. 1; xvi. 7, 11; Jer. xlviii. 31, 36. Identified with *Kerak*, 31° 11' N, 35° 37' E.

Kiriatha'im. See KIRJATHAIM.

Kiri'oth. City in Moab denounced for judgment. Amos ii. 2. Probably the same as KERIOTH in Jer. xlviii. 24, 41. See KIRJATHAIM, No. 1.

Kir-jath. See KIRJATH-JEARIM.

Kirjatha'im. 1. City of Reuben, east of the Jordan. Num. xxxii. 37; Jos. xiii. 19. Called KIRIATHAIM in Jer. xlviii. 1, 23; Eze. xxv. 9; where it is associated with Moab, and devoted to judgment. Identified by some with *Kureiyat*, 31° 35' N, 35° 42' E. 2. Levitical city in Naphtali. 1 Ch. vi. 76. Probably the same as KARTAN in Jos. xxi. 32. Not identified.

Kir'jath-ar'ba. The Canaanitish name, signifying 'city of Arba,' of the city afterwards called HEBRON, *q. v.* Gen. xxiii. 2; xxxv. 27; Jos. xiv. 15; xv. 13, 54; xx. 7; xxi. 11; Jud. i. 10; Neh. xi. 25.

Kir'jath-a'rim, Kir'jath-Ba'al. See KIRJATH-JEARIM.

Kir'jath-hu'zoth. Place in Moab. Num. xxii. 39. Not identified.

Kir'jath-jear'im. City lying on the borders of Judah and Benjamin, the former name of which was KIRJATH-BAAI. Jos. xv. 60; xviii. 14. It was one of the four cities included in the compact made with Gibeon. The ark was removed to the hill of the city and remained there many years (see ABINADAB). Jos. ix. 17; xv. 9; xviii. 15; Jud. xviii. 12; 1 Sa. vi. 21; vii. 1, 2; 1 Ch. ii. 50, 52, 53; xiii. 5, 6; 2 Ch. i. 4; Neh. vii. 29; Jer. xxvi.

20. The city is also called KIRJATH in Jos. xviii. 28; KIRJATH-ARIM in Ezra ii. 25; BAALAH in Jos. xv. 9-11; and BAALE OF JUDAH in 2 Sa. vi. 2. Identified by some with ruins at *Erma*, 31° 46' N, 35° 1' E.

Kir'jath-san'nah, Kir'jath-se'pher. See DEBIR.

Kish. 1. Son of Abiel a Benjamite and father of Saul, king of Israel. 1 Sa. ix. 1, 3; x. 11, 21; xiv. 51; 2 Sa. xxi. 14; 1 Ch. viii. 33, &c. Called CIs in Acts xiii. 21. 2. Son of Jehiel, a Benjamite. 1 Ch. viii. 30; ix. 36. Probably the uncle of No. 1. See NER. 3. Son of Mahli and grandson of Merari. 1 Ch. xxiii. 21, 22; xxiv. 29. 4. Son of Abdi, a descendant of Merari. 2 Ch. xxix. 12. 5. Ancestor of Mordecai. Est. ii. 5.

Kish'i. Son of Abdi, a descendant of Merari. 1 Ch. vi. 44. Called KUSHALAH in 1 Ch. xv. 17.

Kish'ion, Kish'on. See KEDESH No 2.

Kish'on, River of, Kis'on. A brook that rises in the mountains of Esdraelon, and runs in a north-westerly course to the Mediterranean, close to mount Carmel. It was the scene of the victory of Deborah and Barak over the army of Sisera. The river is represented as 'sweeping away' the enemy, which well describes the rushing torrent. When there is much water it is in places quite impassable. It was also at this brook that Elijah slew the prophets of Baal. Jud. iv. 7, 13; v. 21; 1 Ki. xviii. 40; Psa. lxxxiii. 9. It is now called *Nahr el Mukutta*.

Kiss. This common mode of salutation among relatives is sanctified by its adoption in the church. Five of the Epistles close with the exhortation to greet one another with a holy kiss, or kiss of love. Rom. xvi. 16; 1 Co. xvi. 20; 2 Co. xiii. 12; 1 Th. v. 26; 1 Pe. v. 14. When Paul said farewell to the elders of Ephesus, they wept sore, and fell on his neck and kissed him. Permission to kiss the hand of a superior is a mark of honour. The heathen kissed their gods. 1 Ki. xix. 18; Hos. xiii. 2. In the case of *distant* objects of worship, like the sun and moon, they kissed the hand (Job xxxi. 26, 27), hence the most usual word for worship in the N. T. is προσκυνέω, from κυνέω, to kiss. Kings and judges of the earth are exhorted to kiss the Son when He comes to reign, lest He be angry, and they perish. Psa. ii. 12.

Kite, ayyah. There are several species of the kite which feed upon small birds, mice, reptiles, and fish. It was forbidden to the Israelites for food. Lev. xi. 14; Deu. xiv. 13. The same Hebrew word is translated 'vulture' in Job xxviii. 7, 'falcon' in the R. V. It is only distinguished in scripture for its keenness of vision, but this characteristic would apply to many different birds. The common kite is the *Milvus regalis*.

Kith'lish. City in the lowlands of Judah. Jos. xv. 40. Not identified.

Kit'ron. City in Zebulun, the inhabitants of which were not driven out. Jud. i. 30. Identified with *Seffurieh*, 32° 45' N, 35° 16' E.

Kit'tim. Son of Javan, a son of Japheth. Gen. x. 4; 1 Ch. i. 7. He is supposed to have settled on the island of Cyprus, which was hence called CHITTIM, *q. v.*

Knops. Ornaments adopted in the construction of the golden candlestick and in the temple of Solomon.



MILVUS REGALIS.

1. *kaphtor*, 'a crown or circlet.' Exo. xxv. 31-36; xxxvii. 17-22. 2. *peqaim*, 'wild cucumbers,' egg shaped. 1 Ki. vi. 18; vii. 24. The definite form of these ornaments is not known, save as may be surmised from the *relievo* on the Arch of Titus at Rome.

Knowledge. There are several Greek words translated 'to know,' the principal of which are 1. *οἶδα*, signifying 'inward conscious knowledge' in the mind; and 2. *γινώσκω*, signifying 'objective knowledge.' The latter passes into consciousness, but not *vice versa*. There are several passages in the N. T. in which both words occur, a study of which will shew that the words are not used promiscuously, and need to be carefully considered.

Mat. xxiv. 43. Know² this, that if the goodman of the house had known¹ in what watch the thief would come, &c. The same distinction occurs in Luke xii. 39.

Mark iv. 13. Know¹ ye not this parable? and how then will ye know² all parables?

John vii. 27. We know¹ this man whence he is; but when Christ cometh, no man knoweth² whence he is.

John viii. 55. Ye have not known² him; but I know¹ him; and if I should say, I know¹ him not, I shall be a liar like unto you: but I know¹ him, and keep his saying.

John xiii. 7. What I do thou knowest¹ not now; but thou shalt know² hereafter.

John xxi. 17. Lord, thou knowest¹ all things; thou knowest² that I love thee.

Rom. vii. 7. I had not known² sin, but by the law: for I had not known¹ lust, except the law had said, Thou shalt not covet.

1 Co. viii. 1, 2. We know¹ that we all have knowledge.² Knowledge² puffeth up, but charity edifieth. And if any man think that he knoweth¹ [Editors alter this into ²] anything, he knoweth² nothing yet as he ought to know.²

2 Co. v. 16. Henceforth know¹ we no man after the flesh: yea, though we have known² Christ after the flesh, yet now henceforth know² we him no more.

Heb. viii. 11. They shall not teach . . . saying, Know² the Lord: for all shall know¹ me, from the least to the greatest.

1 John ii. 29. If ye know¹ that he is righteous, ye know² that every one that doeth righteousness is born of him.

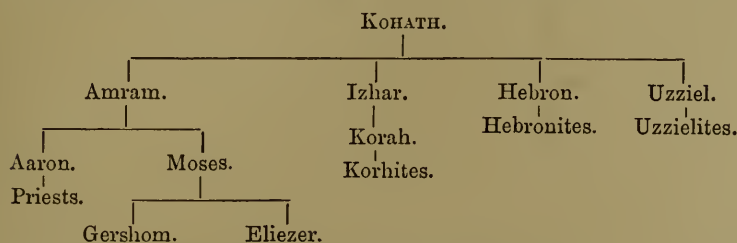
1 John v. 20. We know¹ that the Son of God is come, and hath given us an understanding, that we may know² him that is true.

Both these words are employed for the Lord's own knowledge. In Mat. xii. 15, Jesus knew² (that they were plotting to destroy him) having heard it. And in ver. 25 Jesus knew¹ their thoughts—had the conscious knowledge of it. Respecting our knowledge of the person of Christ, in Luke x. 22, no one knows² who the Son is except the Father; but in Mat. xi. 27, which is a parallel passage, neither of the above words are used, but *ἐπιγινώσκω*, which implies a certain objective knowledge, not a mere acquaintance with a person. The knowledge that is partial, and that shall vanish away, is the objective knowledge, 1 Co. xiii. 8, 9; not the inward conscious knowledge. In ver. 12 it is real knowledge in the future, *ἐπιγινώσκω*. The words (both Nos. 1 and 2) often occur separately in John's gospel and epistles, and their use may be profitably studied in a Greek Testament or Concordance.

Ko'a. An unknown people or district classed with those whom Jerusalem had courted as lovers, but who would be its oppressors. Eze. xxiii. 23. The Vulgate does not treat it as a proper name, but translates it *principes*, 'noblemen.'

Ko'hath, Ko'hathites. Son of Levi, and his descendants. He was the grandfather of Moses and Aaron. Of Kohath little is revealed: he went into Egypt with the rest of his brethren and died at the age of 133 years. The Kohathites carried the 'most holy things' of the tabernacle—the ark, table of shew bread, golden altar, &c., but were not permitted to touch or even look upon them. In the first census the male

descendants of Kohath, between thirty and fifty years of age, were 2750. Their descendants embraced several important families, including that of the priesthood. See LEVITES. Exo. vi. 16, 18; Num. iii. 17-30; iv. 2-37; xxvi. 57, 58; Jos. xxi. 4-26; 1 Ch. vi. 1-70, &c..



Kolai'ah. 1. Son of Maaseiah, a Benjamite. Neh. xi. 7. 2. Father of Ahab the false prophet 'whom the king of Babylon roasted in the fire.' Jer. xxix. 21, 22.

Korah. 1. Son of Izhar, a son of Kohath. He with Dathan and Abiram headed the rebellion against Moses and Aaron, saying that they took too much upon themselves, whereas all the people were holy. There were gathered to them two hundred and fifty princes of the congregation who were Levites. Dathan and Abiram were of the tribe of Reuben, Jacob's firstborn, and were perhaps jealous of the ascendancy of the sons of Levi. Their complaint against Moses is different from that of the Levites, and insinuated that Moses aimed at being a prince over them. They were swallowed up with their families by an opening of the earth; whereas Korah and his company were devoured by the fire of the Lord. With these it was an ecclesiastical rebellion: "they strove against Jehovah" in His appointed priesthood. The whole rebellion was a type of opposition against the royalty and priesthood of Christ. Exo. vi. 21, 24; Num. xvi. 1-49; xxvi. 9-11; xxvii. 3; 1 Ch. vi. 22, 37; ix. 19.

Num. xxvi. 10 seems to say that Korah was swallowed up by the earth; but chap. xvi. 32 speaks only of the "men that appertained unto Korah;" and in Deu. xi. 6 and Psa. cvi. 17, 18 only Dathan and Abiram are named as being swallowed up. There was an exception in the case of Korah, in that his children were not included in the punishment. Num. xxvi. 11. In Jude 11 he is called CORE. To his sons or descendants, who took part in 'the service of song,' the following Psalms are inscribed: Psa. xlii., xliv.—xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii.

2. Son of Esau and Aholibamah. Gen. xxxvi. 5, 14, 18; 1 Ch. i. 35. 3. Son of Eliphaz, a son of Esau. Gen. xxxvi. 16. 4. Son of Hebron. 1 Ch. ii. 43.

Ko'rahites, Ko'rathites, Kor'hites. Descendants of Korah, the grandson of Kohath. The two principal offices assigned to them were the service of song, and keeping the doors of the sanctuary. Exo. vi. 24; Num. xxvi. 58; 1 Ch. ix. 19, 31; xii. 6; xxvi. 1; 2 Ch. xx. 19.

Ko're. 1. Son of Ebiasaph, a son of Korah (No. 1). 1 Ch. ix. 19; xxvi. 1. 2. 'The sons of Kore,' better translated the sons of 'the Korahites.' 1 Ch. xxvi. 19. 3. Son of Imnah, a Levite: set over the freewill offerings in Hezekiah's reign. 2 Ch. xxxi. 14.

Kor'hites. See KORAHITES.

Koz. 1. Priest whose descendants were unable to prove their genealogy. Ezra ii. 61; Neh. vii. 63. 2. Ancestor of some who repaired the wall of Jerusalem. Neh. iii. 4, 21. See HAKKOZ.

Kushai'ah. See KISHI.

L

La'adah. Son of Shelah and grandson of Judah. 1 Ch. iv. 21.

La'adan. 1. Son of Tahan, an Ephraimite, 1 Ch. vii. 26. 2. Descendant of Gershon the son of Levi. 1 Ch. xxiii. 7-9; xxvi. 21.

La'ban. 1. Son of Bethuel, brother of Rebekah, and father of Leah and Rachel. His prompt hospitality towards Abraham's servant shews a heart disposed by the Lord in answer to prayer; but why he took the lead instead of Bethuel, his father, is not revealed. In his dealings with Jacob, Laban was scheming and unscrupulous. This was met by craft on Jacob's part, and would doubtless have led to a serious conflict, had not God warned Laban not to speak to Jacob either good or bad. After Jacob had rehearsed all the wrongs and hardships he had endured during the twenty years he had served Laban, they made a covenant together and separated amicably. Laban is called a Syrian, and he dwelt at Haran. Gen. xxiv. 29, 50; xxv. 20; xxvii. 43; xxviii. 2, 5; xxix. 5-29; xxx. 25-42; xxxi. 1-55. 2. One of the stations of the Israelites. Deu. i. 1.

La'chish. An Amorite city in the lowlands of Judah. Its king was one of the four called upon by the king of Jerusalem to join him in attacking Gibeon because it had made peace with the Israelites. But the Amorites were smitten, and Lachish was taken by Joshua after a siege of two days. It was a fortified city in the route running from north to south. On the division of the kingdom it was garrisoned by Rehoboam. It was taken by Sennacherib, and among the slabs discovered at Nineveh is one representing the king sitting on his throne, with captives from Lachish kneeling before him, while his troops, passing in review, shew the spoils they have taken. The inscription reads, "Sennacherib, king of multitudes, king of Assyria, sitteth upon a lofty throne, and the spoil of the city of Lachish passeth before him." This slab is now in the British Museum. Jos. x. 3-35; xii. 11; xv. 39; 2 Ki. xiv. 19; xviii. 14, 17; xix. 8; 2 Ch. xi. 9; xxv. 27; xxxii. 9; Neh. xi. 30; Isa. xxxvi. 2; xxxvii. 8; Jer. xxxiv. 7; Mic. i. 13. Identified by some with *Tell el Hesry*, 31° 33' N, 34° 44' E.

At this mound 60 feet have been dug through and explored. The ruins of as many as eight cities have been discovered, which are judged by the marks on the pottery, &c., to extend back to about 1500 B.C. Nearer the surface have been found *scarabs* (beetles) and an inscription which makes it evident that at one time it was subject to Egypt. This is proved also by records on the *Tell Amarna* Tablets, alluded to on page 235.

La'el. Father of Eliasaph, a Gershonite. Num. iii. 24.

La'had. Son of Jahath, of the family of the Zorathites. 1 Ch. iv. 2.

Laha'i-roi. See BEER LAHA-ROI.

La'h'mam. City in the lowlands of Judah. Jos. xv. 40. Identified with ruins at *el Lahm*, 31° 34' N, 34° 54' E.

Lah'mi. Brother of Goliath, killed by Elhanan. 1 Ch. xx. 5.

La'ish. 1. City in the far north of Palestine, conquered by the tribe of Dan. Jud. xviii. 7, 14, 27; Isa. x. 30. Called *LESHEM* in Jos. xix. 47. Its name was afterwards altered to *DAN*, *q.v.* 2. Father of Phalti, or Phaltiel. 1 Sa. xxv. 44; 2 Sa. iii. 15.

Lake of Fire. See HELL.

Lakes. There are three lakes in Palestine, all connected with the Jordan. 1. Huleh in the north, four square miles in extent, and seven feet above the Mediterranean. See MEROM. 2. Lake of Gennesaret, 682 feet below the sea. See GALILEE, SEA OF. 3. The Dead Sea, 1292 feet below the sea. See SALT SEA.

La'kum. Border city of Naphtali. Jos. xix. 33. Not identified.

Lamb. The lamb is symbolical of meek submissiveness, and when selected for the sacrifices, must be without blemish and without spot: a very apt type of the Lord Jesus, the Lamb of God. He, the submissive and spotless One, was "like a lamb dumb before his shearers," and was proclaimed by John as "the Lamb of God which taketh away the sin of the world;" and again as 'the Lamb of God' as an object for the soul's contemplation. John i. 29, 36. In John's vision of heaven the Lord Jesus is seen as a Lamb 'which had been slain,' to whom universal adoration is given.

The special character attached to the title of 'Lamb' in the book of Revelation is that of suffering, the earth-rejected One, but seen in the midst of the throne in heaven. He who suffered is vindicated there, and finally possesses His bride, the new Jerusalem, in which the throne of God and of the Lamb is established. He will always bear the character of the chosen One of God "that taketh away the sin of the world" on the ground of the sacrifice of Himself. Rev. v. 6-13; vi. 1, 16; vii. 9-17; xii. 11; xiv. 1-10; xv. 3; xvii. 14; xix. 7, 9; xxi. 9-27; xxii. 1, 3. In all these passages in the Revelation the word is *ἀρνίον*, the diminutive of *ἀρνός*, 'a lamb,' signifying a 'young lamb,' or 'lambkin.' The same word was used by the Lord to Peter in John xxi. 15: "Feed my lambs," applying it to the Lord's young disciples.

La'mech. 1. Descendant of Cain. He was the first to take two wives (sign of corruption); his sons were noted for making musical instruments, and working in brass and iron. Gen. iv. 18-24. Lamech acknowledged his vengeance (sign of violence), for some injury he had received, but intimated his belief that God would watch over him as He had over the life of Cain. His address to his wives is poetical. See POETRY.

2. Son of Methuselah and father of Noah. Gen. v. 25-31; 1 Ch. i. 3; Luke iii. 36.

Lamentations of Jeremiah. This book shews the compassion and interest God has in the afflictions of His people, and that these are not lessened even when the afflictions have been brought about by Himself because of their sins. It is declared of the Lord that "in all their affliction he was afflicted," Isa. lxiii. 9; and this was seen when the Lord was on earth in His weeping over Jerusalem. Jeremiah had a like spirit and lamented over the calamities that had fallen upon his beloved people and their city Jerusalem. He appealed to the passers by: could they see such sorrow, caused by an affliction sent by Jehovah in His fierce wrath, and be unmoved by it? Chap. i. 12. Then he adds that Jehovah in these dealings was righteous, for they had rebelled against His commandments.

Chapter III. The prophet details his personal sufferings: they were like the sympathetic sufferings of Christ spoken of elsewhere; but in ver. 22 the prophet remembers the mercies of Jehovah, and expresses his hope in Him. Because of His compassions they were not *consumed*; and it was good to wait and hope. Jehovah will not cast off for ever, and He does not afflict willingly. The prophet then calls for repentance and a turning to Jehovah. He has confidence that God hears, and he asks for the destruction of their enemies.

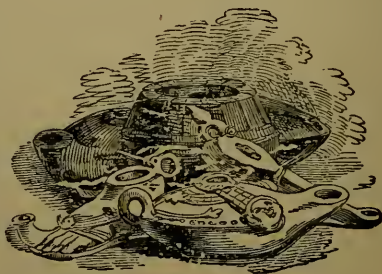
Chapter IV. Jeremiah as in the presence of Jehovah spreads out all the humiliating reverses that had fallen upon them, mentioning separately the Nazarites, the prophets, the priests, and the people; and then he foretells that God's wrath should pass also unto Edom, who had doubtless rejoiced at the calamities of Jerusalem. He could add that the punish-

ment of the daughter of Zion was accomplished, she should no more be carried away.

Chapter V. An affecting appeal is made to God. All had been confessed, and hope in God had been expressed; yet the afflictions pressed heavily upon the prophet. His last words are: "Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old. But thou hast utterly rejected us: thou art very wroth against us."

The composition of the Lamentations is uncommon. The first four chapters are arranged in alphabetical order and the chapters contain 22 verses each, the number of letters in the Hebrew alphabet, except that chap. iii. has 22 *stanzas* of three verses, making in all 66. In chapters i., ii., and iv., ver. 1 begins with A; ver. 2 with B, and so on, as in some of the Psalms. In chap. iii. each verse in a stanza begins with the same letter, thus vers. 1, 2, 3 begin with A; vers. 4, 5, 6 with B, and so on to the end. The prayer in chap. v. is not alphabetical. In the Hebrew Bible the 'Lamentations' form a part of the Hagiographa (Holy Writings), and is placed between Ruth and Ecclesiastes. In the Jewish Liturgy this book was appointed to be repeated on the Fast of the ninth of Ab (fifth month), to commemorate the destruction of the city and the temple by the Chaldeans and also by the Romans.

Lamp. The lamp was commonly used to furnish artificial light, and numbers of them have been found in the ruins of Jerusalem and other cities, some being made of terra cotta and others of glass. In the 'golden candlestick' the light was obtained from lamps, and wherever the word 'candle' occurs a lamp is signified. The lamp is used symbolically for the light that is obtained from it; thus "Thy word is a lamp unto my feet." *Psa. cxix. 105; Pro. vi. 23.* The ten virgins, when they went forth to meet the bridegroom, each took a lamp (more correctly a torch); but the issue made it manifest that the lamp without oil could give no light: a striking symbol of mere profession without the Holy Spirit. *Mat. xxv. 1-8.* Oil for the light is further exemplified in the candlestick in *Zec. iv.*, where the seven lamps are furnished with oil by pipes from two olive trees: to these God's two witnesses in a future day are compared. *Rev. xi. 4.* See **LIGHT**.



ANCIENT LAMPS.

Lance, *kidon*. A light spear that could be thrown at an enemy. *Jer. L. 42.*

Lancet, *romach*. A spear used by warriors, with a metal point. *1 Ki. xviii. 28.* The word is often translated 'spear.' The priests of Baal, in their desperation, wounded themselves with this weapon.

Landmark. Anything, as a stone or stake, that marked the boundary of a tribe, or of a man's possession. The moving of such was forbidden by the law. *Deu. xix. 14; Job xxiv. 2; Pro. xxii. 28; xxiii. 10.*

Laodice'a. An important city in the district of Phrygia in Asia Minor. It forms a triangle with Hierapolis and Colosse. Its ancient name was Diospolis, but when Antiochus Theos rebuilt it he called it Laodicea, after the name of his wife. It became a wealthy city: on one occasion when it was destroyed by an earthquake the inhabitants were able to rebuild it without asking aid from the state: cf. *Rev. iii. 17.* Its destruction has been complete: its ruins are called *Eski-hissar*.

There is no account of Paul having visited this city, but it is evident

that the church there was on his heart and that he sought its welfare. All that is known of the state of the Laodicean church is gathered from the address sent to it through the apostle John (see REVELATION). Col. ii. 1; iv. 13, 15, 16; Rev. i. 11; iii. 14.

Laodice'ans. Inhabitants of Laodicea. Col. iv. 16; Rev. iii. 14.

Lapi'doth. Husband of Deborah the prophetess. Jud. iv. 4.

Lapwing, *dukiphath.* This is generally supposed to refer to the Hoopoe, which rendering the R.V. has adopted. It is judged to be the *Upupa epops*. It feeds upon all sorts of insects, and its nest has a very unpleasant smell, either of which facts would be a sufficient reason for its being classed among the unclean birds. Lev. xi. 19; Deu. xiv. 18. It has a conspicuous crest on its head, which it seems proud of displaying.



HOOPOE (*UPUPA EPOPS*).

Lase'a. City of Crete, near the port of the Fair Havens. Some ruins in the neighbourhood bear the ancient name. Acts xxvii. 8.

La'sha. Place which marked the limit of the country of the Canaanites. It was probably on the east of the Dead Sea. Gen. x. 19.

Lasha'ron. Canaanite city captured by Joshua. Jos. xii. 18. Identified by some with *Sarona*, 32° 43' N, 35° 28' E.

Last Time or Days. This was spoken of by the apostle John as then existing. There were many antichrists, whereby it was known that the last time (*lit.* hour) had commenced. 1 John ii. 18. Apostasy from apostolic doctrine was a sign of the last time (it was not exactly the 'last days,' as in 2 Timothy). No further revelation had to be made, and if this doctrine was refused, nothing but judgment could be the result: cf. 2 Ti. iii. 1; 2 Pe. iii. 3; Jude 18. The 'last days' of Heb. i. 2 and 'last times' of 1 Pe. i. 20 are changed by Editors of the Greek Testament to the 'end of these days;' these passages refer to the end of the period of the law when the Messiah appeared.

Latchet. The fastening, either by strap or ribbon, of the oriental shoe or sandal. Mentioned as a thing of the least value, and the unloosing of which was accounted a menial act. Gen. xiv. 23; Isa. v. 27; Mark i. 7; Luke iii. 16; John i. 27.

Latin. The language of the Romans. In scripture it is only mentioned as being one of the tongues in which Pilate wrote the inscription on the cross of the Lord Jesus. Luke xxiii. 38; John xix. 20. A number of words in the Greek of the New Testament are borrowed from the Latin. Such are *σπεκουλάτωρ*, 'an executioner,' Lat. *speculator*; *σουδάριον*, 'a napkin,' Lat. *sudarium*; &c.

Lattice. The window of the East, formed of trellis work, which admitted air and light, yet screened from observation. Jud. v. 28; 2 Ki. i. 2; Cant. ii. 9.

Laud. To praise or celebrate. Rom. xv. 11.

Laver. This appertained to the tabernacle and the temple. It was placed between the tabernacle and the brazen altar, and the priests were required to wash their hands and their feet when they approached for any service. Exo. xxx. 18-21. The priests were at first thoroughly washed, but that was a distinct thing from the continual cleansing of their hands and feet. John xiii. 4-14 is somewhat analogous to this, where the apostles, though declared to be clean (except Judas), needed that their feet should be washed, because of the defilements of the way, in order to

have part with Christ when He went to the Father. In the tabernacle it was *hands* as well as feet that were to be washed, because there it was service, as well as the sphere of their walk. Exo. xl. 7, 11, 30.

The laver for the tabernacle was made of the brazen mirrors given by the women. Exo. xxxviii. 8: its shape and size are not specified. The laver for the temple was circular, being ten cubits in diameter, and (in round numbers) thirty in circumference, and five cubits in height. 1 Ki. vii. 26 states that it "contained 2000 baths," which probably refers to the quantity of water that was usually put into it; for 2 Ch. iv. 5 says "it received and held 3000 baths," which may signify its full capacity. The above dimensions do not seem to agree with this capacity; but the definite shape of the laver is not given, it may have bulged out considerably in the middle.

The laver for the temple is called 'a molten sea,' and 'a brazen sea,' and was supported on twelve oxen. It was used for the same purpose as the laver of the tabernacle; but in the temple there were also ten smaller lavers at which the sacrifices were washed. 1 Ki. vii. 23-43; 2 Ki. xvi. 17; 2 Ch. iv. 6, 14.

Law. The subject of 'law' is not restricted in scripture to the law given by Moses. God gave a commandment (or law) to Adam, which made Adam's subsequent sin to be transgression. Where there is no law there is no transgression (Rom. iv. 15), though there may be sin, as there was from Adam to Moses: "until the law sin was in the world, but sin is not imputed [or put to account] when there is no law." Chap. v. 13. This doubtless signifies that specific acts were not put to account as a question of God's governmental dealings, when there was no law forbidding them. Men sinned, and death reigned, though they "had not sinned after the similitude of Adam's transgression" (ver. 14), for no definite law had been given to them. The nations that had not the law were however a law unto themselves, having some sense of good and evil, and their conscience bore witness accordingly. It is not a true definition of sin, to say that it is "the transgression of the law," as in the A.V. of 1 John iii. 4. The passage should read "Sin is lawlessness:" that is, man doing his own will, defiant of restraint, and regardless of his Creator and of his neighbour.

'Law' may be considered as a *principle* in contrast to 'grace,' in which sense it occurs in the N.T., the word 'law' being often without the article (though the law of Moses may at times be alluded to in the same way). In this sense it raises the question of what *man* is for God, and hence involves works. "The *doers* of [the] law shall be justified," Rom. ii. 13; but if, on the other hand, salvation be "by grace, then is it no more of works: otherwise grace is no more grace." Rom. xi. 6. The conclusion is that "by the deeds of [the] law there shall no flesh be justified in his sight." None can be saved on that principle. In opposition to it "the righteousness of God without [the] law is manifested." The believer is "justified freely by his grace through the redemption that is in Christ Jesus." Rom. iii. 20-24. 'Law' as a principle stands also in scripture in contrast to 'faith.' "The just shall live by faith: and the law is not of faith; but the man that doeth them shall live in them." Gal. iii. 11.

The word 'law' is also used for a fixed and unvarying principle, such as 'a law of nature:' thus we read of the 'law of faith,' 'law of sin,' 'law of righteousness,' 'law of the Spirit of life,' &c.: cf. Rom. vii. 21.

The term 'law' is occasionally used in the N.T. as a designation of other parts of the O.T. besides the Pentateuch. The Lord said, "Is it not written in your law, I said, Ye are gods?" when the quotation was from the Psalms. John x. 34: similarly 1 Co. xiv. 21.

The LAW OF LIBERTY, Jas. i. 25; ii. 12, implies that, the nature being congruous, the things enjoined, instead of being a burden, are a pleasure. Doing the commandments of the Lord is the fruit of the divine nature: they are therefore both law and liberty.

Law of Moses. *The law was like a straight edge given by God to make manifest the crookedness of man.* "[The] law entered that the offence might abound" (Rom. v. 20), that is, not to increase sin, but to shew its offensiveness, and to bring it home to the soul. "By [the] law is the knowledge of sin." Chap. iii. 20. The apostle said that he would not have known lust had not the law said, "Thou shalt not covet." Chap. vii. 7. The object of the law therefore was to evince the heinousness of sin, while it was a test of the obedience of man to God. It was given to Israel only, the one nation which was under God's special dealings, and in which He was trying man in the flesh. The heading of the ten commandments is "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage," and this could apply only to the Israelites. Again, God says, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." Amos iii. 2. The Gentiles are described as not having the law, Rom. ii. 14, though they had the work of the law written in their hearts, and a conscience which bore witness when they did wrong. As the Gentiles became associated with Israel, and heard what God required morally of man, they doubtless became more or less responsible according to the light received. But greater light having come in, the Galatian Christians are sharply rebuked for putting themselves under law, where, as Gentiles, they never had been. Some things forbidden in the law were wrong intrinsically, such as theft, murder, &c.; but other things were wrong only because God had forbidden them, such as the command to abstain from eating certain creatures called 'unclean.'

The law in its enactment of sacrifices and feasts was essentially typical and foreshadowed what was to be fulfilled in Christ. In accordance with this, Paul, as a Jew, could say, "The law was our schoolmaster unto Christ;" and the Lord said, "Had ye believed Moses, ye would have believed me: for he wrote of me." John v. 46. This is an important point, for the passage that speaks of the law as the schoolmaster goes on to say that it was in order that they "might be justified by faith." After that faith was come believers were no longer under a schoolmaster. Gal. iii. 25. A converted Jew was no longer under the law—how much less a Gentile believer whom God had never put under the law! See SCHOOLMASTER.

This is often construed to mean that while the Christian is not under the law for justification, he is under it for walk, as a rule of life. This theory is however opposed to scripture, which says, "sin shall not have dominion over you: for ye are *not under the law*, but under grace." Rom. vi. 14. A Christian has died with Christ and lives unto God, beyond the jurisdiction of law, which applies to man in the flesh, man 'in Adam.' Christianity is not in its true power apart from death and resurrection. See also Gal. v. 18.

Many contend that the ceremonial law is abrogated, but that the moral law is binding upon all. This distinction between the ceremonial and the moral law can only be true in so far as the law is the embodiment of moral principles, which must ever be the rule of conduct for an intelligent being as such. So the righteous requirements of the law are fulfilled now in those who walk after the Spirit—while they are said to have become dead to the law by the body of Christ. Scripture speaks only of 'the law.' The law engraven on stones (the ten commandments) is called

"the ministration of *death*," not the law of life to a Christian. 2 Co. iii. 7. Law gives no power over sin; indeed, no sooner does a law say that a particular thing must not be done, than a desire arises to do it. Scripture does not say a word about the Christian being ruled by law; but it says that *grace* teaches him how to walk (Tit. ii. 11, 12), and *because* he is under grace sin will not have dominion over him. The law depicted what a righteous man should be for the earth. It was perfect for the purpose for which it was given, but as seen in the question of divorce (Mark x. 4) it permitted what God had not intended for man at the beginning, and to this Christ bore witness. In Mat. v. 21-48 the Lord mentions five particulars, which they had heard in old time, in contrast to which *He* legislates in accordance with the new order of things that He was bringing in. The law did not come up to the responsibilities of Christianity. The Christian has a higher standard, even Christ Himself. He is to walk 'worthy of the Lord' unto all pleasing. Having received Christ Jesus the Lord, he is to walk *in Him*, Col. i. 10; ii. 6; and to walk also 'worthy of God,' 1 Th. ii. 12; indeed his aim should be to say, with Paul, "To me to live is Christ." Phi. i. 21.

Man naturally clings to law because it recognises him as alive in the flesh. And though the curse follows the not keeping it in all points, yet he is not willing to give up that ground. Christ glorified is the One whom God now recognises—He only suits God's glory. Hence every one that is not 'in Christ' is a sinner already condemned by the light that has come in.

Lawgiver. This in the first place refers to God; but in human affairs He is pleased to delegate His authority to the rulers, and Judah is twice mentioned as God's lawgiver. Gen. xlix. 10; Num. xxi. 18; Deu. xxxiii. 21; Psal. lx. 7; cviii. 8; Isa. xxxiii. 22; Jas. iv. 12.

Lawless. The word is *ἀνομος*, and is translated 'without law' in 1 Co. ix. 21; it is applied to those who, regardless of all law, do their own will. Acts ii. 23; 2 Th. ii. 8; 1 Ti. i. 9; 2 Pe. ii. 8. It is wrongly translated 'transgressor' in the A.V. of Mark xv. 28 and Luke xxii. 37. A kindred word is translated 'transgression of the law' in 1 John iii. 4, which as a definition of sin is a serious error: it should be 'sin is lawlessness,' and this term is equally applicable to those who never had the law.

Lawyer. A teacher of the law, one who expounded the law. Nicodemus was probably one, for the Lord called him a 'teacher of Israel.' The Lord said of the lawyers that they put heavy burdens on others, but did not touch them themselves; and in their expositions they took away the key of knowledge. They did not enter in themselves, and hindered those who were entering—a solemn description that may, alas, apply to some in this day, such as are elsewhere described as 'blind leaders of the blind.' Mat. xxii. 35; Luke vii. 30; x. 25; xi. 45-52; xiv. 3; Tit. iii. 13.

Laying on of Hands. See HANDS.

Lazarus. 1. Brother of Martha and Mary, and a resident at Bethany. Jesus loved them all, and He spoke of Lazarus as 'our friend.' Very little is recorded of him except the striking fact that he was raised from the dead by the Lord Jesus, which manifested the glory of God and glorified the Son of God. When his sisters made the Lord a supper at Bethany, Lazarus was one of those who sat with Him. He was a living witness of the power of the Son of God over death, and as such he was in danger of being killed by the Jews, on account of many believing on the Lord because of him. John xi. 1-43; xii. 1-17.

2. The poor man in the parable of Luke xvi. His circumstances are related—his poverty, his sores, and his desiring to be fed with the crumbs that fell from the rich man's table; but nothing is said as to his moral

character. Neither is the rich man spoken of as a wicked man, though it is clear that he was living to himself and not to God; he was neither loving his neighbour as himself, nor was he sacrificing the present for the future. The teaching of the parable appears to be that worldly prosperity, which had been a token in O. T. times of God's blessing, was used to exclude the Blessor from the thoughts and life of the man rich in this world only. The *poor* man entered into Abraham's bosom, and the *rich* man into torments. Though a parable, it is a vivid picture of the reality of existence after death, and of the different conditions in that existence. Luke xvi. 19-31.

Lead, ophereeth. The well-known heavy metal. It is mentioned as early as Exo. xv. 10, where its weight is alluded to. Job speaks of it, apparently, as being used for filling in the engravings on stones. It was no doubt also used for making solder. Num. xxxi. 22; Job xix. 24; Jer. vi. 29; Eze. xxii. 18, 20; xxvii. 12; Zec. v. 7, 8.

League. See ALLIANCE.

Le'ah. The elder daughter of Laban, given to Jacob as wife through the artifice of her father. She was 'tender eyed,' and not as beautiful as Rachel; but she was blessed of God in bearing to Jacob six sons and one daughter, and was thus the mother of the heads of the important tribes of Reuben, Levi, and Judah, as well as of Simeon, Issachar, and Zebulun. Gen. xxix. 16-35; xxx. 9-21; xxxi. 4, 14, 33; xxxiii. 1, 2, 7; xlix. 31.

Lean'noth. See MAHALATH.

Leasing. The Hebrew word is commonly translated 'lies.' Psa. iv. 2; v. 6. The word 'leasing' is from the Anglo-Saxon *leas*, 'false.' Wiclif, in John viii. 44, translated "Whanne he spekith lesynge."

Leather. Elijah is described as a "hairy man, and girt with a girdle of leather." 2 Ki. i. 8. The same Hebrew word is many times translated 'skin.' In the N. T. John the Baptist had about his loins a 'leathern girdle,' Mat. iii. 4; or 'of a skin' as in Mark i. 6. We read of Simon a tanner in Acts ix. 43; x. 6, 32; and the monuments shew that the art of tanning was practised in Egypt, so that without doubt it was also known to the Israelites.

Leaven. This was early used in the fermentation of bread. As a symbol it is always used in scripture for the working of the human element, whether mind or flesh, in the things of God, and hence evil. It was strictly forbidden to be *burnt* in any offering made by fire (Lev. ii. 11); but in the peace offering, besides the unleavened cakes and wafers, the offerer was to present *leavened* bread, which was to be *eaten*. Lev. vii. 12, 13; xxiii. 17, 18. Its presence here might seem to suggest an exception to the statement that leaven always signifies that form of evil; but it is not, for the peace offering typifies worship, and there, alas, the worshipper is not entirely free from indwelling sin. In the parable of 'the leaven hid in the meal,' it also represents the same evil, which in an insidious way permeates the mass with which it is mixed. The solemn words are added, "till the whole was leavened." Luke xiii. 20, 21. It is only a too true similitude of the kingdom of God, for everywhere evil is spreading therein. In Mat. xvi. 6-12 leaven is applied to the teaching of the Pharisees and Sadducees. In the *church*, leaven when discovered must be purged out, for "a little leaven leaveneth the whole lump," 1 Co. v. 6-8; but in the *kingdom* it is represented as working until *all* is leavened. Mat. xiii. 33. It is then that the King will purge out from His kingdom all that offend and commit iniquity, and cast them into a furnace of fire.

Leba'na, Leba'nah. Ancestor of some Nethinim who returned from exile. Ezra ii. 45; Neh. vii. 48.

Leb'anon. The mountain range in the north of Palestine. Its name

signifies 'white,' and may have arisen from some of its peaks being always covered with snow, or from the whiteness of its limestone cliffs. It is mentioned as the northern boundary of Palestine. Deu. i. 7; xi. 24; Jos. i. 4. There are two ranges bearing this name, the southern terminus of both being about $33^{\circ} 23'$ N. They run N.E. nearly parallel with the Mediterranean; a fertile valley, from five to eight miles wide, running between them. This is mentioned in Jos. xi. 17. Its modern name is *El Bukeiah*. The valley may be considered as being prolonged southward in the Jordan valley.

The western range is the Lebanon generally referred to in scripture and the one from whence Solomon obtained cedar and fir trees for the temple. 1 Ki. v. 8, 9; Psal. xxix. 5; Isa. xiv. 8. Of the cedars only a few remain. There are many villages situated on the small plains on the mountains, with patches of grain growing here and there;



CEDARS OF LEBANON.

vines also are cultivated from which excellent wine is made. Hos. xiv. 7. Firs grow, clinging as it were to the bare rock, yet quite secure. Ver. 5. Olives, figs, and mulberries also abound, and a number of aromatic shrubs, which perfume the air, as alluded to in Cant. iv. 11. Wild beasts still inhabit the glens and peaks as they did in O. T. times. 2 Ki. xiv. 9; Cant. iv. 8; Hab. ii. 17. Its modern name is *Jebel Libnan*.

The eastern range is often called ANTI-LEBANON, but in scripture it is alluded to as 'Lebanon toward the sun-rising.' Jos. xiii. 5. Its modern name is *Jebel esh Shurky*. Mount Hermon is its southern point. The road from Beyrout to Damascus crosses both the mountains of Lebanon. See map on page 300.

Leb'anon, Tower of. Only mentioned symbolically in Cant. vii. 4: it is supposed to refer to mount Hermon.

Leba'oth. Town in the south of Judah. Jos. xv. 32. Not identified.

Leb'bæus. One of the twelve apostles, who was surnamed THADDÆUS, Mat. x. 3: apparently the apostle Jude. See JUDAS.

Lebo'nah. City near to Bethel and Shechem. Jud. xxi. 19. Identified with *el Lubban*, $32^{\circ} 4'$ N, $35^{\circ} 14'$ E.

Le'cah. Son of Er, a descendant of Judah. 1 Ch. iv. 21.

Leeks, chatsir. The Hebrew word seems to refer to what is 'green,' and is often translated 'grass;' twice it is rendered 'hay' and once 'herb,' but the leek is very likely referred to in Num. xi. 5. The Israelites longed for such as they had eaten in Egypt. The *Allium porrum* has long been a favourite in the East. Dr. Kitto preferred the *Trigonella fœrum græcum*, a grass similar to clover.

Lees. 'Wines on the lees' are wines left undisturbed on their sediment to mature. Isa. xxv. 6. The expression 'settled on the lees' is used figuratively of Moab, which had not been disturbed as other nations. Jer. xlviii. 11. Also for those who in Jerusalem remained,

indifferent and undisturbed amidst the evils upon which punishments were threatened. Zep. i. 12. A very significant type of the poor apathetic world, and of the self-satisfied and unconcerned spirit of Christendom.

Legion. In the Roman army a body of troops consisting of from three to five thousand; but the term is also used for an indefinite number. The Lord said that His Father on His request would send Him more than twelve legions of angels. Mat. xxvi. 53. The demons who possessed the man among the Gadarenes said, "My name is Legion; for we are many." Mark v. 9, 15; Luke viii. 30.

Leha'bim. Son of Mizraim. Gen. x. 13; 1 Ch. i. 11. Probably the founder of the *Lubim*. See LIBYA.

Le'hi. Place in Judah, near to the land of the Philistines. It was where Samson slew a thousand men with the jaw-bone of an ass. Jud. xv. 9-17. Lehi signifies 'jaw-bone,' but whether the place had this name before the victory or after is not clear. Samson called the place RAMATH-LEHI, 'hill of the jaw-bone.' Ver. 19 is better translated, "God clave the hollow place that is in Lehi," that is, in the rock, not in the jaw-bone.

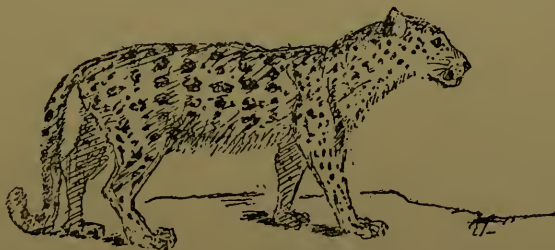
Lemu'el. The name of a king, to whom was given, by his mother, the instruction recorded in Pro. xxxi. 1-9. The name does not occur elsewhere, and is supposed by some to be a symbolical one, signifying 'godward,' or '(created) by God,' Gesenius.

Lentils, *adashim*. The small seeds of different kinds of vetch used for food. The Arabic name is *Adas*. When ground, the meal can be made into a palatable red pottage. Gen. xxv. 34; 2 Sa. xxiii. 11. Lentils formed part of the provisions furnished to David and his followers on the revolt of Absalom. 2 Sa. xvii. 28. They were also used in a time of scarcity, and among the poor, as an ingredient of their bread. Eze. iv. 9. The *Ervum lens* is cultivated in Palestine.



ERVUM LENS.

Leopard. The Hebrew word, *namer*, signifies a 'spotted' animal. This well-known wild animal is



LEOPARDUS VARIUS.

introduced by the prophet as an illustration: as the leopard cannot change its spots, no more can rebellious man change his nature. Jer. xiii. 23. The leopard is also represented as lying in wait and watching its prey, and acting with swiftness. Jer. v. 6; Hos. xiii. 7; Hab. i. 8. The Grecian kingdom was compared to a leopard with four wings, Dan. vii. 6; and it answered to this in the rapidity of its conquests. The future Roman empire is symbolically likened to a leopard, but having the feet of a bear, and the mouth of a lion: that is, like no known beast, but symbolically uniting the characteristics of the three former powers. Rev. xiii. 2. In the millennium "the leopard shall lie down with the kid." Isa. xi. 6. The common leopard is the *Leopardus varius*.

Leprosy. This loathsome and incurable disease is often mentioned in scripture. Some persons were smitten with leprosy as a direct judgment from God, as were Miriam (though she in grace was subsequently cured), Gehazi, and Amaziah; in the case of Gehazi the disease was to descend also to his seed. God's power alone could cure the leper, as seen in the case of Naaman the Syrian, and in the many lepers that the Lord cured when on earth. Amaziah dwelt in a separate house, and the lepers were enjoined to proclaim their own condition by calling out, "Unclean, Unclean." Lev. xii. 45.

Leprosy is a vivid type of sin, and its insidious working, producing an unclean condition. Lev. xiii. and xiv. treat of the way it was to be discovered and dealt with by the priests as those having the mind of God. The instruction in chap. xiii. 12, 13, though seemingly paradoxical, is significant: when the leprosy covered *all* the skin, the priest was to pronounce the man clean: "it is all turned white: he is clean." That is, the leprosy, instead of striking inwards, had worked itself out, typical of a man truly confessing his sin; then the effect only of the defilement remains.

Besides leprosy in the *person*, laws were also given as to leprosy in a *garment*, answering to the sin that may be in a person's surroundings, which must be cleansed or destroyed. There is also leprosy in the *house* (when they were come into the land), answering to manifest sin in a christian assembly, which must be removed, or the assembly must be dissolved. Holiness becomes God's house.

Le'shem. See LAISH.

Letter, The. This expression occurs in Rom. ii. 29; vii. 6; 2 Co. iii. 6, where the apostle contrasts it with 'the spirit': "the letter killeth, but the spirit giveth life." Whether of the law or of the gospel, the mere intellectual reception of the words only leads to formality and death; it is only what is 'of the Spirit' that can result in life. The Lord is the spirit of all that is written in letters in scripture.

Letu'shim. Son of Dedan, a son of Jokshan. Gen. xxv. 3.

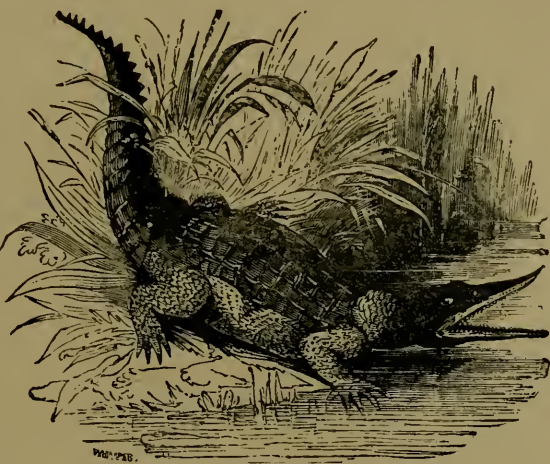
Leum'mim. Son of Dedan, a son of Jokshan. Gen. xxv. 3.

Le'vi. 1. The third son of Jacob and Leah. Gen. xxix. 34. Very little is recorded of Levi: he joined with Simeon in the treacherous and vindictive dealings with Shechem. Gen. xxxiv. 25-31. When Jacob blessed his sons, a curse was pronounced on their cruelty, and it is added "I will divide them in Jacob and scatter them in Israel." The above illustrates the righteous government of God, which is in no way set aside by the reward of after faithful conduct, which caused this tribe to be chosen for the Levitical service and the priesthood: cf. Mal. ii. 4, 6. It was sovereign grace. For the blessings on Levi's descendants by Moses, see Deu. xxxiii. 8-11. His three sons, Gershon, Kohath, and Merari were heads of the three branches of the LEVITES, *q.v.* 2. Another name of MATTHEW the apostle. Mark ii. 14; Luke v. 27, 29. 3, 4. Son of Melchi, and son of Simeon, in the genealogy of the Lord Jesus. Luke iii. 24, 29, 30.

Leviathan. This is really a Hebrew word (*livyathan*), and is generally believed to refer to any great sea or land monster, and especially to the crocodile, which comparatively lately has been met with in the river Kishon in Palestine. The minute description given in Job xli. agrees with what is known of the crocodile. He cannot be taken with a hook, nor his flesh be filled with barbed irons: his scales, which are very close, protect him. Fire proceeding from his mouth is figurative language. The whole account is given to contrast the mighty power of God in His works, with the littleness of Job.

The crocodile is able to remain a long time under water without

breathing, and can thus approach a water-fowl unperceived and hold it down till it is drowned. It then tears it to pieces with its teeth, and swallows the pieces whole. It is thus an apt symbol of the enemy of God's people. *Psa. lxxiv. 14.* In *Isa. xxvii. 1* it also typifies Satan: "leviathan the piercing serpent, even leviathan that crooked serpent," whom God will punish. In *Psa. civ. 26* the reference may be to any sea monster, for it is in



CROCODILE.

connection with the 'great and wide sea,' that is, the Mediterranean. In *Job iii. 8* it should be translated 'leviathan,' instead of 'their mourning,' and this confirms the general meaning of some monster.

Le'vites. The tribe that descended from Levi, son of Jacob. When Moses came down from the mount and saw the golden calf which the people had made, he asked, "Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him." He bade them gird on their swords and slay every man his brother, his companion, and his neighbour. And there fell of the people that day about three thousand. Moses spoke of it as consecrating themselves to the Lord, every man upon his son, and upon his brother, that God might bestow a blessing upon them. *Exo. xxxii. 26-29.*

The Levites were chosen by God as a redemption for all the firstborn of Israel, which God claimed for Himself. They thus became wholly His, and they were given to Aaron to minister in all that pertained to the service of the tabernacle, except the priesthood, which was restricted to Aaron and his descendants. *Num. iii. 5-51.*

Of the Levites there were three main branches: the **GERSHONITES**, the **KOHATHITES**, and the **MERARITES**. Moses and Aaron were descendants of Kohath. When the camp of Israel rested, this tribe surrounded the tabernacle. When it moved they had to carry its various parts and the sacred things belonging thereto. According to *Num. iv. 3, &c.*, the Levites appear to have commenced their tabernacle service at the age of thirty; but in *chap. viii. 24-26* the age is given as twenty-five. It may be that they spent the first five years on probation, learning their duties. When Israel had settled in Canaan and the labour of carrying the tabernacle was over, they commenced their service at the age of twenty. They laboured till they were fifty years of age. *1 Ch. xxiii. 24-27.*

Before the Levites entered upon any service they were thoroughly cleansed and consecrated. The children of Israel put their hands upon them, and Aaron offered them "before the Lord for an offering of the children of Israel" that they might execute the service of the Lord. An atonement was made for them. *Num. viii. 5-26.*

The Levites had no inheritance in the land, and in order that they might be free to serve the Lord, tithes were given them. *Chap. xviii. 1-32.* Forty-eight cities were given to them as places to dwell in, and the

suburbs thereof for their cattle. Six of these cities were to be CITIES OF REFUGE. Chap. xxxv. 1-8. The names of the cities are given in Jos. xx. 7-9; xxi. 1-42.

In the time of David the Levites were set over 'the service of song;' others were door-keepers: some were singers and others played on various instruments. 1 Ch. vi. 31; xv. 16, 26. In the days of Hezekiah, after the temple had been cleansed, the Levites apparently helped to slay the sacrifices, being found "more upright in heart to sanctify themselves than the priests." 2 Ch. xxix. 34. At the Passover that followed, the Levites had the charge of killing the passover lambs for the people who were unclean. Chap. xxx. 17. On the return from exile the Levites helped to explain the law to the people. Neh. viii. 7, 8. In the N. T. the Levites are mentioned only in Luke x. 32; John i. 19; Acts iv. 36.

The Levites are typical of Christians, who are redeemed, cleansed, and consecrated to the service of the Lord, and have no inheritance on earth.

Leviticus, Book of. The title of this Book was copied from the Septuagint; but why it was so called is not known, the Levites are but seldom mentioned in it. The Hebrew has simply the first word of the book for its title. The book is occupied with the way of approach to God, who is looked upon as dwelling in the holy of holies. The people having been redeemed from Egypt, and having received God's covenant, and promised obedience thereto, are in relation with God, and come to Him as worshippers. They must approach in the *way* He directs and must be in a suited *state* to approach, which approach could only be accomplished through God's appointed priests. The Epistle to the Hebrews takes up many of the same subjects for the Christian, but there they often stand *in contrast* to what is found here. This is especially the case in the veil which here shut in the holy of holies, where the high priest could enter only once a year, and then with blood; whereas now the veil is rent, God has come out, with grace to all, and every Christian has access to the presence of God. In Leviticus there was a continued *remembrance* of sins; but by the one sacrifice of Christ He hath perfected for ever them that are sanctified.

The opening of the book shews that it is not merely an addition to the law given at Sinai: God spoke it to Moses "out of the tabernacle of the congregation," except the last three chapters. He, as among the people, directs everything. Chapters i.-vii. give the sacrifices, *all* of which are needed to embrace the varied aspects of the death of Christ. The four principal offerings are given in this order: the burnt offering, the meat offering, the peace offering, and the sin offering: it begins with God's side first, what Christ is to God; but in the consecrating of Aaron, the sin offering came first, chap. viii.; and must be so when man's need is in view. For the teaching of the sacrifices see OFFERINGS.

Chapters VIII.—X. give the sanctification of Aaron and his sons (see AARON); and the failure of Nadab and Abihu.

Chapter XI. distinguishes the clean and the unclean animals for food.

Chapters XII.—XV. give laws respecting purification of women; leprosy, *q. v.*; and the uncleanness of men.

Chapter XVI. See ATONEMENT, DAY OF.

Chapters XVII.—XXII. give many instructions bearing upon holiness, and the avoidance of all uncleanness.

Chapter XXIII. The feasts of Jehovah. See FEASTS.

Chapter XXIV. gives divers laws: Israel's position internally before God, and externally in the world.

Chapter XXV. The Sabbatical years and the year of Jubilee. See JUBILEE.

Chapter XXVI. Threats and promises realised in the nation's after history.

Chapter XXVII. Concerning vows, &c.

The book ends with "These are the commandments which the Lord commanded Moses for the children of Israel in mount Sinai." This apparently embraces the last three chapters, for chap. xxv. commences with "And the Lord spake unto Moses in mount Sinai," in contrast to chap. i., which was spoken to him out of the tabernacle. These three chapters refer more to what God is in government, than to what He is as the One to be worshipped, with which the previous part of the book is occupied, giving directions as to how alone He could be approached, together with injunctions as to many things that would be inconsistent in the worshippers of Jehovah.

Libertines. These are supposed to have been Jews who after having been captured by the Romans had been set at liberty: hence their name. It is well known that there were such. They formed a party at Jerusalem, and were among those who persecuted Stephen. Acts vi. 9.

Liberty. Besides the common application of this term, it is used in scripture symbolically, as 1. The liberty obtained by Christ for those that were captives of Satan. Isa. lxi. 1; Luke iv. 18; John viii. 36. 2. The conscience set free from guilt, as when the Lord said to several, "Thy sins be forgiven thee: go in peace." 3. Freedom from the law, &c. "Stand fast therefore in the liberty wherewith Christ hath made us free." Rom. vii. 24, 25; Gal. v. 1. Jesus said, "I am the door: by me if any man enter in he shall be saved, and *shall go in and out*, and find pasture." John x. 9. 4. The Christian's deliverance from the power of sin by having died with Christ, as in Rom. vi. 8-22; and, having reckoned himself dead to sin, experimentally enjoying liberty, as in chap. viii. 2-4, after experiencing that the flesh is too strong for him. The deliverance is realized by the Spirit of life in Christ Jesus, and the love of God is known and enjoyed. Christ is then the object before the soul, and not self.

Lib'nah. 1. One of the stations at which the Israelites encamped. Num. xxxiii. 20, 21. 2. City in the south-west taken by Joshua and its inhabitants totally destroyed. It was allotted to Judah and was afterwards given to the priests. It revolted from Jehoram. Afterwards it was besieged by Sennacherib, but apparently was not taken. Jos. x. 29-39; xxi. 13; 1 Ch. vi. 57; 2 Ch. xxi. 10; Isa. xxxvii. 8; Jer. lii. 1. Not identified.

Lib'ni. 1. Son of Gershon, the son of Levi. Exo. vi. 17; Num. iii. 18; 1 Ch. vi. 17, 20. 2. Son of Mahli, and grandson of Merari. 1 Ch. vi. 29.

Lib'nites. Descendants of Libni, the son of Gershon. Num. iii. 21; xxvi. 58.

Lib'ya, Lib'yans. The part of Africa west of Egypt, and the inhabitants of the same. Jer. xlvi. 9; Eze. xxxviii. 5; Dan. xi. 43; Acts ii. 10. The Hebrew is *Phut*. The same district is called LUBIM in Nah. iii. 9, and its inhabitants LUBIMS in 2 Ch. xii. 3; xvi. 8. They are supposed to be descendants of Phut, the son of Ham. They are classed with the Ethiopians, and were allies of Egypt.

Lice. See PLAGUES OF EGYPT.

Lieutenants, achashdarpenim. Governors of districts in the Persian kingdom, otherwise known as satraps or viceroys. Ezra viii. 36; Est. iii. 12; viii. 9; ix. 3.

Life. Life is that by which a created being enjoys the place in which the Creator has set it. God breathed into man's nostrils 'the breath of life; and man became a living soul.' Gen. ii. 7. Sin having come in, this life is forfeited and God claims it, saying, "surely your blood of your lives

will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man." Gen. ix. 5. This instituted capital punishment for murder, which law has never been rescinded or altered.

Scripture recognises a difference between 'life' in a moral sense and 'existence,' as seen in the passage, "What man is he that desireth life, and loveth many days, that he may see good?" Psa. xxxiv. 12. Here is a man desiring *life*, desiring to enjoy life. This answers the objection of those who, wishing to deny eternal punishment, say that 'living for ever' is only spoken of the Christian, as in John vi. 51, 58. True, but many other scriptures prove that the wicked will have an eternal existence.

Man, in his natural state, is regarded as morally *dead* in sins, and as needing to be quickened by the power of God; or as *living* in sins and needing to accept death in order to live in Christ, as in the Epistle to the Romans.

Life, Eternal. This stands commonly in scripture in contrast to death. It is revealed in the Lord Jesus. "He is the true God, and eternal life." "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v. 11, 12, 20. He that has the Son of God therefore has life now, and knows it by the Holy Spirit, the Spirit of life. The apostle John speaks of life as a subjective state in believers, though inseparable from the knowledge of God fully revealed as the Father in the Son, and indeed characterised by this. The Lord said to His Father, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John xvii. 3. The apostle Paul presents eternal life more as *a hope* before the Christian, which however has a present moral effect. Tit. i. 2; iii. 7. From which we gather that eternal life for the Christian refers in its fulness to the glory of God, when the present body as a part of the old creation will be changed, and there will be complete conformity to Christ, according to the purpose of God. In the meantime the mind of God is that the Christian, indwelt by the Holy Spirit, should know (have the conscious knowledge) that he has eternal life. 1 John v. 13. For Christians it is evident that eternal life is morally distinct from life after the flesh.

Light. Besides the references to physical light as existing distinct from the sun, and then emanating from the sun as the great light-bearer, the term is mainly used in scripture in a moral sense. Light from God is His word revealing Himself, and not only making manifest the dangers here, but acting as a lamp in shewing the true path. Psa. cxix. 105. The Psalmist asked Jehovah to lift upon him the light of His countenance (iv. 6), and declared that Jehovah Himself was his light, xxvii. 1. As natural light brings vigour and health to the body, so the light of God gives cheerfulness and strength to the soul.

"God is light," and the Lord Jesus came to the earth as the true light which lighteth every man. He not only exposed all the evil in the world and all the false pretensions of the leaders of Israel; but "the life was the light of men." John i. 4; viii. 12. Christians are "light in the Lord," and are exhorted to walk as "children of light." Eph. v. 8; 1 Th. v. 5. In the midst of darkness they are set to shine as lights in the world. Phi. ii. 15. A grave responsibility rests upon them lest they should not have the heavenly lustre that would characterise them as having in their hearts the light of the glory of the Lord. If the light in the Christian become darkness by his not walking in the reality of it, how great is that darkness! Mat. vi. 23.

It has been very properly said that light is appropriately descriptive of

God; for light, invisible in itself, manifests everything. Christians, as we have seen, are 'light in the Lord,' and thus convict the unfruitful works of darkness; but here we may notice that it is not said of them, as of God, that they are 'love,' for love is the *sovereign* spring of activity in God.

Lign Aloes. See ALOES.

Figure, leshem. The first in the third row of gems in the breastplate. It is supposed by some to be the *hyacinth*, by others the *lyncurium*, and by others *amber*; but its identification is uncertain. Exo. xxviii. 19; xxxix. 12.

Likeness. See IMAGE.

Lik'hi. Son of Shemidah, of the tribe of Manasseh. 1 Ch. vii. 19.

Lily, shushan, κρίνον. The well-known flower of graceful form, of which there are several species that grow in the fields and valleys of Palestine. One of great beauty grows near the Merom waters, and is called the Huleh-lily. In the Canticles the bride calls herself 'a lily of the valley,' to which the Bridegroom responds, "as the lily among thorns, so is my love among the daughters." Chap. ii. 1, 2. Israel is to grow up as a lily in a future day. Hos. xiv. 5. The pattern of the lily was among the ornamental work of the temple. The lily is extolled by the Lord as exceeding in beauty all the glory of Solomon. 1 Ki. vii. 19, 22, 26; Cant. ii. 16; iv. 5; v. 13; vi. 2, 3; vii. 2; Mat. vi. 28; Luke xii. 27. Some suppose the *Lilium Chalcedonicum*, the 'red Turk's-cap lily,' to have been the plant referred to by the Lord. Others think it was probably the *Anemone coronaria*, which they judge to have been included in the Greek κρίνον. The term may be general, as the modern Arabic *susan*. LILY-WORK is ornamentation in resemblance to lilies. 1 Ki. vii. 19, 22. See SHOSHANNIM.

Lime. The use of this material was evidently understood by the Israelites. Isa. xxxiii. 12 speaks of the 'burnings of lime;' and in Amos ii. 1 judgment is pronounced upon Moab because of having "burned the bones of the king of Edom into lime."

Linen. Various Hebrew and Greek words are translated 'linen,' and there can be no doubt that linen made of flax was known in ancient Egypt and to the Israelites; but cloths generally are called 'linen,' whether made of cotton or flax, some being distinguished as 'fine linen,' such as was worn by the priests, kings, &c. The word *shesh*, often translated 'fine linen' and 'fine twined linen' (for the curtains of the tabernacle, &c.) signifies 'whiteness,' and is applicable to both fine linen and cotton. Exo. xxvi. 1, 31. Joseph was arrayed in 'vestures of fine linen.' Gen. xli. 42. The wrappings on the ancient Egyptian mummies were for a long time judged to be cotton, but by the use of the microscope they have been discovered to be linen.

Lintel. In Exo. xii. 22, 23 the 'lintel' is the beam that runs along the top of a door and joins the two side-posts. The word is *mashqoph*, and occurs only in the above passage and in ver. 7, where it is translated 'upper door post,' but clearly means the lintel. In 1 Ki. vi. 31 the word is *ayil*, which is often translated 'posts.' In this passage its meaning is doubtful. In Amos ix. 1; Zep. ii. 14 the word is *kaphtor*, which is elsewhere translated 'knop.' It may refer to some device placed over a door.

Li'nus. Christian at Rome whose greetings were sent to Timothy by Paul. 2 Ti. iv. 21.

Lion. There are several Hebrew words translated 'lion,' the principal of which is *ari*, from 'to tear.' The lion is declared to be the "strongest among beasts and turneth not away for any." Pro. xxx. 30. This shews that the lion may be taken as a symbol of 'strength,' and as such the

Lord is called the lion of the tribe of Judah, to which is attached the symbol of royalty, for Judah held the sceptre. Gen. xlix. 9, 10; Rev. v. 5. Satan also has a kingdom and is called a strong one, Mat. xii. 26; and he is the 'lion' seeking whom he may devour. He is compared to a 'roaring lion,' because he is like that animal, which roars when it is sure of its prey: cf. Amos iii. 4. The Lord knows how to deliver His servants even out of the mouth of the lion.

Lion-like Men. See ARIEL.

Litter. Sedan or light coach, mentioned among the various means by which the Jews will be conveyed to the promised land. Isa. lxvi. 20.

Liver. The large and heavy gland that secretes the bile. In the sacrifices it is named only to point out the caul which is above it. Exo. xxix. 13, 22; Lev. iii. 4, &c. To be wounded in the liver is fatal. Psa. vii. 23. The liver being poured out is symbolical of deep anguish. Lam. ii. 11: cf. Job xvi. 13. Among the heathen the liver was one of the parts of an animal that were examined in order to foretell events, as practised by the king of Babylon. Eze. xxi. 21.

Living Creatures. These in Ezekiel point symbolically to the attributes of God in connection with His throne, and His acting upon earth in His judicial government and providence. There were wheels on earth, and there was a wheel within a wheel. These wheels acted in concert with the living creatures; for the spirit of the living creatures was in the wheels. The faces of these living creatures correspond with the faces of the 'four beasts' (which should be translated 'living creatures,' the word being ζῶον, and not θηρίον, which occurs for the 'beasts' of chap. xiii., &c.) in Rev. iv., &c. Each living creature had four faces: the first was the face of a man, which speaks of 'intelligence'; the second the face of a lion, which symbolises 'strength'; the third the face of an ox, representing 'patient endurance'; and the fourth the face of an eagle, which implies 'swiftness of execution.' All shew perfect organisation for carrying out the government of God according to His righteous judgment. Eze. i. 5-25; iii. 13; x. 15-22. See CHERUBIM.

Lizard, letaah. This occurs only in Lev. xi. 30 among the creatures not to be eaten. Lizards of different species abound in Palestine. They feed upon insects and small reptiles.

Lo-ammi. Symbolical name of a son of Hosea, signifying 'not my people.' Hos. i. 9. The same words occur in ver. 10 and ii. 23, but are there translated. Because of the sin of Israel they for a time are ostensibly not God's people. God has not changed His purpose concerning His ancient people, Rom. xi. 29; He has only changed His manner toward them. Hos. ii. 23 adds "I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." This will be when God's set time arrives for bringing them again into blessing. The wording of Hos. i. 10, quoted in Rom. ix. 26, leaves room for the Gentiles as 'sons of the living God.'

Locks. These in the East were anciently very rude contrivances.



ASIATIC LION.



LIZARD.

They were made of wood with long wooden bolts into which were driven a few pins which dropped into holes and held the bolt secure. The key, also of wood with corresponding pins, would raise the pins of the bolt, and allow it to be shot back. Jud. iii. 23, 24; Neh. iii. 3-15; Cant. v. 5.

Locusts. There are several species of locusts which visit Palestine; they are brought by the wind, and carried away by the same. Five Hebrew words are translated 'locusts,' but they cannot now be definitely distinguished. Some of the Hebrew words are also translated GRASSHOPPERS. They formed one of



LOCUST.

the plagues of Egypt. Exo. x. 4-19. They are remarkable for the immense numbers that suddenly swarm upon a district, and for the vast devastation they accomplish in vegetation in a little while, as the prophet says, before them the land may be as the garden of Eden, and behind them a desolate wilderness: nothing escapes them. Joel ii. 3.

They were classed among the clean things that might be eaten by the Israelites. Lev. xi. 22; they were the food of John the Baptist, Mat. iii. 4; and are eaten at the present time. They are boiled, roasted, and fried, or salted, or pounded into cakes with salt. The *Eidipoda migratoria* is a species that commonly visits Palestine.

THE BALD LOCUSTS, *salam*. These are mentioned only in Lev. xi. 22; as distinct from the common locusts (*arbeh*). The bald locust is supposed to be a species of *Truxalis*, which have smooth heads.

In Rev. ix. 3, 7 the locust is symbolical of some destructive power that will issue from 'the smoke,' or influence, of the bottomless pit, to sting and torment the men that have not the seal of God in their foreheads. These locusts have stings like scorpions, are in shape or appearance like horses, with faces of men, and with crowns of gold on their heads, &c., implying imperial power, with pretended subjection to God; but withal cruel, pitiless, and false.

Lod. Town in Benjamin. 1 Ch. viii. 12; Ezra ii. 33; Neh. vii. 37; xi. 35. In the N. T. it is called LYDDA, where Æneas the paralytic was healed by Peter. It is said to be nigh to Joppa. The distance is about ten miles if the identification be correct. Acts ix. 32, 35, 38. Identified with *Ludd*, 31° 57' N, 34° 54' E, at which place there is now a station on the railway from Jaffa to Jerusalem.

Lo'-debar. Town on the east of Jordan, to which Mephibosheth retired after the death of his father. 2 Sa. ix. 4, 5; xvii. 27. Not identified.

Log. See WEIGHTS AND MEASURES.

Loins. The part of man that is used to prefigure the seat of strength. Descendants are represented as coming out of the loins of a man. Gen. xxxv. 11; Heb. vii. 10. The loins were girded up for action and activity. God said to Job, "Gird up now thy loins like a man." Job xxxviii. 3. In the Christian's conflict with wicked spirits in the heavenlies he is exhorted to have his loins girt about with truth. Eph. vi. 14.

Lo'is. Grandmother of Timothy, whose unfeigned faith Paul calls to remembrance. 2 Ti. i. 5.

Looking Glass. See GLASS.

Lord. 1. *adon, κύριος*. These words are commonly translated 'lord.' They are used as a term of respect as between man and man, as seen in the children of Heth to Abraham. Gen. xxiii. 6; between servants and masters, and once by a wife to her husband. Gen. xviii. 12; Luke xvi. 3, 5; 1 Pe. iii. 6. The title 'Lord' is applied to God (Psa. xc. 1, *Adonai*), and in the N. T. to the Lord Jesus, not only as a term of respect, but as

owning His constituted lordship. Acts ii. 36; Phi. ii. 11. He is emphatically *the* Lord as eclipsing every other for the Christian, who delights to appropriate Him as 'My Lord.' Luke i. 43; John xx. 13; Phi. iii. 8. To believers collectively He is 'Our Lord Jesus Christ.'

There is also in this title the idea of administration which it is of great consequence to observe. As Man the Lord Jesus is mediator between God and men, and receives blessings for men which are administered through Him as Lord. "To us there is . . . one Lord, Jesus Christ, through whom are all things, and *we* through him." 1 Co. viii. 6. See Rom. v. 1, 2, 11, 17, 21 and other scriptures.

The same Greek word is often used in the LXX for the Hebrew name Jehovah, and is transferred to the N.T. without the article. It stands as a proper name in the sense of Jehovah, as in Mat. i. 20, 22, 24, &c., though the English requires it to be translated 'the Lord.' See God.

2. *δεσπότης*, signifying 'owner, master,' as a man who owns slaves. It is applied to God and to the Lord Jesus, Luke ii. 29; Acts iv. 24; 2 Pe. ii. 1; Jude 4; Rev. vi. 10; and in 2 Ti. ii. 21 is translated 'master.'

3. *ῥαββονί*, a word similar to *Rabbi*, a term of respect among the Jews, signifying 'teacher.' It is applied to the Lord by the blind man in Mark x. 51; and by Mary in John xx. 16, where it is untranslated.

Lord's Day, The. This occurs only in Rev. i. 10: John was in [the] Spirit on the Lord's day. It was the day of the week on which the Lord arose—the resurrection day, and thus emphatically marks the sabbath for the Christian. It is the *first* day of the week, and is suggestive of the beginning of a new order of things, altogether distinct from that connected with the legal Sabbath. It was the day on which the disciples commonly came together for the express purpose of breaking bread, Acts xx. 7; and though no legal enactment is given concerning it, it is a day specially regarded by Christians. It is literally 'the dominical-day,' *κυριακός*, a word that occurs only in reference to 'the Lord's supper' in 1 Co. xi. 20 and to 'the Lord's day:' the term is not to be confounded with 'the day of the Lord.'

Lord's Table, The; The Lord's Supper. The first of these expressions is used in 1 Co. x. 21, in contrast to the table of demons with which those were identified who partook of idolatrous feasts. In this passage the expression appears to be synonymous with the bread, the wine being spoken of as the cup of the Lord. The idea connected with the Lord's table is the identification of the saints as one body with the death of Christ. Hence "Ye *cannot* be partakers of the Lord's table and of the table of demons." The cup is the fellowship of the blood of Christ, the bread is the fellowship of the body of Christ, and to this fellowship every believer is bound to be faithful. It expresses the separation of the entire company from all to which He died—from sin and from the world, in connection with which the god of this world furnishes his table. The 'one loaf' was expressive of the oneness of the company of believers at Corinth, as bound together in the fellowship of the death of Christ.

The expression 'the Lord's supper' is found in 1 Co. xi. 20, and is in connection with the remembrance of the Lord in the breaking of bread and drinking the cup by the saints as in assembly. This chapter gives the positive character of the ordinance, as chap. x. is rather the separation consequent on it. It is the assembly come together and the affections of the saints stirred by the remembrance of the Lord's love in presence of the memorials of that which is the proof and expression of it, namely, His death. It is introductory to the assembly's proper privilege as brought, in company with the Lord Jesus Christ as the leader of its praises, to know and enjoy God revealed as Father, and to worship Him

by the Spirit. In chaps. xii.-xiv., which succeed, the organisation, the motive spring, and functions of the assembly are referred to.*

Lo-ruha'mah. Symbolical name given to Hosea's daughter. The context shews its meaning to be 'not having obtained mercy,' as in the margin. It was given to emphasise the fact that God was going to punish the people of Israel, and take them from the land, though still having mercy for a time on Judah. Hos. i. 6, 8 : cf. 1 Pe. ii. 10.

Lot. Son of Haran the brother of Abraham. He seems to have accompanied Abraham without having a like faith in Abraham's God. When their flocks and herds had so increased that they could no longer dwell together, Abraham bade his nephew choose whither he would turn. Lot looked on the well-watered plain of the Jordan, and went *toward* Sodom, notwithstanding that the men of that city were exceedingly wicked. The next record of Lot is that he dwelt *in* Sodom, and from thence was carried away by the four kings who made war against that city.

Though rescued by Abraham he did not profit by the discipline, but returned to dwell in the guilty city; whereas Abraham would not accept so much as a shoe latchet from its king. Lot is next seen *sitting in the gate* of Sodom, the place of power and judgment, when the two angels arrived to destroy the city. He acted hospitably towards them, but had to be rescued by them from the enmity of the inhabitants.

Lot and his family were loth to leave the city, but the angels hastened them out, and bade them flee to the mountains. Lot begged to be allowed to go to Zoar, and was permitted; but, fearing to stay there, he left with his two daughters and abode in a cave, where, alas, he became the father of Moab and Ben-ammi, the ancestors of the Moabites and the Ammonites, who are afterwards alluded to as the children of Lot.

From his history in the O. T. it could not have been discovered that he was a righteous man; but this testimony is given of him in 2 Pe. ii. 7, 8, where he is called 'just Lot,' who, as a righteous man, was daily vexed in his soul by the unlawful deeds of those among whom he dwelt. Though God delivered him, he is a solemn instance of a righteous man dwelling needlessly amid gross wickedness; his course being the strongest contrast to that of Abraham. Gen. xi.-xiv., xix.; Psa. lxxxiii. 8; Luke xvii. 28, 29.

LOT'S WIFE, on leaving Sodom, looked back and became a pillar of salt! and is held up as a warning not to linger but to flee from coming judgments. Luke xvii. 32.

Lots, Casting. This mode of determining a matter was ordered of God to be practised over the two goats on the day of atonement. Lev. xvi. 8-10. God also commanded that the land should be divided by lot. Num. xxvi. 55, 56. The people resorted to it for various purposes on the return from exile. Neh. x. 34; xi. 1. God overruled among His people how the lot should fall, as stated in Pro. xvi. 33: "The lot is cast into the lap; but the whole disposing thereof is of the Lord." He also could direct it among the heathen to work out His own purposes, as He did in the case of Haman, which so deferred the period of the execution of his design that there was time for the action of Esther, and for new edicts to be sent all over the kingdom, that the Jews might be saved from destruction. Est. iii. 7; ix. 24. The various names, dates, &c., for selection were marked on pieces of wood, potsherd, &c., and these 'lots' were then shaken together either in a vessel or the fold of a garment, till one came out.

* The word 'broken' in 1 Co. xi. 24 is omitted from some Greek MSS, and by some editors. It was perhaps thought to clash with Psa. xxxiv. 20; John xix. 36, "A bone of him shall not be broken;" but in Psa. xxii. 14, the Lord said, "All my bones are out of joint," which would correspond to a broken body.

The lot was also used by the Roman soldiers in parting the garments of the Lord. *Psa.* xxii. 18; *Mark* xv. 24. In order to fill up the vacancy caused by the fall of Judas, the lot was resorted to; but was on that occasion accompanied by prayer that the Lord would shew which of the two *He* had chosen. *Acts* i. 26. There is no instruction in the N. T. as to casting lots. It would have been quite out of place among the disciples while the Lord was with them, as also now that the Holy Spirit has been given to the Christian.

The land being 'divided by lot' in a future day means rather that the land will be 'allotted,' for God has Himself directed where each of the twelve tribes shall be situated. *Eze.* xlv. 1; xlvii. 22; xlviii. 29.

Lo'tan. Son of Seir, the Horite. *Gen.* xxxvi. 20, 22, 29; 1 *Ch.* i. 38, 39.

Love Feasts. See FEASTS OF CHARITY.

Lu'bim. See LIBYA.

Lu'cas. See LUKE.

Lu'cifer. Name, signifying in Latin 'light-bringer,' being a translation of the Hebrew word, *helel*, associated with 'morning star,' given in irony to the king of Babylon, because in his pride he said he would exalt his throne above the stars of God. *Isa.* xiv. 12. He resembles the leader of this world in the last days. *Rev.* xiii. 1-10.

Lu'cius. 1. Prophet or teacher of Cyrene, one of those at Antioch who, after prayer and fasting, laid their hands on Barnabas and Paul and sent them on the first missionary journey. *Acts* xiii. 1. 2. Kinsman of Paul whose salutation was sent to Rome. *Rom.* xvi. 21.

Lucre. 'Gain,' such as a judge should not have wished for or accepted. 1 *Sa.* viii. 3. In the N. T. it is called 'filthy' or 'base gain:' the desire for it rendered a man ineligible for the position of elder in the church, &c. 1 *Ti.* iii. 3, 8; *Tit.* i. 7, 11; 1 *Pe.* v. 2.

Lud. Son of Shem. *Gen.* x. 22; 1 *Ch.* i. 17. See SHEM.

Lud, Lu'dim. Son of Mizraim. *Gen.* x. 13; 1 *Ch.* i. 11. His descendants are mentioned with Phut, and are held to have inhabited the north-west of Africa. *Isa.* lxvi. 19; *Eze.* xxvii. 10. The same district is called *LYDIA* (though the Hebrew is simply *Lud*) and its inhabitants, *LYDIANS*, in *Jer.* xlv. 9; *Eze.* xxx. 5.

Lu'hith, Ascent of. Some place in Moab which would be ascended with weeping when God's judgments were poured out upon Moab. *Isa.* xv. 5; *Jer.* xlviii. 5. *Talat el Heisah*, 31° 46' N, 35° 43' E has been suggested as probably the place alluded to. It lies between Mount Pisgah and Mount Nebo.

Luke, Lucas. Fellow labourer with Paul, and called 'the beloved physician.' He is only three times mentioned by name. *Col.* iv. 14; 2 *Ti.* iv. 11; *Philem.* 24. He was the writer of the Gospel bearing his name, and also of the Acts of the Apostles, the introduction to both being addressed to a certain Theophilus. It is supposed, from *Col.* iv. 11, 14, that he was a Gentile, though these verses are no proof of it.

In *Acts* xvi. 10 Luke uses the word 'we,' shewing that he was then with the apostle Paul at Troas, and accompanied him to Philippi, where apparently Luke remained. In chap. xx. 5 he is again with Paul, and went with him to Jerusalem. Paul then became a prisoner for more than two years, and we lose sight of Luke; but as soon as Paul was about to be sent to Rome, Luke was with him again, chap. xxvii. 1, and accompanied him to Rome, chap. xxviii. 16, and was there with Paul when he wrote the Epistles to the Colossians and Philemon. He was also with Paul during his second imprisonment. Others had forsaken the aged apostle, Luke alone remained. He was Paul's beloved fellow-labourer, and in his

own writings has skilfully hidden himself that the work of God by His servants Paul and others might, by the leading of the Holy Spirit, be faithfully recorded, and come into prominence.

Luke, Gospel of. It has often been declared that this gospel was gathered by the writer from various sources, especially from the apostle Paul, because he was so much with that apostle. This was an early opinion: Irenæus and Tertullian asserted that we have in Luke the gospel that Paul preached. Eusebius referred the words 'according to my gospel' (2 Ti. ii. 8) to the gospel of Luke; and Jerome agreed with this. Many modern writers repeat the same. In this theory there are two grave errors. The one is endeavouring to account for the Gospel of Luke by mere human agency, instead of recognising that the writer was led and guided by the Holy Spirit. The other is ignoring the unique character of the gospel taught by Paul, which he declared he had received by the revelation of Jesus Christ, and which is called "the gospel of the glory of the Christ." It associated the believer with Christ in the glory. 2 Co. iv. 4.

On the other hand, it is evident that Luke's presentation of the service of Christ on earth is in correspondence with the service of 'the apostle of the Gentiles,' whose fellow-labourer and companion Luke was. Grace to *man*—'to the Jew first, and also to the Greek,' as Paul expresses it—is the key-note of Luke's gospel.

The Gospel of Luke sets the Lord before us in the character of Son of man, revealing God in delivering grace among men. Hence the present operation of grace and its effect are more referred to, and even the present time prophetically, not the substitution of other dispensations, as in Matthew, but of saving, heavenly grace. At first no doubt (and just because He is to be revealed as Man, and in grace to men), He is presented (in a prefatory part in which there is the most exquisite picture of the godly remnant) to Israel, to whom He had been promised, and in relationship with whom He came into this world; but afterwards this gospel presents moral principles which apply to man generally whosoever he may be, whilst yet manifesting Christ, for the moment, in the midst of that people. This power of God in grace is displayed in various ways in its application to the wants of men.

After the transfiguration (chap. ix.), which is recounted earlier, as to the contents of the gospel, than by the other evangelists, we find the judgment of those who rejected the Lord, and the heavenly character of the grace which, because it is grace, addresses itself to the nations, to sinners, without any particular reference to the Jews, overturning the legal principles according to which the latter pretended to be, and as to their external standing were originally called at Sinai to be, in connection with God. Unconditional promises to Abraham, &c., and prophetic confirmation of them, are another thing. They will be accomplished in grace and were to be laid hold of by faith.

After this (chapters xix., xx., xxi.), details are given as to that which should happen to the Jew according to the righteous government of God; and, at the end, the account of the death and resurrection of the Lord, accomplishing the work of redemption.

Luke morally sets aside the Jewish system and introduces the Son of man as the Man before God, presenting Him as the One who is filled with all the fulness of God dwelling in Him bodily, as the Man before God, according to His own heart, and thus as Mediator between God and man, centre of a moral system much more vast than that of Messiah among the Jews. While occupied with these new relations (ancient in fact as to the counsels of God), Luke nevertheless gives the facts belonging to the

Lord's connection with the Jews, owned in the pious remnant of that people, with much more development than the other evangelists, as well as the proofs of His mission to that people, in coming into the world—proofs which ought to have gained their attention, and fixed it upon the child who was born to them.

That which specially characterises the narrative, and gives peculiar interest to this gospel, is that it sets forth what Christ is Himself. It is not His official glory, a relative position that He assumed; neither is it the revelation of His divine nature in itself; nor His mission as the great Prophet. It is Himself, as He was, a man on the earth—the Person one would have met every day had one lived at that time in Judæa or in Galilee.

A remark may be added as to the style of Luke. He often brings a mass of facts into one short general statement, and then expatiates at length on some isolated fact, where moral principles and grace are displayed. [Adapted from the "Synopsis of the Books of the Bible."]

Lunatics. These are clearly distinguished in Mat. iv. 24 from those possessed by demons. The word is *σεληνιαζόμενοι*, which, like the word lunatic, is derived from 'the moon,' and is thought to embrace epileptics as well as those of unsound mind. The lad in Mat. xvii. 15 is called a lunatic, but he was also possessed by a demon: in Mark ix. 25 it is called a 'dumb and deaf spirit.'

Lust, To. The word *ἐπιθυμέω* signifies 'to desire earnestly,' and is often translated 'desire,' without the thought of the desire being an evil one, as in Mat. xiii. 17; 1 Ti. iii. 1; 1 Pe. i. 12, &c. The English word 'lust' was anciently not always used in a bad sense, as it now is: see Deu. xii. 15; Gal. v. 17.

Luz. 1. City of the Canaanites, afterwards called BETHEL, *q.v.* 2. City in the land of the Hittites, built by the man who had betrayed the city in Canaan, and who called it after the same name. Jud. i. 26. Identified by some with ruins at *el Luweiziye*, 33° 16' N, 35° 36' E.

Lycao'nia. District nearly in the centre of Asia Minor, in which were Lystra, Derbe, and Iconium. Acts xiv. 6, 11.

Ly'cia. District in the S. W. of Asia Minor. It was formerly a part of Pamphylia, but increased in importance and became a separate district, with Myra for its capital. Acts xxvii. 5.

Lyd'da. See LOD.

Lyd'ia, Lydi'ans. See LUD, LUDIM.

Lyd'ia. A disciple of Thyatira—a place noted for its dyes—a seller of purple, residing at Philippi, whose heart the Lord opened, and who became, as far as is known, the first convert in Europe. She received Paul, Silas, and Luke into her house. Acts xvi. 14, 40.

Lysa'nias. Tetrarch of Abilene, of whom nothing more is recorded. Luke iii. 1. He is mentioned by Josephus: Ant. xv. 4, 1.

Lys'ias. See CLAUDIUS.

Lys'tra. City of Lycaonia, in Asia Minor. Paul and Barnabas fled thither from Iconium, and there cured a cripple, which caused the inhabitants to think they were gods, to whom they would have offered sacrifices had not the apostles restrained them. Soon afterwards however, being incited by the Jews, they stoned Paul and left him for dead. The labours of the apostles were not in vain, an assembly of saints was gathered there. It was again visited by Paul on his second missionary journey, when he met with Timothy, and attached him to his mission. Acts xiv. 6–21; xvi. 1, 2; 2 Ti. iii. 11.

M

Ma'acah, Ma'achah. 1. Daughter of Nahor, Abraham's brother. Gen. xxii. 24. 2. Daughter of Talmi king of Geshur, and one of David's wives, the mother of Absalom. 2 Sa. iii. 3; 1 Ch. iii. 2. 3. Father of Achish king of Gath. 1 Ki. ii. 39. 4. Daughter, or apparently granddaughter of Absalom (or Abishalom), wife of Rehoboam king of Judah, mother of Abijah (or Abijam), and apparently grandmother of Asa king of Judah. 1 Ki. xv. 2, 10, 13; 2 Ch. xi. 20-22; xv. 16. See MICHAIAH. 5. Concubine of Caleb the son of Hezron. 1 Ch. ii. 48. 6. Wife of Machir, son of Manasseh. 1 Ch. vii. 15, 16. 7. Wife of Jehiel, father, or founder, of Gibeon. 1 Ch. viii. 29; ix. 35. 8. Father of Hanan, one of David's mighty men. 1 Ch. xi. 43. 9. A Simeonite, father of Shephatiah. 1 Ch. xxvii. 16. 10. Name of a king and of a district east of Argob and Bashan. 2 Sa. x. 6, 8; 1 Ch. xix. 7. In 1 Ch. xix. 6 the district is called SYRIA-MAACHAH. **Maacha'thi, Maacha'thites.** The inhabitants of Maacah, or Maachah. Deu. iii. 14; Jos. xii. 5; xiii. 11, 13; 2 Sa. xxiii. 34; 2 Ki. xxv. 23; 1 Ch. iv. 19; Jer. xl. 8.

Maada'i. One who had married a strange wife. Ezra x. 34.

Maad'iah. Priest who returned from exile. Neh. xii. 5. Probably the same as MOADIAH in ver. 17.

Ma'ai. Musician at the dedication of the wall of Jerusalem. Neh. xii. 36.

Ma'aleh-acrab'bim. See AKRABBIM.

Ma'arath. City in the hill country of Judah. Jos. xv. 59. Identified with *Beit Ummar*, 31° 37' N, 35° 6' E.

Maasei'ah. 1. Levite, musician and door-keeper in the time of David. 1 Ch. xv. 18, 20. 2. Son of Adaiah and a captain who assisted in placing Joash on the throne. 2 Ch. xxiii. 1. 3. Officer of king Uzziah. 2 Ch. xxvi. 11. 4. Son of Ahaz king of Judah. 2 Ch. xxviii. 7. 5. Governor of Jerusalem in Josiah's reign. 2 Ch. xxxiv. 8. 6-8. Three priests who had married strange wives. Ezra x. 18, 21, 22. 9. One who had married a strange wife. Ezra x. 30. 10. Father of Azariah. Neh. iii. 23. 11, 12. Two who assisted Ezra when the law was read. Neh. viii. 4, 7. 13. One who sealed the covenant. Neh. x. 25. 14. Son of Baruch, a descendant of Judah. Neh. xi. 5. 15. Son of Ithiel, a descendant of Benjamin. Neh. xi. 7. 16, 17. Two priests who assisted at the dedication of the wall of Jerusalem. Neh. xii. 41, 42. 18. Father of Zephaniah, a priest in the reign of Zedekiah. Jer. xxi. 1; xxix. 25; xxxvii. 3. 19. Father of Zedekiah the false prophet. Jer. xxix. 21. 20. Son of Shallum, and a door-keeper in the time of Jehoiakim. Jer. xxxv. 4. 21. Father of Neriah. Jer. xxxii. 12; li. 59.

Maasia'i. Son of Adiel, a priest. 1 Ch. ix. 12.

Ma'ath. Son of Mattathias in the genealogy of the Lord Jesus. Luke iii. 26.

Ma'az. Son of Ram, a son of Jerahmeel. 1 Ch. ii. 27.

Maazi'ah. 1. Head of the twenty-fourth course of priests. 1 Ch. xxiv. 18. 2. Priest who sealed the covenant. Neh. x. 8.

Mac'cabees, The. Name of a noted Jewish family not mentioned in scripture. When Antiochus (Epiphanes) was expelled from Egypt by the Romans, he vented his anger on the Jews, and sought to abolish their worship at Jerusalem, putting multitudes to death (B.C. 168). Mattathias the Asmonean, an aged priest, rallied together the national party, and his son JUDAS, surnamed MACCABEUS, succeeded in defeating their enemies; and for a time a degree of national freedom was enjoyed. He was

succeeded by his brother; but the country soon after became subject to Rome. Their history is given in Josephus and in the Apocryphal Books of the Maccabees. See ANTIOCHUS.

Macedo'nia. The northern part of Greece as divided by the Romans. It contained the cities of Neapolis, Philippi, Amphipolis, Thessalonica, Apollonia, and Berea. Paul saw in a vision a man of Macedonia, who said, "Come over into Macedonia and help us." To this he at once responded, believing it was a call from the Lord, and thus the gospel extended to Europe. The churches of Macedonia were specially commended for their liberality. Acts xvi. 9-12; xviii. 5; xix. 21, 22, 29; xx. 1, 3; Rom. xv. 26; 1 Co. xvi. 5; 2 Co. i. 16; ii. 13; vii. 5; viii. 1; ix. 2, 4; xi. 9; Phi. iv. 15; 1 Th. i. 7, 8; iv. 10; 1 Ti. i. 3.

Macedo'nian. An inhabitant of Macedonia. Acts xxvii. 2.

Machbana'i. A Gadite who joined David at Ziklag. 1 Ch. xii. 13.

Machbe'nah. Son of (or town founded by) Sheva. 1 Ch. ii. 49.

Ma'chi. A Gadite, father of Geuel. Num. xiii. 15.

Mach'ir. 1. Eldest son of Manasseh, and father of Gilead. His descendants were warlike and were the foremost in the tribe. Gen. L. 23; Num. xxvi. 29; xxxii. 39, 40; Jos. xvii. 1, 3; Jud. v. 14; 1 Ch. ii. 21, 23; vii. 14-17. 2. Son of Ammiel: he gave refuge to Mephibosheth and sent supplies to David when he fled from Absalom. 2 Sa. ix. 4, 5; xvii. 27.

Machir'ites. Descendants of Machir, father of Gilead. Num. xxvi. 29.

Machnadeba'i. One who had married a strange wife. Ezra x. 40.

Machpe'lah. Both a field and a cave which Abraham bought of the children of Heth for a burying place. It was near Hebron; Abraham, Sarah, Isaac, Rebekah, Jacob and Leah were buried there. Gen. xxiii. 9, 17, 19; xxv. 9; xlix. 30, 31; i. 13. The manner in which the purchase was accomplished is exactly the way bargains are to this day arranged in the East by the Bedouins. See HEBRON.

Ma'dai. Son of Japheth and progenitor of the MEDES, *q.v.* Gen. x. 2; 1 Ch. i. 5. The Hebrew for Madai and Medes is the same.

Ma'dian. The Greek form of MIDIAN. Acts vii. 29.

Madman'nah. 1. City of Judah near Ziklag. Jos. xv. 31. Identified by some with *Umm Deimneh*, 31° 23' N, 34° 56' E. 2. Son of (or town founded by) Shaaph. 1 Ch. ii. 49.

Mad'men. A doomed city of Moab. Jer. xlviii. 2.

Madmen'ah. A city, apparently, by the other places mentioned, near Jerusalem. Isa. x. 31. Not identified.

Mad'on. Canaanitish city in the north. Its king joined with others to oppose Joshua and was slain. Jos. xi. 1; xii. 19. Identified by some with ruins at *Madin*, 32° 48' N, 35° 27' E.

Mag'bish. Ancestor of some who returned from exile. Ezra ii. 30.

Mag'dala. City on the west of the Lake of Tiberias. Only once mentioned (Mat. xv. 39, where some MSS read Magadan), except as the birth-place of Mary Magdalene. Identified with *el Mejdel*, 32° 50' N, 35° 31' E.

Mag'dalene. Designation of a woman named Mary, 'out of whom went seven demons,' to signify that she was a native of Magdala. There is nothing in the name, nor in the character of Mary, to associate her with the modern signification of the word Magdalen. See MARY.

Magdi'el. A descendant of Esau, and a duke of Edom. Gen. xxxvi. 43; 1 Ch. i. 54.

Ma'gi. This is the Greek word in Mat. ii. 1-16 which is translated 'wise men' in the A. V. They had come from the East, and inquired for one who was born King of the Jews, for they had seen His star in the East, and had come with their gifts to do Him homage. Though

magicians and magi are often classed together, they are not necessarily the same. Philo describes the magi as "men who gave themselves to the study of nature and contemplation of the divine perfections, worthy of being the counsellors of kings." In this sense Daniel was called master of the 'magicians,' but which others translate as 'scribes.' Dan. iv. 9. How the magi connected the star with 'the King of the Jews' is not known. By the scattering of the Jews they may have heard of the prophecy of Balaam (Num. xxiv. 17) or of Daniel's prophecy. God who warned them in a dream not to return to Herod, may have in the same way led them to associate the above prophecies with the appearance of the star. See **STAR IN THE EAST**. God thus raised up from the Gentiles a testimony as to the 'holy child' in the midst of Jerusalem, though all there were troubled at the announcement.

Magician. See **DIVINATION**.

Magnifical. Simply 'magnificent, great.' 1 Ch. xxii. 5.

Ma'gog. See **GOG**.

Ma'gor-mis'sabib. Symbolical name given by God through Jeremiah to Pashur the priest who had beaten him and placed him in the stocks. Jer. xx. 1-3. In the margin it is 'fear round about.' The same Hebrew is translated 'fear on every side' in ver. 10. God would make Pashur a terror to himself and to all his friends. He had prophesied lies, and should die in Babylon. Ver. 6.

Mag'piash. One who sealed the covenant. Neh. x. 20.

Mah'alalah. Son or daughter of Hammoleketh. 1 Ch. vii. 18.

Mahalah'eel. 1. Son of Cainan, the grandson of Seth. Gen. v. 12-17; 1 Ch. i. 2. Called **MALELEEL** in Luke iii. 37. 2. Ancestor of Athaiah who returned from exile. Neh. xi. 4.

Mah'alath. 1. Daughter of Ishmael and wife of Esau. Gen. xxviii. 9. See **BASHEMATH**. 2. Daughter of Jerimoth and wife of Rehoboam. 2 Ch. xi. 18. 3. Name in the title of **Psa. liii**. Its meaning is not known. Some suppose that a mournful tune is referred to, or that it was written for a time of sorrow. Gesenius takes it as a harp or stringed instrument.

Mah'alath Lean'noth. This occurs in the title of **Psa. lxxxviii**. The psalm is very solemn, and these words are supposed to appoint it to be sung to a mournful strain.

Mah'ali. See **MAHLI**.

Mahana'im. The spot on the east of the Jordan where Jacob met 'the angels of God.' He exclaimed 'This is God's host,' and named the place Mahanaim, 'two hosts or camps.' It is mentioned as on the border of both Gad and Manasseh, which connects it with the brook Jabbok. It fell to the lot of Gad, and a city was built there which was given to the Levites. It was where Ish-bosheth was made king, and where he was murdered. David fled to this city when Absalom revolted, and remained there till his son's death. Gen. xxxii. 2; Jos. xiii. 26, 30; xxi. 38; 2 Sa. ii. 8, 12, 29; xvii. 24, 27; xix. 32; 1 Ki. ii. 8; iv. 14; 1 Ch. vi. 80. Identified by some with ruins at *Mahneh*, 32° 23' N, 35° 42' E; but this is far from the Jabbok, and could scarcely have been in the lot of Gad. In the monument of Shishak at Karnak occurs the name of *Ma-ha-n-ma*, which is judged to refer to Mahanaim. It is mentioned with Beth-shean, &c.

Ma'haneh-dan. 'The camp of Dan,' the place where six hundred men of Dan encamped 'behind' Kirjath-jearim on their march towards Laish. Jud. xviii. 12; cf. chap. xiii. 25. Identified with *Wady el Mutluk*, 31° 46' N, 35° E.

Mahara'i. The Netophathite, one of David's mighty men. 2 Sa. xxiii. 28; 1 Ch. xi. 30; xxvii. 13.

Ma'hath. 1. Son of Amasai, a Kohathite. 1 Ch. vi. 35. 2. Son of Amasai, a Kohathite, in the time of Hezekiah. 2 Ch. xxix. 12; xxxi. 13.

Ma'havite. Designation of Eliel, one of David's mighty men. Its signification is unknown. 1 Ch. xi. 46.

Mahazi'oth. Son of Heman: appointed to the service of song. 1 Ch. xxv. 4, 30.

Ma'her-sha'lal-hash'-baz. Symbolical name given to one of Isaiah's sons. Isa. viii. 1-4. It signifies 'swift for spoil, hasty for prey.' The child was to be so called because before he should "have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria" should be taken away before the king of Assyria. See 2 Ki. xv. 29; xvi. 9.

Mah'lah. Eldest of Zelophehad's five daughters who had a possession assigned them because their father had no sons. Num. xxvi. 33; xxvii. 1; xxxvi. 11; Jos. xvii. 3.

Mah'li. 1. Son of Merari. Num. iii. 20; 1 Ch. vi. 19, 29; xxiii. 21; xxiv. 26, 28; Ezra viii. 18. He is called MAHALI in Exo. vi. 19. 2. Son of Mushi, and nephew of No. 1. 1 Ch. vi. 47; xxiii. 23; xxiv. 30.

Mah'lites. Descendants of Mahli, son of Merari. Num. iii. 33; xxvi. 58.

Mah'lon. Son of Elimelech and Naomi, and husband of Ruth. Ruth i. 2, 5; iv. 9, 10.

Ma'hol. A man whose sons were renowned for their wisdom, but whose wisdom was excelled by that of Solomon. 1 Ki. iv. 31. Four men with similar names are in 1 Ch. ii. 6, said to be sons of Zerah. These four are possibly the same persons, the word 'son' signifying grandson in one of the passages.

Ma'kaz. Station of one of Solomon's commissariat officers. 1 Ki. iv. 9.

Makhe'loth. One of the halting places of Israel. Num. xxxiii. 25, 26.

Makke'dah. Canaanitish city, connected with which was a cave in which the five Amorite kings took refuge on the day of Joshua's victory at Gibeon and Beth-horon. They were hanged on trees and then buried in the cave under a heap of stones. The city was taken and destroyed. Jos. x. 10-29; xii. 16; xv. 41. Identified by some with *el Mughar*, 31° 51' N, 34° 47' E.

Mak'tesh. District in or near Jerusalem where merchants traded. Zep. i. 11. The Targum associates it with the Kedron valley.

Mal'achi. The last of the minor prophets. Nothing is recorded of the prophet's personal history, he is named once only. He was prophet near the time of Nehemiah's return to the land, and the prophecy reveals the moral condition of the people. The first chapter, while it shews their insensibility, shews also the sovereign love of Jehovah to them, a love on which His purpose depended. When charged with their sins, they asked wherein had they sinned. The answer is that they brought to the Lord that which was torn, the lame, and the sick, and had offered polluted bread upon Jehovah's altar: in effect saying, "The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible." This brought judgment upon those who were insensible to what was due to the Lord. Yet Jehovah should be magnified beyond the border of Israel, and His name be great among the Gentiles.

Chapter II. The priests who ought to have been guides to the people, are called to account. Judah had intimate fellowship with idolatry; had symbolically married the daughter of a strange god; and had associated this with the worship of Jehovah. Israel had also dealt treacherously with the wife of their youth: this was but the discovery of a treacherous principle in them. God hated putting away: notwithstanding all this, they were apathetic, and asked wherein had they wearied God.

Chapter III. opens with the announcement of the Lord's messenger, which was fulfilled in John the Baptist. But the first coming of the Lord is here connected with His second coming, when He will sit as a refiner, and will purge away the dross, and then shall the sons of Levi offer an offering in righteousness.

God challenged the returned Jews to be faithful to Him, and they should have such a blessing that they would not have room enough to contain it. When called upon to return to Jehovah they are still unconscious of their condition, and ask, "Wherein shall we return?" and "Wherein have we robbed thee?" "What have we spoken so much against thee?" They had said it was in vain to serve the Lord; they had called the proud happy; the wicked were built up, and they that tempted God were delivered.

Yet God's purpose should stand: their land should be a delightsome land, and all nations should call them blessed. In the meantime the remnant are spoken of as those that feared the Lord and thought upon His name: they communed often one with another. God had a book of remembrance of such: they shall be remembered when the Lord of hosts makes up His jewels, and shall be spared when He comes in judgment.

Chapter IV. A day of great judgment is coming when the wicked shall be consumed. But to them that fear His name the Sun of righteousness shall arise with healing in His wings (not the morning star here, as for the church). There will be judgment for the disobedient, as was indeed fully shewn in the law at the beginning of the covenant with them.

But Elijah will come as Christ's forerunner, to call them to repentance before the great and dreadful day of the Lord. John the Baptist would have fulfilled this mission had they received him; but, except a few, they did not, and therefore when asked if he was Elias, he said, No. He fulfilled the prophecy in the first clause of chap. iii. 1; but not that of chap. iv. 5, 6: the people did not repent. Elijah will still come. There will be judgment first, but great blessing in the end to those that are spared.

Mal'cham. 1. Son of Shoharaim, a Benjamite. 1 Ch. viii. 9. 2. An idol worshipped by some Jews who also professed to worship Jehovah. Zep. i. 5. Some judge it to have been the same as Molech.

Malchi'ah, Malchi'jah. 1. Son of Ethni, a Gershonite. 1 Ch. vi. 40. 2. A priest, father of Pashur. 1 Ch. ix. 12; Neh. xi. 12; Jer. xxxviii. 1. Called MELCHIAH in Jer. xxi. 1. 3. Head of the fifth course of priests. 1 Ch. xxiv. 9. 4-6. Three who had taken strange wives. Ezra x. 25, 31. 7-9. Three who helped to repair the wall of Jerusalem. Neh. iii. 11, 14, 31. 10. One who stood by Ezra when he read the law. Neh. viii. 4. 11. Priest who sealed the covenant; and probably the same that assisted in the dedication of the wall of Jerusalem. Neh. x. 3; xii. 42. 12. Son of Hammelech, into whose dungeon Jeremiah was cast. Jer. xxxviii. 6.

Malchi'el, Malchi'elites. Son of Beriah, and his descendants. Gen. xlv. 17; Num. xxvi. 45; 1 Ch. vii. 31.

Malchi'jah. See MALCHIAH.

Malchi'ram. Son of king Jeconiah, or Jehoiachin. 1 Ch. iii. 18.

Mal'chi-shua, Mel'chi-shua. Son of king Saul: he was killed in battle with his father. 1 Sa. xiv. 49; xxxi. 2; 1 Ch. viii. 33; ix. 39; x. 2.

Mal'chus. The high priest's servant whose ear Peter cut off, but who was healed by the Lord. John xviii. 10.

Mal'eleel. See MAHALALEEL.

Mallo'thi. Son of Heman, and one appointed to the service of song. 1 Ch. xxv. 4, 26.

Mallows, *malluach*. Some common herb which the poor would eat to satisfy their hunger. Job xxx. 4. The R.V. has 'salt-wort.' Several have judged the herb to be the *Atriplex halimus* which has a sour taste, but not sufficiently so to prevent its being eaten.

Mall'uch. 1. Son of Hashabiah, a Merarite. 1 Ch. vi. 44. 2, 3. Two who had married strange wives. Ezra x. 29, 32. 4, 5. A priest and one of the people who sealed the covenant. Neh. x. 4, 27. 6. Priest who returned with Zerubbabel. Neh. xii. 2.

Mam'mon. An Aramaic word signifying 'riches.' It is personified as a 'master' in Mat. vi. 24; Luke xvi. 13: "Ye cannot serve God and mammon." In Luke xvi. 9, 11 it is called 'unrighteous mammon' (as appertaining to this world in which the rights of God to all have been refused) in opposition to true riches, which appertain to the world to come.

Mam're. 1. An Amorite chieftain, who, with his brothers Aner and Eshcol, was confederate with Abram. Gen. xiv. 13, 24. 2. Place connected with Machpelah and Hebron, the name of which is derived from the above chief. Gen. xiii. 18; xviii. 1; xxiii. 17, 19; xxxv. 27; xlix. 30.

Man. Various Hebrew words are frequently translated 'man.' 1. *Adam*, 'man,' a generic term for man, mankind. Gen. i. 26, 27. 2. *ish*, 'man,' implying 'strength and vigour' of mind and body, 1 Sa. iv. 2; xxvi. 15; also signifying 'husband' in contra-distinction to 'wife.' Gen. ii. 23; iii. 6. 3. *enosh*, 'subject to corruption, mortal;' not used for man till after the fall. Gen. vi. 4; xii. 20; Psa. ciii. 15. 4. *ben*, 'son,' with words conjoined, 'son of valour,' or valiant man; 'son of strength,' or strong man. 2 Ki. ii. 16, &c. 5. *baal*, 'master, lord.' Gen. xx. 3; Exo. xxiv. 14. 6. *geber*, 'mighty, war-like.' Exo. x. 11; xii. 37. In some passages these different Hebrew words are used in contrast: as in Gen. vi. 4, "The sons of God came in unto the daughters of men,¹ and they bare children to them, the same became mighty men (*gibbor*) which were of old, men⁸ of renown." In Psa. viii. 4: "What is man,³ that thou art mindful of him? and the son of man,¹ that thou visitest him?" "God is not a man² that he should lie." Num. xxiii. 19.

Man was God's crowning work of creation (see ADAM), and He set him in dominion over the sphere in which he was placed. It is impossible that man could by evolution have arisen from any of the lower forms of created life. God breathed into Adam's nostrils the breath of life, and man is responsible to Him as his Creator; and for this reason he will be called to account, which is not the case with any of the animals. "It is appointed unto men once to die, but after this the judgment." Heb. ix. 27. All have descended from Adam and Eve: God "hath made of *one blood* all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord [or God]." Acts xvii. 26, 27.

The soul of man being immortal, he still exists after death, and it is revealed in scripture that his body will be raised, and he will either be in eternity away from God in punishment for the sins he has committed; or, by the grace of God, be in an eternity of happiness with the Lord Jesus through His atoning work on the cross.

In the N.T. the principal words are 1. *ἄνθρωπος*, man in the sense of 'humanity,' irrespective of sex. "Man shall not live by bread alone." Mat. iv. 4. In a few places it is used in a stricter sense in contrast to a woman: as "Is it lawful for a man to put away his wife?" Mat. xix. 3. 2. *ἄνις*, man as distinguished from a woman. "The head of the woman is the man." 1 Co. xi. 3. It is thus the common word used for 'husband:' a woman's man is her husband. "Joseph the husband of Mary." Mat. i.

16, 19. The words *τις, μηδείς, οὐδείς*, are often translated 'man,' 'no man,' 'any man,' which would be more correctly translated 'one,' 'no one,' 'any one.' In 'men [and] brethren,' Acts i. 16; ii. 29, &c., there are not *two* classes alluded to, but 'men who are brethren,' or, in our idiom, simply 'brethren.' So in chap. vii. 2; xxii. 1, not *three* classes, but *two*: 'men who are brethren, and fathers.' See NEW MAN and OLD MAN.

Man of Sin. See ANTICHRIST.

Man, The Second. See ADAM, THE LAST.

Man'aen. One of the prophets or teachers at Antioch who had been 'brought up' with Herod Antipas, that is, was his foster brother, as in the R. V. Acts xiii. 1.

Ma'nahath. 1. Son of Shobal, a son of Seir the Horite. Gen. xxxvi. 23; 1 Ch. i. 40. 2. City in Benjamin. 1 Ch. viii. 6. Identified with *Malhah*, 31° 46' N, 35° 11' E.

Ma'nahethites. Families descended from Shobal and Salma, sons of Caleb. 1 Ch. ii. 52, 54. The Hebrew is different in the two verses: in ver. 52 the R. V. has 'Menuhoth.' Mr. Darby treats 'half of' as part of the proper name, giving Hazi-Hammenuhoth in ver. 52, and Hazi-Hammanahethites in ver. 54.

Manas'seh. 1. Eldest son of Joseph and Asenath, and head of one of the tribes of Israel. When Jacob blessed the two sons of Joseph he crossed his hands so that Ephraim the younger son should have the chief blessing. And when Moses blessed the twelve tribes he spoke of the ten thousands of Ephraim, but the thousands of Manasseh. Nothing personally is recorded of Manasseh. Gen. xli. 51: xlviii. 1-20; L. 23.

The tribe numbered at the first census 32,200 and forty years later they were 52,700. Being a numerous tribe they had a large possession in the north on the east of the upper Jordan and of the Sea of Galilee. They conquered the mountaineers of Gilead, Bashan, and Argob; but with the Reubenites and Gadites were the first to be carried away captive by Pul and Tiglath-pileser. 1 Ch. v. 18-26. Those on the east of the Jordan are often called the half-tribe of Manasseh; the other half were on the west of the Jordan, about the centre of the land, between Ephraim and Issachar.

When Hezekiah invited the twelve tribes to join him in keeping a passover to Jehovah, certain of the tribe of Manasseh humbled themselves and went to Jerusalem. 2 Ch. xxx. 11. In Psa. lxxx. 2 we read, "Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us," in allusion to these three being the tribes that immediately followed the ark of God in the wilderness. Num. ii. 17-22. The tribe is called MANASSES in Rev. vii. 6.

2. King of Judah: he was son of Hezekiah and father of Amon. He began to reign when twelve years of age, and reigned 55 years: B.C. 698-643. The records concerning him are few, but very sad. He worshipped the host of heaven and built altars for them in the courts of the house of the Lord. He made his son to pass through the fire, and dealt with familiar spirits. Of him it is said that he exceeded the heathen in wickedness! and shed much innocent blood. He was warned by God's prophets, but ceased not to do evil. As he began to reign when young, it is probable that he had not been under good instructors.

God brought the king of Assyria against Manasseh, who took him 'among the thorns,' or 'bound him with chains of brass,' and carried him to Babylon. There Manasseh, in his affliction, greatly humbled himself, and prayed to the Lord his God. His prayer was heard, and he was restored to Jerusalem. Then he knew that Jehovah was God. He removed the idols, repaired the altar of the Lord, and sacrificed to Him.

He commanded Judah to serve Jehovah the God of Israel. Thus God gave repentance to this wicked king, for His mercy endureth for ever. He is often held up as a trophy of God's marvellous grace in Old Testament times, as Saul of Tarsus and the thief on the cross are given under the New Testament dispensation. 2 Ki. xx. 21; xxi. 1-20; xxiii. 12, 26; 2 Ch. xxxiii.; Jer. xv. 4. He is called MANASSES in Mat. i. 10.

3. Father of Gershom, the father of Jonathan, the idolatrous priest in the tribe of Dan. Jud. xviii. 30. Jerome, the Vulgate, three Hebrew MSS, and two or three ancient copies of the LXX read Moses instead of Manasseh. In many Hebrew MSS the letter *nun* (N) is written over or between the letters *mem* (M) and *shin* (S), so as to alter the name of Moses to Manasseh. The reason alleged by the Rabbis for the supposed correction is that the copyists desired to clear the name of Moses from the obloquy of having a descendant among idolators in Israel. We have no other trace of a Gershom being the son of Manasseh; but there was one well known as the son of Moses. Doubtless Moses should be read instead of Manasseh. 4, 5. Two who had married strange wives. Ezra x. 30, 33.

Manas'ses. See MANASSEH.

Manas'sites. Descendants of Manasseh, son of Joseph. Deu. iv. 43; Jud. xii. 4; 2 Ki. x. 33.

Mandrakes, dudaim. Some strong-smelling plant found in the fields of Palestine. Many opinions have been expressed as to what herb



ATROPA MANDRAGORA.



MANDRAGORA OFFICINARUM.

is referred to. It is possibly the *Mandragora officinarum*, called the 'love apple,' a relative to the 'apple of Sodom.' The *Atropa mandragora* is another species. Gen. xxx. 14-16; Cant. vii. 13.

Maneh. See WEIGHTS AND MEASURES.

Manger. The interest attached to this word is in connection with the birth of Christ. Luke ii. 7-16. The word is *φάτνη*, which in classical Greek is used for a 'manger' or 'feeding trough;' but it has been doubted whether the modern manger was introduced into Palestine so early. Schleusner contends that the word implies in scripture "any enclosure, but especially a vestibule to the house, where the cattle were, not enclosed with walls, but wooden hurdles." With this agrees the Vulgate *præsepe* and the Peshito-Syriac. The word *φάτνη* occurs in the LXX in 2 Ch. xxxii. 28; Job vi. 5; xxxix. 9; Pro. xiv. 4; Isa. i. 3; Joel i. 17; Hab. iii. 17.

Manna. The food miraculously supplied from heaven to the Israelites during the forty years of their wanderings. Its name signifies 'what is it?' for they knew not what it was. It fell every morning except on the Sabbath, and had to be gathered early, or it melted. If kept till the

second day it bred worms, except the double quantity gathered on the day before the Sabbath, which was good on the second day. The quantity to be gathered was on an average an omer (about 4 pints) for every man. Some gathered more and some less; and when they measured it with an omer "he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating."

The explanation given by the Rabbis is that though several in a family went out to gather the manna, when it was brought home and measured it was found to be just an omer for each of them. The more probable explanation is that though on an average an omer was the portion for each, some needed more and others less, and therefore every one gathered 'according to his eating,' according to what he knew he would require, and thus every one had enough and there was nothing wasted. The former part of the passage is quoted in 2 Co. viii. 15, to shew that in making a collection for the poor saints there should be the carrying out of this divine principle of 'equality,' the abundance of some contributing to the need of others.

The manna ceased as soon as the Israelites had crossed the Jordan, and eaten of the old corn of the promised land. The manna is described as being like coriander seed, of the colour of bdellium. It was ground in mills, or pounded in a mortar, and baked in pans, or made into cakes. It tasted like wafers made with honey, Exo. xvi. 31; but afterwards, when the people had lost their relish for it, like fresh oil. Num. xi. 6-9. The people, alas, murmured because they had nothing to eat but the manna.

The manna is typical of Christ Himself, the vessel of God's good pleasure, and of heavenly grace here on earth—the heavenly One in the midst of earthly circumstances. He is this heavenly grace now for His own, so that grace is ministered to them for the wilderness journey. When they are viewed as in the land, that is, as made to sit in heavenly places in Christ, and entering in spirit upon their heavenly and eternal portion, then Christ in glory, the centre of all the Father's counsels, is their food, as the 'old corn' of the promised land. The Christian, whose heart is not set for God's purpose, gets tired of the manna, and longs, alas, for other food, as the Israelites did. Exo. xvi. 15-35; Deu. viii. 3, 16; Jos. v. 12; Neh. ix. 20; Psa. lxxviii. 24; Heb. ix. 4. In Rev. ii. 17 the Lord promises to give to the overcomer in the church in Pergamos to eat of the HIDDEN MANNA, that is, some sweet secret communion with Himself, known in the glory as the One who suffered here.

Mano'ah. Danite of Zorah and father of Samson. An angel had appeared to his wife and announced the birth of Samson, and Manoah besought God that 'the man of God' might be sent again. God listened to him, and the angel came, to whom Manoah spoke of the promised son. He offered a kid as a burnt offering and the angel ascended in the flame of the altar. Manoah then feared they would die, for they had seen God; but his wife in faith said that could not be, for God had accepted the offering, and He had in fact spoken to them of life, not of death. Jud. xiii. 2-22; xvi. 31.

Man-slayer. See AVENGER.

Mantle. See GARMENTS.

Ma'och. Father of Achish king of Gath. 1 Sa. xxvii. 2.

Ma'on. 1. City in the highlands of Judah, to the 'wilderness' of which David and his men resorted when pursued by Saul. Jos. xv. 55; 1 Sa. xxiii. 24, 25; xxv. 2. Identified with ruins at *Main*, 31° 25' N, 35° 7' E. 2. Son of Shammai, a descendant of Caleb. 1 Ch. ii. 45.

Ma'onites. A people who had oppressed Israel. Jud. x. 12. The LXX reads MADIAM, but they were probably the original inhabitants of Maon.

Ma'ra. An appellation which signifies 'bitter,' assumed by Naomi because of her sorrow. Ruth i. 20.

Ma'rah. One of the early stations of the Israelites, so called because the waters there were bitter, but which were made sweet by casting in a tree. Exo. xv. 23; Num. xxxiii. 8, 9. It is typical of the Christian's acceptance of death (Rom. vi. 11; John vi. 53, &c.), in order to live unto God. It is the love of Christ, expressed in His going into death to make a way out for us, that sweetens the bitterness.

Mar'alalah. Border city in Zebulun. Jos. xix. 11. Identified by some with *Malul*, 32° 42' N, 35° 14' E.

Maran-atha. Two Aramaic words signifying 'the Lord cometh,' added (perhaps as a kind of watchword) after the word *Anathema*, 'let him be accursed,' applied to those who love not the Lord Jesus. 1 Co. xvi. 22.

Marble. The well-known stone that takes a high polish. It was used in Solomon's temple, and there were pillars of marble in the Persian palace. Babylon, or Papal Rome, in her luxury imported marble. 1 Ch. xxix. 2; Est. i. 6; Cant. v. 15; Rev. xviii. 12.

Mar'cus. See MARK.

Mare'shah. 1. Fortified city in the lowlands of Judah. Jos. xv. 44; 2 Ch. xi. 8; xiv. 9, 10; xx. 37; Mic. i. 15. Identified with ruins at *Merash*, 31° 36' N, 34° 53' E. 2. Father of Hebron. 1 Ch. ii. 42. 3. Son of Laadah of the tribe of Judah. 1 Ch. iv. 21.

Marishes. Marshy places, which shall not be healed when healing waters issue out of the future temple in Palestine. It may signify that these places will be left for the production of salt. Eze. xlvii. 11.

Mark, Mar'cus. A disciple described as 'JOHN, whose surname was Mark,' and as 'sister's son to Barnabas.' When Peter was miraculously delivered from prison he resorted to the house of Mary, who was Mark's mother. Peter may have been the means of his conversion, for he calls him his 'son.' 1 Pe. v. 13. He accompanied Paul and Barnabas on their first missionary journey, but left them at Perga. When the second journey was proposed, Paul did not think it right to take Mark with them; but on Barnabas pressing this, they separated, and Barnabas took Mark with him and sailed to Cyprus. Acts xii. 12, 25; xiii. 5, 13; xv. 37, 39. Paul and Mark were afterwards reconciled; he was with Paul at Rome and was commended to the Colossians. Chap. iv. 10; Philem. 24. He was with Peter at Babylon, and when Paul was a second time a prisoner at Rome, he asked for Mark, saying he was serviceable for the ministry. 2 Ti. iv. 11. Doubtless this Mark was God's instrument in writing the Gospel bearing his name.

Mark, Gospel by. Each Gospel has its peculiar characteristics, as may be seen under the heading GOSPELS. In Mark the Lord Jesus is more particularly in view as the Servant-Prophet, and 'the gospel' or 'glad tidings' has a prominent place. As with some of the prophets in the O.T. we have no information as to their genealogy, so here we have no human genealogy of the Lord, as is given in Matthew and Luke. The narrative abruptly introduces "the beginning of the gospel of Jesus Christ, the Son of God." John the Baptist's ministry is shortly described to pave the way for that of Christ, which He entered on after being baptised. There are no details here of the temptation: simply the fact stated that Jesus was tempted of Satan forty days, and was with the wild beasts, and the angels ministered unto Him. As soon as John was cast into prison the Lord began His unceasing work, taking up the testimony that the kingdom of God was at hand.

In the first two chapters are presented the various proofs which the Lord gave of His mission, which were as a testimony to the leaders in Israel.

In chapter III. we see the break with the existing unbelieving generation, the calling of the apostles, and the consequent disowning of His kindred in the flesh.

Chapters IV. and V. give an epitome of His personal service, carrying us on to the raising up of Israel in the future, figuratively presented in the ruler's daughter. This closes that view of the Lord's *personal* service.

In chapter VI. the service of the apostles comes into view: the Lord begins to send them forth two and two. For Himself (chap. vii.) He retired to the north-west into the district of Tyre and Sidon, and healed the daughter of the Syrophenician woman—His grace thus going out to the Gentiles. After returning through Decapolis, and (chap. viii.) feeding the four thousand at Gennesaret, He went to the north-east, and (chap. ix.) was transfigured before His three disciples; it was probably on Mount Hermon. From this time we find the Lord repeatedly bringing before His disciples the truth of His approaching death and resurrection, and the consequences flowing therefrom.

The visit of the Lord to Jerusalem at the Feast of Tabernacles, and His discourses there, are not given in this gospel: nor the mission of the seventy: nor His visit to Jerusalem at the Feast of Dedication: nor the death and raising of Lazarus.

Chapter X. opens with the Lord on the other side of Jordan on His last visit to Jerusalem. On the way He tells His disciples again of the ill-treatment and death that awaited Him there; but James and John seek a grant from Him, that they might sit on His right hand and on His left in the glory. Sight is restored to blind Bartimæus (who called Him 'Son of David') at Jericho, the city of the curse.

Chapter XI. There followed the triumphal entry into Jerusalem. The exclamations here do not speak of Him as king, but as of their 'father David': "Hosanna; blessed is he that cometh in the name of the Lord: blessed be the kingdom of our father David that cometh in the name of the Lord: Hosanna in the highest." Thus the Lord's connection with Israel as Son of David is proclaimed in this gospel, which has been mostly occupied with His labours in Galilee of the Gentiles.

Of the discourses that followed the Lord's entry into Jerusalem, the parables of the Two Sons and the Marriage of the King's Son are not found in this gospel; nor the parables of the Ten Virgins, the Talents, and the Sheep and the Goats.

For the prophecies given in chap. xiii. refer to MATTHEW, chap. xxiv.

The solemn events of the Lord's agony in the garden, the trial, condemnation and crucifixion follow. Of the Lord's utterances on the cross, His asking forgiveness for His murderers; His promise to the repentant thief; His commending His mother to John; His saying, 'I thirst;' 'It is finished;' and His commending His Spirit unto the Father, are not recorded here. His commission to the eleven was "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be condemned." Signs should follow them that believe. After the ascension, they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Thus the narrative closes with a commission, which is viewed as having been carried out by the apostles. Briefly the gospel may be said to present to us the personal service of Christ and of His apostles.

It is believed that in Mark's gospel chronological order has been preserved more than in any other. What is peculiar to this gospel are the many details and personal touches. We see too how immediately that one thing was done the Lord was occupied with another, as a

diligent and devoted servant. All praise to His holy name! For a list of the principal events in the gospel history see NEW TESTAMENT.

Mar'oth. Town in the lowlands of Judah. Mic. i. 12. Not identified.

Marriage. This is God's institution: He said it was not good that man should be alone, and He provided a suitable help for Adam in the person of Eve. Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman (*isha*), because she was taken out of Man (*ish*). Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. ii. 23, 24. This declaration of union was confirmed by the Lord, who, in quoting the above, added, "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Mat. xix. 5, 6; Mark x. 7-9. It is confirmed also by being taken as a type of the sacred union of the Lord with the church: "We are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." Eph. v. 30-32.

All this shews that God's institution of marriage was the union of one man and one woman, the *two*, and only two, becoming one. What is more than this is not of God, but is of human lust. This order was first broken through by Lamech, the sixth from Adam, who had two wives. Long after this instances are recorded of wives, on account of their great desire for children, giving their maid servants to their husbands: an act that would now be judged as most unnatural in a wife. Sarai gave her Egyptian handmaid to Abram 'to be his wife' (the same word for 'wife' being used for both Sarai and Hagar), and God said He would make of Ishmael a great nation. Jacob's two wives gave their handmaids to their husband, and thus he had four wives. God reckoned the twelve sons of these four women equally as sons of Jacob, and they became the heads of the twelve tribes. It might have been thought that God would not have blessed the issue of these unions, but He did: there is no record of any law having been given on this subject.

In early times marriages were also contracted between near relatives. This was altered by the law of Moses as well as restrictions introduced as to divorce, though even under the law, because of the hardness of their hearts, Moses allowed them to put away their wives for any cause, "but from the beginning it was not so," and from the time the Lord was on earth it was not to be so any longer. Mat. xix. 5-9. The choice of persons to be appointed as bishops and deacons in the church, was restricted to those who were the husbands of 'one wife.' 1 Ti. iii. 2, 12; Tit. i. 6. God has providentially so ordered it in all countries called christian that a man is allowed to have but one wife; and in the best of those countries a man cannot divorce his wife except when she herself has already broken the marriage bond. Instruction is given in the Epistles to both: the wives are to be in subjection to their husbands, and the husbands are to love and cherish their wives, even as Christ the church. Eph. v. 28, 29.

It is not now known how the negotiations were conducted that led to a man and woman being *betrothed*, or *espoused*, or what were the ceremonies usually attending it. The betrothed couple were at once looked upon as husband and wife, as seen in the case of Joseph, who thought of divorcing his espoused wife Mary. Mat. i. 18, 19. In the East a man does not usually see his espoused wife until they are married (as Isaac did not see Rebecca and had no choice in the matter), the engagement, and the amount of dowry to be paid by the husband to the bride's father, being arranged by the relatives.

Of the ancient marriage ceremonies very little is known. On the night of a marriage the young women went forth with lamps or torches to meet the bridegroom and to escort him to the house of the bride, as in Mat. xxv. Such processions have been seen in modern times, and the same cry has been heard, "Behold the bridegroom." They had marriage feasts, as in the parable of Mat. xxii. (when a special garment was provided for each of the guests), and as the one to which the Lord, His mother, and His disciples were invited at Cana, where the Lord made the water into wine. John ii. 1-11.

The assembly has been espoused as a chaste virgin to Christ, 2 Co. xi. 2; and it waits for that glorious time when it will be said, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready . . . arrayed in fine linen, clean and white; for the fine linen is the righteousnesses of saints . . . Blessed are they which are called unto the marriage supper of the Lamb." Rev. xix. 7-9. The Lord will also have an earthly bride during the kingdom. Hos. ii. 7. See also the Canticles.

Mar'sena. One of the seven princes of Persia. Est. i. 14.

Mars' Hill. See AREOPAGUS.

Martha. A disciple whom Jesus loved: she was apparently the head of the household at Bethany, which Jesus at times visited. Martha was probably the widow of Simon a leper (comp. Mat. xxvi. 6-13 with John xii. 1-8), and superintended domestic arrangements. She received the Lord into 'her house.' Luke x. 38. Having the Lord for a visitor she was burdened with much service, and begged Him to instruct her sister Mary to help her. A contrast is here drawn between the two sisters: the one occupied with what she could do for the Lord; the other with what He was: self being plainly uppermost in Martha, while the Lord Himself was paramount with Mary. 'That good part' should not be taken from her. But in John xii., when the Lord was again at Bethany, and they made a supper for Him, Martha's service is in no way qualified, the raising up by the Lord of her brother Lazarus, and His dealings with herself, having doubtless taught her the needed lesson. Service in communion with Himself is acceptable to Him.

Martyr. The Greek word is *μάρτυς*, and is very frequently translated 'witness'; a martyr is one who meets with death because of the witness he bears. Stephen was a martyr, Acts xxii. 20; also Antipas, Rev. ii. 13. The 'two witnesses' in Rev. xi. will also be martyrs, and Babylon the Great is charged with being drunken "with the blood of the martyrs of Jesus." Chap. xvii. 6. The history of the church records the faithfulness of many of these. There can be no doubt that many of the O. T. saints also died as martyrs. Jezebel cut off the prophets of Jehovah. 1 Ki. xviii. 13. The Lord charged the Pharisees with being the children of them which killed the prophets, Mat. xxiii. 31; and in the "cloud of witnesses" spoken of in Heb. xi., were some of whom it is said "others were tortured [*lit.* broken on the wheel], *not accepting deliverance*," as many martyrs since then might have saved their lives by denying their faith. Christ Himself was the faithful and true witness, Rev. i. 5; iii. 14; and He said to His persecutors, "Ye seek to kill me, because my word hath no place in you . . . ye seek to kill me, a man that hath told you the truth." John viii. 37, 40. Thus the Lord Jesus was the true Martyr, though His death comprehended much more than dying as a martyr, namely, atonement.

Mary, the Mother of Jesus. She was the virgin that was prophesied of in the O. T. who was to bear a son. Isa. vii. 14. Gabriel was sent from God to announce to her that the Holy Spirit should come upon her, and

the power of the Highest should overshadow her, and she should bring forth a Son, and should call His name Jesus. She had asked *how* it should be, and it being thus explained she piously answered, "Behold the handmaid of the Lord; be it unto me according to thy word." She then went to visit her cousin Elisabeth, who, being filled with the Holy Spirit, pronounced her blessed, and hailed her as 'the mother of my Lord.' Mary also praised God: He had regarded the low estate of His handmaid: all generations would call her blessed. Luke i. 26-56.

An enrolment, or census, decreed by the imperial power of Rome, caused Joseph, to whom Mary had been espoused, to take her to the city of Bethlehem, where, according to prophecy, Jesus was born. Thither came shepherds to whom His birth had been announced by angels, accompanied by a multitude of the heavenly host praising God. Mary kept all these things and pondered them in her heart. When the babe was presented in the temple the pious Simeon blessed Mary, but had to tell her that a sword should pierce through her own soul. Homage was also rendered to Him by the Magi, but, to avoid the murderous intentions of Herod, Joseph was directed to carry Mary and the young child into Egypt. On returning they abode in Nazareth.

Mary is next met with when Jesus remained at Jerusalem after the Passover, and was found among the doctors. This had caused her great anxiety, and she had to hear His mysterious reply as to being about His Father's business. She was with Him and His disciples at the marriage feast at Cana, when He uttered another mysterious sentence: "Woman, what have I to do with thee? mine hour is not yet come." She nevertheless instructed the servants to do whatever He told them, which resulted in their having the best wine at the end (as it will be in the kingdom). Once afterwards Mary came with His 'brethren' desiring to speak with Him; but again a mysterious saying declared that those who did the will of His Father were His brother, and sister, and mother. Mat. xii. 46-50.

No doubt Mary subsequently understood the depth of these sayings when she came to learn what His death accomplished. She stood near the cross and saw her Son and her Lord nailed thereto: now the sword must have pierced her soul. She was commended by the Lord to the care of John, who took her to his own home. She was with the eleven at Jerusalem waiting for the gift of the Holy Spirit, and that is the last record we have of her. Christians gladly call her Blessed, for indeed it was a high honour to be the mother of Jesus; but it is not revealed that she held any place of authority or privilege beyond other saints; indeed, the way the Lord spoke to her, and of her, contradicts any such theory. Jesus was called her 'first-born son,' clearly implying that she had other children. The crowds said, "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?" Mark vi. 3, &c.

Mary, Sister of Lazarus and Martha. The three are spoken of as those whom Jesus loved. They resided at Bethany, where they were privileged to welcome the Lord Jesus as a guest. On one of these visits Mary took her place at the feet of the Lord, feasting upon the words that fell from His lips. Martha wanted her help, but the Lord declared that one thing was needful, and Mary had chosen that good part, which should not be taken away from her. Luke x. 38-42. The heart of Mary was riven at the death of Lazarus. Word had been sent to the Lord that he was sick, and yet He had not come. When Jesus arrived Mary exclaimed, as Martha had done previously, "Lord, if thou hadst been here, my brother had not died:" but Mary said it at the feet of the Lord. Jesus wept, and

Mary thus learned His sympathy, and had a fresh taste of the good part which death could not take from her. To Martha Jesus said that she should have her brother back, and should see the power of death broken by the One who was "the resurrection and the life;" but Mary had Himself. John xi. 1-44.

Afterwards, when they made the Lord a supper, a few days before He suffered, Mary, in full appreciation of her Lord, anointed His head and His feet with costly ointment. Judas and others were indignant at what they called 'waste,' but the Lord defended Mary's action, and said He was being anointed for His burial: this act should be told of her in the whole world. Nothing was too costly to be spent upon such a Lord. John xii. 1-8: cf. Mat. xxvi. 6-13; Mark xiv. 3-9. It should be noted that this is *not* the same event as that recorded in Luke vii. 36-50.

Mary, Wife of Cleophas. This name occurs but once, John xix. 25: it is really 'Clopas;' the word 'wife' which is added in the A. V. is probably correct. By comparing together the following passages, Mat. xxvii. 56, 61; xxviii. 1; Mark xv. 40, 47; xvi. 1; and Luke xxiv. 10, it appears probable that 'the other Mary,' and 'Mary the mother of James (or James the less) and Josès' allude to the same person, and she may have been the wife of Cleopas. In John xix. 25 this Mary is said to be the *sister* of the Lord's mother, if we allow the word 'and' to separate the persons, which is the most obvious sense; and it is natural that as this is the only place where we read of the Lord's mother having a sister, it should say who she was. Thus there would be *three* Marys mentioned in the verse, and not four. That the Lord's mother should have a sister also called Mary may appear improbable, but the MSS vary, and there may have been a slight difference, as in the two modern names of Mary and Maria.

Mary Mag'dalene. First spoken of as one who ministered to the Lord of her substance, to which is added that seven demons had been cast out of her. The two things stand in wonderful contrast; in the one she was completely under the power of Satan, and in the other she was ministering to the Lord Jesus. Luke viii. 2, 3. Nothing more is related of Mary until the crucifixion, when she is mentioned by name as being with the other women, gazing at the One she loved on the cross. She waited to see where the body was laid, then rested during the Sabbath, and on Saturday evening she bought spices with which to embalm the Lord's body, but early the next morning she found the tomb empty. She ran with the news to Peter and John; who came and verified her statement, but went away again to their own home. Mary however could not leave the spot; and looking again into the tomb, she saw two angels there, to whom she lamented the loss of the body. The Lord revealed Himself to her, and comforted her broken heart by speaking her name 'Mary,' to which she replied, 'Rabboni,' or teacher. He sent her to His disciples with the wonderful message, "I ascend unto my Father, and your Father; and to my God, and your God." This would be as true of her as of them. Her deep love was thus rewarded. Mat. xxvii. 56; John xix. 25; xx. 1-18. She is really called 'Mary of Magdala,' a town near the Sea of Galilee: her name and her character are not in any way connected with the modern term of 'Magdalen.'

Mary. 1. Mother of Mark. She is only mentioned as having a house at Jerusalem, in which a meeting for prayer was held when Peter was in prison. Acts xii. 12. **2.** A Christian at Rome to whom Paul sent greetings: she had bestowed much labour on him and on others. Rom. xvi. 6.

Mas'chil. A Hebrew word occurring in the headings of several of the Psalms, xxxii., xlii., xlv., xlv., lii.-lv., lxxiv., lxxviii., lxxxviii., lxxxix. and cxlii. The word signifies 'instruction,' and these Psalms convey instruc-

tion to the remnant, which they will understand. The same word in the plural (*maschilim*) signifies 'the wise, or the instructed ones.' See Dan. xi. 33, 35; xii. 3, 10. In the N. T. Christians are exhorted to be "*teaching and admonishing* one another in *psalms*, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Col. iii. 16.

Mash. Son of Aram, and grandson of Shem. Gen. x. 23: called MESHECH, 1 Ch. i. 17.

Mash'al. Levitical city in Asher. 1 Ch. vi. 74. Called MISHEAL in Jos. xix. 26; and MISHAL in Jos. xxi. 30. Not identified.

Masons. These must have had much to do with the building of the temple, and it may be that some of their handiwork is still to be seen in the foundations of the large level place in Jerusalem, called the Mosque enclosure, or the Temple area. It is generally supposed that the temple was built on some part of this enclosure, which had to be erected on the sides of the rock, the lower stones being let into the rock, and stones built upon them until the whole, except the summit of the rock, was a level plain. These stones formed no part of the temple, so that the temple could be destroyed without disturbing them.

There are such stones *in situ*, which are beautifully shaped and squared, fitting so closely that the blade of a pen-knife cannot be inserted, though there is no mortar between, shewing the work of the 'stone-squarers.' For such large stones this shews great skill on the part of the masons. Many of the stones have a narrow chiselled draft round the margins. The arches in the cellars, the aqueducts, cisterns, &c. in Palestine, shew various different styles of finishing, by which the period in which they were erected may be approximately ascertained. 2 Sa. v. 11; 2 Ki. xii. 12; xxii. 6; 1 Ch. xiv. 1; xxii. 2; 2 Ch. xxiv. 12; Ezra iii. 7. In the quarry underneath Jerusalem there is evidence by the small chips lying about that many stones were *dressed* there, ready for their appointed place: cf. 1 Ki. vi. 7.

Masre'kah. City or place of Samlah, an ancient king of Edom. Gen. xxxvi. 36; 1 Ch. i. 47. Not identified.

Mas'sa. One of the sons of Ishmael. Gen. xxv. 14; 1 Ch. i. 30.

Mas'sah. A name signifying 'temptation,' given, along with the name of MERIBAH, to the place where the Israelites tempted God when they were in want of water. Exo. xvii. 7; Deu. vi. 16; ix. 22; xxxiii. 8. See KADESH.

Master. In the O. T. there are five words so translated, but only one that occurs frequently, *adon*, which is often rendered 'Lord,' and signifies 'master' either as owner or ruler. In the N. T. there is *κύριος*, often translated 'Lord:' this is rendered 'master' in reference to God in Eph. vi. 9; Col. iv. 1; and is often used as between master and servants. 2. *διδάσκαλος*, 'teacher.' This is often translated 'master' in the gospels in application to the Lord. Mat. viii. 19; Mark iv. 38; Luke iii. 12; John i. 38, &c. It is the same word in Jas. iii. 1, "Be not many teachers." 3. *δεσπότης*, master in the sense of 'owner,' as of slaves. 1 Ti. vi. 1, 2; 2 Ti. ii. 21; Tit. ii. 9; 1 Pe. ii. 18. 4. *ἐπιστάτης*, 'superintendent, overseer.' Luke v. 5; viii. 24, 45; ix. 33, 49; xvii. 13. 5. *καθηγητής*, 'leader.' Mat. xxiii. 8, 10. 6. *ῥαββί*, 'Rabbi,' a Jewish title. Mat. xxvi. 25, 49; Mark ix. 5; xi. 21; xiv. 45; John iv. 31; ix. 2; xi. 8. 7. *κυβερνήτης*, 'ship-master.' Acts xxvii. 11; Rev. xviii. 17.

Master-builder. 'Architect.' Paul was such, and laid the foundation of God's building at Corinth. 1 Co. iii. 10.

Mathusa'la. See METHUSELAH.

Matred. Mother of Mehetabel the wife of Hadad, or Hadar, king of Edom. Gen. xxxvi. 39; 1 Ch. i. 50.

Mat'ri. A family in the tribe of Benjamin. 1 Sa. x. 21.

Matrix. 'The womb.' Exo. xiii. 12, 15; xxxiv. 19; Num. iii. 12; xviii. 15.

Mat'tan. 1. Priest of Baal, slain in the time of Jehoiada. 2 Ki. xi. 18; 2 Ch. xxiii. 17. 2. Father of Shephatiah. Jer. xxxviii. 1.

Matta'nah. Halting place of Israel near Moab. Num. xxi. 18, 19.

Mattani'ah. 1. Original name of Zedekiah king of Judah. 2 Ki. xxiv. 17. 2. Son of Micah, a Levite. 1 Ch. ix. 15; Neh. xi. 17, 22; xii. 8, 25, 35. 3. Son of Heman: engaged in the service of song. 1 Ch. xxv. 4, 16. 4. Descendant of Asaph. 2 Ch. xx. 14. 5. Descendant of Asaph in the time of Hezekiah. 2 Ch. xxix. 13. 6-9. Four who had married strange wives. Ezra x. 26, 27, 30, 37. 10. Ancestor of Hanan, who assisted Nehemiah. Neh. xiii. 13.

Mat'tatha. Son of Nathan, in the genealogy of the Lord Jesus. Luke iii. 31.

Mat'tathah. One who had married a strange wife. Ezra x. 33.

Mattathi'as. 1, 2. Son of Amos, and son of Semei, in the genealogy of the Lord Jesus. Luke iii. 25, 26.

Mattena'i. 1, 2. Two who had married strange wives. Ezra x. 33, 37. 3. Priest of the family of Joiarib. Neh. xii. 19.

Mat'than. Son of Eleazar, in the genealogy of the Lord Jesus. Mat. i. 15.

Mat'that. 1, 2. Son of Levi, and son of another Levi, in the genealogy of the Lord Jesus. Luke iii. 24, 29.

Mat'thew. The son of Alphæus and one of the twelve apostles. He was a tax-collector for the Romans, called 'publican' in the A. V. He left his office immediately he was called by the Lord and entertained Him at a feast. No other incidents are recorded of him apart from the other apostles. He is universally believed to have written the gospel bearing his name. Mat. ix. 9; x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13. He is called LEVI in Mark ii. 14; Luke v. 27, 29.

Matthew, Gospel by. In this gospel Christ is more especially presented as the Messiah, the son of Abraham, and son of David. See GOSPELS. The genealogy here starts with Abraham, in contrast with that in Luke, which goes back to Adam because in that gospel the Lord is viewed as connected with man, *i.e.*, the seed of the woman. Here we read, He "shall save *his* people from their sins," and in this gospel only is quoted the prophetic name IMMANUEL, 'God with us.' Here only is the account given of the Magi inquiring for the 'King of the Jews,' with the flight into Egypt, and the massacre of the infants. (The Magi did not come 'when Jesus was born' (chap. ii. 1) but several months afterwards. It is better translated 'Jesus having been born.') Christ is called out of Egypt, taking part thus in the history of Israel, God's first-born son. Exo. iv. 22. The Messiah being rejected, the remnant comes into weeping. Chap. ii. 17, 18.

Chapters III., IV. The remnant are separated by the preaching of John. Messiah takes His place with them in Jordan according to divine order. His Person is attested by a voice from heaven, and the full revelation of God in connection with the Son upon earth. Led of the Spirit, He overcomes Satan, and then calls the remnant around Himself.

In chapters V.—VII. the principles of Christ's doctrine are unfolded largely, in contrast with that of 'them of old time.' It goes to the springs of evil, and condemns the principles of violence and corruption; and the character of God Himself becomes the standard of practice for man here. The gate was strait and the way narrow which led to life, and there were but few (the remnant) who found it.

Chapters VIII. and IX. present Jehovah's servant, verifying Is. liii. 4 and Psa. ciii. 3, and His service, ending with the typical raising up of Israel in the ruler's daughter.

Christ goes on with His patient work of preaching the gospel of the kingdom, teaching in the synagogues, healing the sick, casting out demons, and exposing all the false pretensions that were in the leaders of the Jews.

In chapter X. Jesus takes the place of administrator, as Lord of the harvest, and sends out the twelve with a commission limited to the lost sheep of the house of Israel.

In chapter XI. Christ shews the superiority of the kingdom of heaven to the prophetic ministry, ending in John the Baptist; and of the revelation of the Father to His own mighty works, which had not produced repentance; and in chapter XII. He breaks the special links which had been formed in His coming after the flesh.

In chapter XIII. Christ reveals Himself as *the Sower*, in which character He had all along been acting. He gives a series of parables shewing the mysteries of the kingdom of heaven. First, how 'the word of the kingdom' was received, and the various obstacles in the world calculated to oppose and hinder its growth. Then, how, through the work of the enemy, false professors would spring up in the kingdom, and how evil principles would be introduced into it, which would work insidiously. The first four parables were spoken to the people—that of the Tares being peculiar to this gospel. The Lord in explaining (in the house) the parable of the Tares, speaks of the completion of the age, and of the judgment by which the Son of man by angelic agency shall purge "out of his kingdom all things that offend, and them which do iniquity." The last three parables were spoken to the disciples in private, and are peculiar to this gospel. They speak of the secret purpose of the kingdom. Christ buys the field in view of the treasure hidden there, and also buys the pearl of great price for its value in His eye. The gospel net gathers good and bad, but at the completion of the age a discriminating judgment will sever the "wicked from among the just." See PARABLES.

Christ continues His work of grace notwithstanding His rejection by the rulers of Israel, and in chap. xvi. the truth of His person as Son of the living God having been confessed by Peter as the result of the Father's revelation, He announces this as the foundation of the church which He will build, and against which the power of Hades shall not prevail. He gives to Peter the keys of 'the kingdom of heaven' (an expression peculiar to Matthew, turning the eyes of the disciples to heaven as the source of light and authority, in contrast to a kingdom as from an earthly centre, Zion, Rom. xi. 26), and speaks of His own coming again in the glory of His Father to give to every man his reward. The parables had dealt with the kingdom in *mystery*, but some who stood there should at once have a glimpse of the kingdom in glory, which was vouchsafed to them in seeing Jesus transfigured before them on the mount.

In chapter XVIII. the Lord furnishes instruction as to the order and ways of the kingdom, including the dealing with an offending brother, and again speaks of 'the church,' and of its voice of authority, though it was then future; and adds the marvellous declaration as to where His presence would be vouchsafed, a place morally distant from the then existing temple and its priesthood: "Where two or three are gathered together unto my name, there am I in the midst of them." The Lord proceeded in the parable of the King that would take account of His servants, to enforce the necessity of His disciples forgiving one another, as otherwise they would come under His Father's hand. Farther on, the parable of the Labourers in the Vineyard maintains the sovereignty of the Lord in dispensing His

own things: both of these parables being peculiar to Matthew. The Lord forewarns His disciples of what awaited Him, and gives them instruction to follow His example. Chap. xx. 27, 28.

In chapter XXI. the Lord rode triumphantly as Zion's king into Jerusalem, claiming His inheritance, accompanied by a great crowd, which cried, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." He cleansed the temple a second time, and put to silence the chief priests, the elders, and all who sought to entangle Him in His talk, enforcing, too, the responsibility of the husbandmen. Notwithstanding their opposition, He spoke of the certainty of the establishment of God's purpose in the parable of the marriage of the King's Son. He foretold the judgments that should fall upon Jerusalem. He would often have gathered them, but they would not. He left them with the solemn words, "Behold, *your* house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Chap. xxiii. 38, 39.

In chapter XXIV. the disciples asked three questions, ver. 3. The Lord did not answer the question as to *when* the events predicted should take place, and His reply is a further prophecy. Vers. 4 to end of 44 are concerning Israel. Vers. 4-14 coincide with the first half of Daniel's 70th week; and vers. 15-28 with the last half of that week. Vers. 45-51 refer to Christians. This and the following chapter shew the whole range and extent of what comes under the judgment of the Son of man, both in His coming and sitting on His throne.

Chapter XXV. is peculiar to Matthew: vers. 1-30, the parables of the Ten Virgins and of the Talents, apply to professing Christians. Vers. 31-46 refer to the living Gentile nations who will be judged according to how they have treated the Jewish messengers, the brethren of Christ. See JUDGMENT, SESSIONAL.

The events of the trial, judgment, crucifixion, and resurrection of the Lord Jesus follow. The last scene with the apostles in this gospel is in Galilee, where Jesus had appointed to meet them, thus resuming connection with them as a Jewish remnant. He commissions them to teach all nations, adding, "Lo, I am with you alway, even unto the end of the age." Compare "God with us" in chap. i. 23. In a sense He remains with His own: hence the ascension is not here mentioned. Christ will be found again with Israel on earth, and then bless them and the Gentiles through them. The fact that Matthew was present at the ascension, and yet does not mention so important an event, is sufficient evidence that the evangelist had divine guidance as to what he should record: all such differences in the gospels are really by the inspiration of God, and are a profitable study.

Matthi'as. A disciple chosen by lot to fill up the number of the apostles after the fall of Judas Iscariot. Acts i. 23, 26.

Mattithi'ah. 1. Son of Shallum, a Korahite: he had charge of the 'things that were made in the pans.' 1 Ch. ix. 31. 2. Levite, musician and door-keeper in the time of David. 1 Ch. xv. 18, 21; xvi. 5. 3. Son of Jeduthun, and one appointed to the service of song. 1 Ch. xxv. 3, 21. 4. One who had married a strange wife. Ezra x. 43. 5. One who stood beside Ezra when he read the law. Neh. viii. 4.

Mattock. 1. *chereb*, probably sword or tool. 2 Ch. xxxiv. 6: the margin reads 'mauls.' 2. *macharesah*, ploughshare, coulter. 1 Sa. xiii. 20, 21. 3. *mader*, probably a hoe or spade. Isa. vii. 25.

Maul, mephits. Mallet or war-club for breaking in pieces or attacking. Pro. xxv. 18.

Maw. The rough prickly stomach of ruminating animals. Deu. xviii. 3. Old expositors considered an animal to consist of three parts, the head, the legs, and the body, and that the priest had a portion of each.

Maz'zaroth. Probably the twelve signs or constellations of the Zodiac, Job xxxviii. 32: see margin. The Hebrew word *mazzaloth* occurs in 2 Ki. xxiii. 5, translated 'planets,' but 'twelve signs, or constellations' in the margin.

Me'ah. A tower in the walls of Jerusalem when rebuilt by Nehemiah. The word signifies 'a hundred;' but what this refers to, or where the tower was situated, is not known. Neh. iii. 1; xii. 39. R. V. reads *Hammeah*.

Mea'rah. Place in the north of Canaan, mentioned by Joshua as a boundary of the land that had not then been possessed: it is called in the margin 'the cave.' Jos. xiii. 4. Identified with *Mogheiriyeh*, 33° 38' N, 35° 26' E.

Measures. See WEIGHTS.

Meat. Several Hebrew and Greek words of various significations are so translated, but scarcely any refer to *flesh*: the general meaning is food of any sort. Gen. i. 29, 30; Eze. xlvii. 12; Acts xxvii. 33-36, &c.

Meat Offering. See OFFERINGS.

Mebun'nai. A Hushathite, one of David's mighty men. 2 Sa. xxiii. 27.

Mecher'athite. Designation of Hephher. 1 Ch. xi. 36. Perhaps the same as *Maachathite* in 2 Sa. xxiii. 34.

Me'dad. One of the seventy elders on whom the Spirit rested, and who prophesied. Num. xi. 26, 27.

Medan'. Son of Abraham and Keturah. Gen. xxv. 2; 1 Ch. i. 32. His descendants have not been traced.

Me'deba. Plain and city on the east of the Jordan. It fell to the lot of Reuben, but was possessed at times both by the Amorites and the Moabites. Num. xxi. 30; Jos. xiii. 9, 16; 1 Ch. xix. 7; Isa. xv. 2. Identified with *Madeba*, 31° 43' N, 35, 47' E.

Medes, Me'dia. The Hebrew is the same for the two words. This powerful race is traced back to Madai the son of Japheth. Gen. x. 2. They occupied a large district, having the Caspian Sea on the north-east; Armenia on the north-west; Parthia on the east; Persia on the south; and Assyria on the west. The boundaries no doubt varied at different times owing to the conflicts of the Medes with their neighbours.

The first mention of them is when Shalmaneser took Samaria and carried away the Israelites, placing some of them 'in the cities of the Medes.' 2 Ki. xvii. 6; xviii. 11. Under Cyaxares (about B.C. 634) a Median empire was founded. He is called Ahasuerus in Dan. ix. 1. He pushed his conquests westward, and was able to overthrow the Assyrian empire. Astyages succeeded Cyaxares, but Cyrus the Persian was rising in power and subdued Astyages, but allowed him to reign as king, and he was probably Darius the Mede of Daniel. The kingdom was called at first that of the 'Medes and Persians,' as in Dan. v. 28; vi. 8, 12, 15; but, at a later period, the Persians had the pre-eminence (cf. Dan. viii. 3), and are mentioned first. Est. i. 3, 14, 18. They conquered Babylon and Asia Minor. On the death of Astyages, Cyrus reigned alone. It became the second great empire of the Gentiles. See DANIEL. There were some bearing the name of Medes present at Jerusalem on the day of Pentecost. The Medes and Persians are considered to have been branches of the Aryan race and were one in origin, language, religion, &c. Est. x. 2; Isa. xiii. 17; xxi. 2; Jer. xxv. 25; li. 11, 28; Dan. viii. 20; Acts ii. 9. Darius in Dan. v. 31 is called the MEDIAN.

Mediator. Middle man, one who can stand between two and have intercourse with both. Such was Moses: he conveyed to the people the

words of Jehovah, and carried to Jehovah the replies of the people. Again and again he pleaded their cause. The very fact of a mediator acting between two, is used by the apostle to shew that God's acting with Abraham was on a different principle. "A mediator is not of one, but God is one," and He made to Abraham personally an unconditional promise. Gal. iii. 19, 20. The Lord Jesus is the Mediator—the only mediator—"between God and men" universally. It is through Him that God has been enabled to approach men in a Man with forgiveness of sins, and consequently to Him any poor sinner can go, and will in no wise be cast out. He is the Mediator of the new covenant that will be made with Israel in the future: they will be blessed only through Him, as the saints of God are now blessed *through* Him and *in* Him. 1 Ti. ii. 5; Heb. viii. 6; ix. 15; xii. 24.

Medicine. On the banks of the future river that will flow from the sanctuary, trees will grow, of which it is said, "The *fruit* thereof shall be for meat, and the *leaf* thereof for medicine." Eze. xlvii. 12. This agrees with Rev. xxii. 2. The prophet Jeremiah twice observes that when God brings His judgments upon a people, no medicine will cure them. Jer. xxx. 13; xlv. 11. Pro. xvii. 22 says, "A merry heart doeth good like a medicine," or 'promoteth healing.'

Meet, To be. In the O.T. there are five Hebrew words so translated, signifying 'to be right, proper, fit,' which do not call for remark. In the N.T. are 1. *δεῖ*, often translated 'must' and 'ought.' It 'behoved' the father to make merry when the prodigal son returned. Luke xv. 32. Sinners received the punishment that was 'fit.' Rom. i. 27. 2. *ικανόν*. The Christian is made 'fit' to share the portion of the saints in light. Col. i. 12. 3. *εὐχρηστος*. By the Christian separating himself from the vessels to dishonour, he becomes a vessel to honour, sanctified, 'serviceable' to the Master. 2 Ti. ii. 21.

Megid'do, Megid'don. City and valley on the borders of Issachar and Manasseh. It was conquered by Joshua. Jos. xii. 21. Later it is mentioned among the cities from which Manasseh did not drive out the inhabitants; "the Canaanites would dwell in that land." Jos. xvii. 11; Jud. i. 27. The rout of Sisera's army was in this district; and at Megiddo Josiah fell when he rashly attacked Pharaoh-nechoh. Jud. v. 19; 1 Ki. iv. 12; ix. 15; 2 Ki. ix. 27; xxiii. 29, 30; 1 Ch. vii. 29; 2 Ch. xxxv. 22; Zech. xii. 11. See ARMAGEDDON. The city is identified by some with *el Lejjun*, 32° 35' N, 35° 10' E, but others prefer the ruins at *el Mujedda*, 32° 28' N, 35° 27' E. The valley is otherwise known as 'the valley of Jezreel.' The WATERS of MEGIDDO probably refer to the copious springs found in that district.

Mehe'tabeel. Ancestor of Shemaiah, an enemy of Nehemiah. Neh. vi. 10.

Mehe'tabel. Wife of Hadar, or Hadad, king of Edom. Gen. xxxvi. 39; 1 Ch. i. 50.

Mehi'da. Ancestor of some Nethinim who returned from exile. Ezra ii. 52; Neh. vii. 54.

Mehir'. Son of Chelub, a descendant of Judah. 1 Ch. iv. 11.

Mehol'athite. Designation of Adriel and Barzillai. 1 Sa. xviii. 19; 2 Sa. xxi. 8. The name signifies 'a man of Meholah,' which may refer to Abel-meholah, the birth-place of Elisha. 1 Ki. xix. 16.

Mehu'jael. Son of Irad, a descendant of Cain. Gen. iv. 18.

Mehu'man. One of the seven chamberlains of Ahasuerus. Est. i. 10.

Mehu'nim, Meu'nim. Ancestor of some Nethinim, who returned from exile. Ezra ii. 50; Neh. vii. 52.

Mehu'nims. A people against whom Uzziah was helped by God.

2 Ch. xxvi. 7. Perhaps the same as the Maonites mentioned in Jud. x. 12.

Mejar'kon. City in Dan. Jos. xix. 46. Not identified.

Meko'nah. City inhabited on the return from exile. Neh. xi. 28. Identified by some with ruins at *el Mekenna*, 31° 47' N, 34° 51' E.

Melati'ah. A Gibeonite who helped to repair the wall of Jerusalem. Neh. iii. 7.

Mel'chi. 1, 2. Son of Janna, and son of Addi, in the genealogy of the Lord Jesus. Luke iii. 24, 28.

Melchi'ah. See MALCHIAH.

Melchi'sedec, Melchi'zedek. King of Salem and priest of the most high God. He came forth to meet Abraham after he had rescued Lot and those taken with him. Melchisedec brought forth bread and wine, and blessed Abraham, and Abraham gave to him tithes of all. He was a type of Christ as a royal-priest: "King of righteousness and king of peace," as He will be in the Millennium. Melchisedec was a priest of an entirely different order from that of Aaron, which passed from father to son. There is no mention of his progenitors, nor of any descendant: "without father, without mother, without genealogy; having neither beginning of days nor end of life:" being thus a beautiful type of the Son of God, who has been called by God to be "a priest for ever after the order of Melchisedec." Nothing is said of any sacrifice being offered by Melchisedec to God: he rather brought forth *from* God that which symbolises life and joy (cf. John vi. 51; ii. 1-10), and blessed him that had the promises. So when Christ comes it will not be to put away sin by sacrifice; but to refresh and bless His people. *Blessing* characterises the Melchisedec priesthood of Christ. Gen. xiv. 18-20; Psa. cx. 4; Heb. v. 6, 10; vi. 20; vii. 1-21.

Melchi'-shua. See MALCHI-SHUA.

Mel'ea. Son of Menan, in the genealogy of the Lord Jesus. Luke iii. 31.

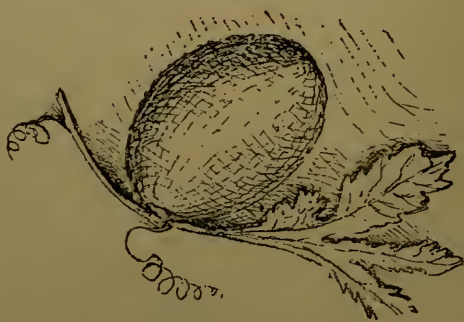
Mel'ech. Son of Micah, a descendant of Saul. 1 Ch. viii. 35; ix. 41.

Meli'cu. Priest mentioned in Neh. xii. 14. Apparently the same as MALLUCH in ver. 2.

Mel'ita. The island on which Paul was shipwrecked. He and the whole of the ship's company were received kindly by the inhabitants. Paul cured the father of the chief man and many others. They stayed there three months, and were bountifully supplied when they left. Acts xxviii. 1-11. It is the well-known island of Malta in the Mediterranean.

Melons, abattichim. The similar Arabic word *batekh* is a generic name for melons, &c., and would include different species. The common melon in the East is the *cucumis melo*, and the water melon the *cucurbita citrullus*. The melon was one of the fruits the Israelites had eaten in Egypt, and for which they longed in the wilderness. Num. xi. 5. Kitto long remembered the gratitude with which he received a slice of melon when travelling in a hot and dry plain in the East.

Mel'zar. One under whom Daniel and his companions were placed in



CUCURBITA CITRULLUS.

Babylon. Dan. i. 11-16. The Hebrew has the article, and it is supposed to be a title, as 'the steward,' rather than a proper name.

Mem'phis. The Hebrew of this is *Moph*, Hos. ix. 6, and is judged to be the capital of lower or northern Egypt. It is called נֹפֶח in Jeremiah and Ezekiel. It was denounced in the prophets and given over to destruction. Isa. xix. 13; Jer. ii. 16; xlv. 1; xlv. 14, 19; Eze. xxx. 13, 16.

Memphis was one of the earliest cities of Egypt, and was in the district where some of the largest works were raised. In hieroglyphics it was styled *Men-nofre*, interpreted 'abode of the good,' &c. Some of the early dynasties were Memphian, during which the city rose to eminence. Its downfall was predicted by Ezekiel, "Thus saith the Lord God: I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt." Eze. xxx. 13. This was uttered about B.C. 570, and it was about B.C. 526 that Cambyes conquered Egypt. Enraged by the opposition he had encountered at Memphis, according to Herodotus, he committed great ravages in the city, scourged the priests, made sport of their gods, and burnt them. Memphis did not recover this attack, and its site was for a long while unknown. It is now held to have been on the west of the Nile, about 29° 53' N, where a few relics have been discovered.

Memu'can. One of the seven princes of Persia. Est. i. 14, 16, 21.

Menahem'. Son of Gadi: he conspired and slew Shallum king of Israel, and reigned in his stead. He was a cruel and idolatrous ruler. To avert an Assyrian invasion he paid a thousand talents of silver, which he exacted from the people. He reigned ten years, B.C. 772-761. 2 Ki. xv. 14-23.

Me'n'an. Son of Mattatha, in the genealogy of the Lord Jesus. Luke iii. 31.

Mene, Mene, Tekel, Upharsin. The words written on the wall at Belshazzar's feast. Dan. v. 25. There are two things said of the king's wise men: they could not *read* the writing, nor make known to the king its *interpretation*. Ver. 8. Various suggestions have been made as to why the wise men could not *read* the writing. It may have been because the letters were the ancient Hebrew characters, which, though known to Daniel, would be unknown to them. The words and their meanings stand thus (*peres* is the singular of *upharsin* which is plural):

MENE	MENE	TEKEL	UPHARSIN.
numbered	numbered	weighed	divided.

It will readily be seen that even if such a sentence had been read, its signification could not have been known apart from the teaching of God. Each word appears to have had a *hidden* meaning which was revealed to Daniel. Thus the kingdom was 'numbered' and *finished*. As we say of a person, 'his days are numbered.' The king had been 'weighed' in the balances, and was *found wanting*, as none can come up to God's standard. The kingdom was 'divided,' and given to the Medes and *Persians* (*Peres*). Thus, as always, God alone can interpret what He has caused to be written. The prediction was fulfilled by the city and kingdom being taken that same night.

Meo'nenim. Not the 'plain' but the 'oak' of Meonenim, that is, the Enchanter's Oak, or 'the regards of times' as in the margin. Jud. ix. 37.

Meonotha'i. Son of Othniel, a brother of Caleb. 1 Ch. iv. 14.

Mepha'ath. Levitical city in Reuben, east of the Jordan. Jos. xiii. 18; xxi. 37; 1 Ch. vi. 79; Jer. xlviii. 21. Not identified

Mephib'osheth. 1. Son of Jonathan, the son of Saul. When five

years old he fell from his nurse's arms or shoulder, and became lame on both his feet. When David came into power he inquired if there were any of Saul's descendants to whom he could shew the kindness of God for Jonathan's sake, and Mephibosheth was found. All that had been Saul's possessions were given to Mephibosheth under the care of Ziba as his servant, and Mephibosheth was made to sit at the king's table continually. David and Jonathan had made a league together as to their seed. 1 Sa. xx. 15, 42. David fully respected this and far exceeded it, for it was true grace in him to bring Mephibosheth to sit at his table.

When Absalom revolted, Ziba brought presents to David, and slandered Mephibosheth, saying that he sought the kingdom. David thereupon gave to Ziba all the possessions of Mephibosheth; but on hearing subsequently Mephibosheth's explanations, David divided the inheritance between them. His doing this, and the way he answered Mephibosheth, "Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land," makes it doubtful whether David was quite convinced of Mephibosheth's innocence. While the king was away Mephibosheth had not dressed his feet, nor trimmed his beard, nor washed his clothes; and when David decided that the land should be divided, he said, "Yea, let him take all, forasmuch as my lord the king is come again in peace." When Saul's descendants were required for a recompense to the Gibeonites David spared Mephibosheth for Jonathan's sake, nor was he mentioned when the king died. 2 Sa. iv. 4; ix. 3-13; xvi. 1-4; xix. 24-30; xxi. 7. In 1 Ch. viii. 34; ix. 40 he is called MERIB-BAAL, 'Baal contendeth.'

2. Son of Saul and Rizpah: he and his brother Armoni were among the seven given up to death, on account of the famine that God brought upon the land because Saul's sin against the Gibeonites had not been atoned for. Rizpah protected the bodies by day and by night, until David caused their remains to be buried with those of Saul and Jonathan. 2 Sa. xxi. 8-14.

Mer'ab. Eldest daughter of Saul: she was promised to David, but was given to Adriel the Meholathite. 1 Sa. xiv. 49; xviii. 17, 19. See ADRIEL.

Merai'ah. Priest 'of Seraiah' in the days of Joiakim. Neh. xii. 12.

Merai'oth. 1. Son of Zerariah, a priest. 1 Ch. vi. 6, 7, 52; Ezra vii. 3. 2. Son of Ahitub, a priest. 1 Ch. ix. 11; Neh. xi. 11. 3. Ancestor of Helkai, a priest in the days of Joiakim. Neh. xii. 15.

Mera'ri, Mera'rites. Third son of Levi, and his descendants. He entered into Egypt with his family, but nothing is further recorded of him personally. The MERARITES became a large branch of the Levites. They had charge of the heavier parts of the tabernacle, to carry which they had four waggons and eight oxen. In the land they had twelve cities from among the tribes of Reuben, Gad, and Zebulun, including the city of Ramoth-gilead. They shared in the duties devolving on the Levites during the kingdom, a third part of the singers and a third part of the door-keepers being Merarites. Some of their descendants returned from exile. Exo. vi. 16, 19; Num. iii. 17-37; iv. 29-45; vii. 8; x. 17; xxvi. 57; Jos. xxi. 7, 34-40; 1 Ch. vi. 1-77; Ezra viii. 19, &c.

Meratha'im. Symbolical name given to the country of the Chaldeans, signifying 'double rebellion,' perhaps alluding to the double captivity of the Israelites by Chaldaea. Jer. l. 21: cf. ver. 25.

Mercu'rius, Ἑρμῆς. The god Hermes of the Greeks, identified with Mercurius of the Romans. When a miracle had been wrought by Paul at Lystra the heathen inhabitants supposed this god was visiting them in the person of Paul, and the priest would have sacrificed to him. Acts xiv. 12.

Mercy. See GRACE.

Mercy Seat. This was made of pure gold and covered the ark. Two cherubim were also made of pure gold and were of one piece with the mercy seat. The faces were inwards, towards the covenant that was contained in the ark. God said to Moses, "I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony." The place for the mediator to receive divine communications from God, and for the high priest to approach with the blood of atonement, was the mercy seat. It is typical of Christ, the same word being used in the N. T. for the mercy seat in the tabernacle and for the Lord Himself, "whom God hath set forth to be a mercy seat," *ἡλυσθησαν*. Rom. iii. 25; Heb. ix. 5.

Blood was sprinkled on the mercy seat and before the mercy seat once a year on the day of atonement. This Aaron "offered for himself, and for the errors of the people:" typical of Christ entering into heaven, having obtained eternal redemption for us. Heb. ix. 7, 12. The veil of the temple being rent, God has come out in grace, and man in the person of Christ has gone in, and the Christian is exhorted to come at all times boldly to the throne of grace that he may find grace to help in time of need. Exo. xxv. 17-22; xxvi. 34; xxx. 6; xxxi. 7; xxxv. 12; xxxvii. 6-9; xxxix. 35; xl. 20; Lev. xvi. 2-15; Num. vii. 89; 1 Ch. xxviii. 11.

Mer'ed. Son of Ezra, a descendant of Judah. 1 Ch. iv. 17, 18.

Mere'moth. 1. Son of Uriah, a priest: he weighed the vessels brought from Babylon, and helped to repair the wall of Jerusalem. Ezra viii. 33; Neh. iii. 4, 21. 2. One who had married a strange wife. Ezra x. 36. 3. Priest who sealed the covenant. Neh. x. 5. 4. Priest who returned with Zerubbabel. Neh. xii. 3.

Mer'es. One of the seven princes of Persia. Est. i. 14.

Mer'ibah, Mer'ibah-ka'desh. See KADESH.

Merib-ba'al. See MEPHIBOSHETH.

Mero'dach. An idol of Babylon. Jer. l. 2. It is MARDUK on the monuments.

Mero'dach-bal'adan. King of Babylon who sent letters and a present to Hezekiah when he heard that he had been sick. Hezekiah was glad of this, but it was accepting the friendship of the world, to which as a result his posterity would be captives. Isa. xxxix. 1. Doubtless the same occurrence is referred to in 2 Ch. xxxii. 31, though the name of the king of Babylon is not mentioned, where it is stated that one object of the ambassadors being sent was to inquire respecting the "wonder that was done in the land," namely, the shadow going back ten degrees. 2 Ki. xx. 8-13. Here the king is called BERODACH-BALADAN.

Me'rom, Waters of. A lake in the north of Palestine through which the river Jordan flows. It is connected with a large morass on its north side, in which there is an abundance of tall papyrus. The streams forming the Jordan flow into this morass, and thence into the Merom waters. The open water is about four and a half miles from north to south and three and a half miles at its widest. It lies seven feet above the level of the sea. This was where Joshua defeated the confederate kings of the north. Jos. xi. 5-9. Identified with *Baheiret el Huleh*, 33° 4' N, 35° 37' E.

Meron'othite. Designation of Jehdeiah and Jadon. 1 Ch. xxvii. 30; Neh. iii. 7. Its origin is unknown.

Mer'oz. Some unknown place, the inhabitants of which were to be cursed bitterly because they came not to the aid of Barak. Jud. v. 23.

Mes'ech. Place mentioned in connection with Kedar: probably connected with Gog. The Psalmist was dwelling among quite strange nations. Psal. cxx. 5. The Hebrew is the same as MESHECH: see No. 1.

Me'sha. 1. One of the limits of the Joktanites, Gen. x. 30: probably in the S. E. Perhaps *Musa* on the Red Sea. 2. King of Moab, described as a sheep-master: a pastoral prince rich in flocks and herds. He was tributary to Ahab, but rebelled and suffered an entire defeat from Jehoram, Jehoshaphat, and the king of Edom. With 700 men he endeavoured to break through the allied forces but failed. In desperation he offered his eldest son as a sacrifice on the wall. 2 Ki. iii. 4-27. 3. Eldest son of Caleb the brother of Jerahmeel. 1 Ch. ii. 42. 4. Son of Shaharaim, a Benjamite. 1 Ch. viii. 9.

Me'shach. Name given by the prince of the eunuchs to Mishael, one of Daniel's companions at Babylon: he was one of the three noble men who, faithful to God in refusing to worship the image set up by the king, were cast into the fiery furnace; but were miraculously preserved by God, there being not even the smell of fire on their garments. Nebuchadnezzar blessed their God, who had thus delivered them, and they were promoted in the province of Babylon. Dan. i. 7; ii. 49; iii. 12-30. Nebuchadnezzar, head of the Gentile power, having been brought into a prominent position by God is compelled to own the God of this captive but faithful remnant, who had shewn His power in protecting those who were faithful to Him.

Mesh'ech. 1. Son of Japheth, and his descendants. Gen. x. 2; 1 Ch. i. 5; Eze. xxvii. 13; xxxii. 26; xxxviii. 2, 3; xxxix. 1. Probably the progenitors of the Moschi and Muscovites. 2. Grandson of Shem. 1 Ch. i. 17. Called MASH in Gen. x. 23.

Meshelemi'ah. A Korhite, descendant of Asaph. 1 Ch. ix. 21; xxvi. 1, 2, 9. Apparently the same as SHELEMI'AH in chap. xxvi. 14.

Meshe'zabeel. 1. Grandfather of Meshullam who helped to rebuild the wall of Jerusalem. Neh. iii. 4. 2. One who sealed the covenant. Neh. x. 21. 3. Father of Pethahiah. Neh. xi. 24.

Meshille'mith. Son of Immer, a priest. 1 Ch. ix. 12.

Meshille'moth. 1. An Ephraimite, father of Berechiah. 2 Ch. xxviii. 12. 2. Son of Immer, a priest. Neh. xi. 13. Probably the same as MESHIL-LEMITH.

Mesho'bab. Descendant of Simeon. 1 Ch. iv. 34.

Meshul'lam. 1. Grandfather of Shaphan the scribe. 2 Ki. xxii. 3. 2. Son of Zerubbabel. 1 Ch. iii. 19. 3. Head of a Gadite family. 1 Ch. v. 13. 4. Son of Elpaal, a Benjamite. 1 Ch. viii. 17. 5. Son of Hodaviah, or Joed, a Benjamite. 1 Ch. ix. 7; Neh. xi. 7. 6. Son of Shephathiah, a Benjamite. 1 Ch. ix. 8. 7. Son of Zadok the priest. 1 Ch. ix. 11; Neh. xi. 11. Probably the same as Shallum, son of Zadok. 8. Son of Meshillemith, a priest. 1 Ch. ix. 12. 9. Kohathite who superintended the repairs of the temple. 2 Ch. xxxiv. 12. 10-12. Three who assisted Ezra on his return from exile. Ezra viii. 16; x. 15; Neh. viii. 4. 13. One who had married a strange wife. Ezra x. 29. 14, 15. Two who assisted in repairing the wall of Jerusalem. Neh. iii. 4, 6, 30; vi. 18. 16. Priest who sealed the covenant. Neh. x. 7. 17. A chief of the people who sealed the covenant. Neh. x. 20. 18, 19. Two mentioned in the succession of priests. Neh. xii. 13, 16. 20. A chief among the Levites. Neh. xii. 25. 21. One who assisted at the dedication of the wall of Jerusalem. Neh. xii. 33.

Meshullem'eth. Wife of Manasseh king of Judah. 2 Ki. xxi. 19.

Meso'baite. Designation of Jasiel, one of David's valiant men. 1 Ch. xi. 47. Its signification is unknown.

Mesopota'mia. This name signifies 'midst of the rivers.' It is the district lying between the rivers Euphrates and the Upper Tigris, especially in the N. W. It is first mentioned as the abode of Nahor and his family. Isaac's wife came from thence, and Jacob served Laban

there. Mention is made of but one king of Mesopotamia, Chushan-rishathaim, who ruled over Israel—no doubt a part of them—for eight years. Jud. iii. 8-10. Mesopotamia became absorbed in the great nations, belonging successively to the Assyrians, Medes and Persians, Greeks, and Romans; and is now possessed by the Turks. Gen. xxiv. 10; Deu. xxiii. 4; 1 Ch. xix. 6; Acts ii. 9; vii. 2. See ARAM-NAHARAIM.

Messi'ah, Messi'as. See CHRIST.

Meteyard. A rod or line by which lengths could be ascertained: the same word is often translated 'measure.' Lev. xix. 35.

Meth'eg-am'mah. Place taken from the Philistines. 2 Sa. viii. 1. The corresponding account in 1 Ch. xviii. 1 has 'Gath and her towns' (*lit.* daughters). The signification of the name in Samuel is much disputed. Gesenius and Fürst interpret it 'bridle of the mother-city.' This would well agree with 'Gath and her daughter towns.'

Methu'sael. Son of Mehujael and father of Lamech. Gen. iv. 18.

Methu'selah. Son of Enoch, and the seventh from Adam: he lived 969 years, longer than any other person, and died in the year of the flood. Gen. v. 21-27; 1 Ch. i. 3. He is called MATHUSALA in Luke iii. 37.

Meu'nim. See MEHUNIM.

Meza'hab. Grandfather of Mehetabel. Gen. xxxvi. 39; 1 Ch. i. 50.

Mia'min. 1. One who had married a strange wife. Ezra x. 25. 2. Priest who returned from exile. Neh. xii. 5. Probably the same as MINIAMIN in ver. 17.

Mib'har. Son of Haggeri and one of David's mighty men. 1 Ch. xi. 38.

Mib'sam. 1. Son of Ishmael. Gen. xxv. 13; 1 Ch. i. 29. 2. A descendant of Simeon. 1 Ch. iv. 25.

Mib'zar. Descendant of Esau and duke of Edom. Gen. xxxvi. 42; 1 Ch. i. 53.

Mi'cah. 1. A man of Mount Ephraim, whose history reveals the sad state of private life in Israel, as well as the mixture of idolatry with the name of Jehovah, early in the times of the Judges, Phinehas being still high priest. He had a house of gods, and made an ephod and teraphim, and consecrated one of his sons to act as priest. A wandering son of Levi finding his way to Micah's house was gladly received by him, treated as one of his sons, and became his priest. Then Micah said, "Now know I that the Lord will do me good, seeing I have a Levite to my priest." The Danites however, seeking a larger inheritance, sent spies to the north, who came near Micah's house, and knowing the voice of the Levite, asked him to inquire of God for them. He ventured to reply, "Go in peace: before the Lord is your way wherein ye go." A larger body of Danites afterwards came and carried away the gods of Micah, and the ephod and the teraphim, together with the Levite, and took them to the north, where they established themselves. Micah hastened after them, but could not recover his gods. There was no king in Israel, and every man did that which was right in his own eyes; and God, though nominally owned, was, alas, in reality ignored. Jud. xvii., xviii.

2. Son of Shimei, a descendant of Reuben. 1 Ch. v. 5. 3. Son of Merib-baal, or Mephibosheth, the grandson of Saul. 1 Ch. viii. 34, 35; ix. 40, 41. Called MICHA in 2 Sa. ix. 12. 4. Son of Zichri, or Zabdi, or Zaccar, a Levite. 1 Ch. ix. 15. Apparently called MICHA in Neh. xi. 17, 22; and MICHAIAH in Neh. xii. 35. 5. Son of Uzziel, a Kohathite. 1 Ch. xxiii. 20. Called MICHAH in chap. xxiv. 24, 25. 6. Father of Abdon. 2 Ch. xxxiv. 20. Called MICHAIAH in 2 Ki. xxii. 12. 7. The Morasthite, the prophet. Jer. xxvi. 18; Mic. i. 1.

Mi'cah, Book of. Nothing is known of the prophet personally. He prophesied during the reigns of Jotham, Ahaz, and Hezekiah, kings of

Judah, and was thus contemporary with Isaiah and Hosea. His prophecy was concerning Samaria and Jerusalem. God spoke from His holy temple, and the prophet exclaimed, "Hear, all ye peoples." He spoke to all people saying, "Hearken, O earth." All the earth was involved in the judgments that God was going to bring upon His chosen people: a solemn consideration when the people of God, instead of being a testimony for Him, bring the judgments of God down on the world. The time has come that judgment must begin at the house of God. The prophecy seems to divide itself into three sections: the word 'hear' introducing each. 1. Chaps. i., ii.; 2. Chaps. iii.-v.; and 3. Chaps. vi., vii.

Chapters I., II. may be regarded as introductory. Judgments should fall upon Samaria, her wound was incurable; but they should also approach Judah and Jerusalem. The Assyrian is the special instrument of the judgments.

Chapter II. The prophet speaks of the moral state of the people that called for judgment. Schemes of violence were devised by them to gratify their covetousness. They had turned away from the testimony, and it should be taken from them. Ver. 6 may be translated "Prophecy ye not, they prophesy. If they do not prophesy to these, the ignominy will not depart." Their wickedness spared neither women nor children. There was a call to arise and depart, for the land of promise was polluted. Nevertheless, God does not renounce His purpose concerning Israel. He will gather them together for blessing in the last days. There shall be a 'breaker' by whom He will remove all obstacles.

Chapter III. The princes and prophets are denounced because of their iniquity; but the prophet himself was full of power to declare the sin of Israel, consequently Zion should be ploughed as a field, and Jerusalem should become heaps. This prophecy has been literally fulfilled.

Chapter IV. turns to the blessing of the last days, when Mount Zion will have the first place, and many nations will approach the mountain of the Lord that they may learn His ways. The people will be judged in righteousness; and there will be peace, safety, and plenty. But before this there would be the loss of the royal power established in Zion, and their captivity in Babylon, but they should be redeemed. Eventually there would be many nations come against Zion, but the daughter of Zion should beat them to pieces, and consecrate their spoils to Jehovah, the Lord of the whole earth: comp. *Psa.* lxxxiii.; *Isa.* xvii. 12-14; *Zec.* xiv. 2.

Chapter V. Another subject and another Person are introduced before the final blessings of Israel can be brought to them, namely, the MESSIAH, 'the judge of Israel,' whose goings forth had been from of old, from everlasting. Ver. 2 tells where Christ would be born, and this prophecy was referred to by the religious rulers when Herod inquired of them respecting His birth. If this verse be read as a parenthesis it will make the context clearer. Because the Judge of Israel was smitten on the cheek with a rod, therefore He gave them up until the time of bringing forth, when the remnant of His brethren should return unto the children of Israel; that is, they will no longer be added to the church as in *Acts* ii. 27. "He shall stand and feed in the strength of Jehovah, in the majesty of the name of Jehovah his God; and they shall abide."

The Assyrian will appear at the close, but only to be destroyed; for Jehovah will have renewed His connection with Israel. The remnant of Jacob will then be in power as a lion: horses and chariots will be destroyed, and all graven images and symbols of idolatry. God will execute such vengeance as will not previously have been heard of.

Chapter VI. returns to the moral condition of the people, and the judgments that must follow. Jehovah pathetically appeals to His people. He recounts what He has done for them, and asks wherein He had wearied them. Let them testify against Him. He rehearses their sins, and the punishments that must follow.

Chapter VII. The prophet takes the place of intercessor, and pleads with God for the people, lamenting their condition; but in faith he says, "I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me." Those who rejoiced at their tribulation shall be trodden down as mire. The city will be rebuilt and the people brought from far, to the amazement of the nations, who will be confounded to see them in power again. The prophet closes with expressions of faith in and adoration of the God that *pardons*. He has confidence that God will perform the truth to Jacob, and the mercy to Abraham, which He had sworn to their fathers from the days of old.

Micaiah. Son of Imla. When Ahab was joined by Jehoshaphat, and all Ahab's prophets foretold his success against Ramoth-gilead, Jehoshaphat asked if there was not yet another prophet of Jehovah of whom they could inquire. Then Micaiah was sent for, though Ahab said that he hated him, for he always prophesied evil unto him. At first Micaiah said, "Go ye up, and prosper, and they shall be delivered into your hand." The way in which this was said apparently convinced Ahab that it was spoken in irony, for he said, "How many times shall I adjure thee that thou say nothing but the truth to me in the name of the Lord?" Micaiah at once said that he saw all Israel scattered, having no shepherd. Jehovah said they had no master.

Then he relates that he had seen, probably in a vision, Jehovah sitting on His throne, and asking who would persuade Ahab to go to Ramoth-gilead and fall there. A spirit volunteered to accomplish it by being a lying spirit in the mouth of all Ahab's prophets. This had come to pass. Zedekiah, one of Ahab's prophets, struck Micaiah on the cheek, and said, "Which way went the Spirit of the Lord from me to speak unto thee?" Micaiah replied, "Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself." Ahab disguised himself, but was wounded by an arrow and died. Ahab's four hundred prophets, and Jehovah's one prophet are an instance of the conflict of *spirits*, which the Christian is now called upon to try. 1 Ki. xxii. 8-28; 2 Ch. xviii. 7-27.

Mi'cha. 1. Son of Mephibosheth. 2 Sa. ix. 12. Called MICAH, 1 Ch. viii. 34, 35; ix. 40, 41. 2. A Levite, father of MATTANIAH. Neh. xi. 17, 22. Called MICAH in 1 Ch. ix. 15. 3. A Levite who sealed the covenant. Neh. x. 11.

Mi'chael. 1. An Asherite, father of Sethur. Num. xiii. 13. 2. Son of Abihail, a Gadite. 1 Ch. v. 13. 3. Son of Jeshishai, a Gadite. 1 Ch. v. 14. 4. Son of Baaseiah, a Gershonite. 1 Ch. vi. 40. 5. Son of Izrahiah, a descendant of Issachar. 1 Ch. vii. 3. 6. Son of Beriah, a Benjamite. 1 Ch. viii. 16. 7. A man of Manasseh, who joined David at Ziklag. 1 Ch. xii. 20. 8. Father of Omri, a ruler of Issachar. 1 Ch. xxvii. 18. 9. Son of Jehoshaphat, murdered by his brother Jehoram 2 Ch. xxi. 2, 4. 10. Ancestor of some who returned from exile. Ezra viii. 8.

Michael the Archangel. In Daniel he is called 'one of the chief princes,' 'your prince,' 'the great prince which standeth for the children of thy people.' He went to the assistance of one (probably an angel) who had been sent with a message to Daniel, but who had been detained twenty-one days by the prince of the kingdom of Persia (doubtless Satan, or one of Satan's angels, who was acting for the kingdom of Persia, as Michael was prince for the children of Israel). Dan. x. 13, 21; xii. 1. It

is also said of Michael that when he contended with Satan about the body of Moses, he durst not bring a railing accusation against him, but said, "The Lord rebuke thee." Michael and his angels will however fight with Satan and his angels, and will prevail, and Satan will be cast out of that portion of heaven to which he now has access. Jude 9; Rev. xii. 7: cf. Job i. 6; ii. 1. These are illustrations of the conflict of good and evil spirits in the unseen universe.

Mi'chah. See MICAH, No. 5.

Michai'ah. 1. Father of Achbor. 2 Ki. xxii. 12. Called MICAH in 2 Ch. xxxiv. 20. 2. Daughter of Uriel of Gibeah and wife of Rehoboam. 2 Ch. xiii. 2. Called MAACHAH, daughter of Abishalom, in 1 Ki. xv. 2; and daughter of Absalom in 2 Ch. xi. 20. See MAACHAH. 3. Prince of Judah sent with priests and Levites to teach the people the law. 2 Ch. xvii. 7. 4. Son of Zaccur, a descendant of Asaph. Neh. xii. 35. Apparently called MICAH in 1 Ch. ix. 15; and MICHA in Neh. xi. 17, 22. 5. Priest who assisted at the dedication of the wall of Jerusalem. Neh. xii. 41. 6. Son of Gemariah and a prince of Judah. Jer. xxxvi. 11, 13.

Mich'al. Younger daughter of Saul, and wife of David. She helped David to escape when her father sought his death. When David was being persecuted she was given as wife to Phaltiel; but when David came into power he demanded of Abner that she should be restored to him. She did not share David's zeal for the Lord, for when he brought up the ark and danced in joy before it, she not only despised him in her heart but reproached him for it. On this account she was barren the rest of her days. 1 Sa. xviii. 20-28; xix. 11-17; xxv. 44; 2 Sa. iii. 13, 14; vi. 16-23. In 2 Sa. xxi. 8, for 'Michal,' it should probably be read '[the sister of] Michal,' that is, Merab, as in 1 Sa. xviii. 19. Michal is an instance of how altogether beyond the natural mind are the leadings of the Spirit of God: cf. 1 Co. ii. 14.

Mich'mas, Mich'mash. City and mountain pass in the tribe of Benjamin. It was where Jonathan smote the garrison of the Philistines, when the victory might have been greater had not Saul distressed the people by his forbidding them to take food until the evening. Men of this town returned from the exile. 1 Sa. xiii. 2-23; xiv. 5, 31; Ezra ii. 27; Neh. vii. 31; xi. 31; Isa. x. 28. Identified with *Mukhmas*, 31° 53' N, 35° 16' E. The Wady is in one place nearly half a mile wide, but elsewhere it is a deep gorge with nearly perpendicular rocks with caverns and fissures. In the winter a deep and rapid torrent rushes through it.

Mich'methah. Boundary of Ephraim and Manasseh. Jos. xvi. 6; xvii. 7. Identified by some with *Sahel Mukhnaah*, 32° 11' N, 35° 17' E.

Mich'ri. Ancestor of Elah, a Benjamite. 1 Ch. ix. 8.

Michtam. This word occurs in the headings of Psalms xvi.; lvi.-lx. Its meaning is uncertain. The margin of the A. V. reads 'a golden psalm.' Gesenius and others suppose the word *michtam* to be equivalent to *miktav*, which in Isa. xxxviii. 9 is translated 'writing,' hence a 'poem, psalm, song.' The LXX translates it 'a writing of David.'

Mid'din. City in the wilderness of Judah. Jos. xv. 61.

Middle Wall. The law which separated the Jews from the Gentiles is called a 'middle wall.' In the cross this was removed for believers, and both were made one, no longer remaining Jews or Gentiles. Christ formed the two into one *new man*, and thus made peace between them. Eph. ii. 14, 15.

Mid'ian, Mid'ianites. Son of Abraham and Keturah, and his descendants. Gen. xxv. 2-4. They were located far south, on the west of the Gulf of Akaba, and east of Mount Horeb. That they extended however much farther north is proved by the intercourse they had with

the Israelites when in the land; unless, as some suppose, the term Midianites was not restricted to this tribe. Moses, when he fled from the king of Egypt, found shelter in Midian. Exo. ii. 15-22.

The next reference to them is where they joined with Moab in soliciting Balaam to curse Israel when on the border of the land; and it was with the Midianites that Israel committed fornication. Num. xxii. 4, 7; xxv. 6-18. Moses was told to make war with them, and we read that the Israelites slew all the males, burnt all their cities and goodly castles, and afterwards put the women to death; on which occasion Balaam also was slain. Num. xxxi. 1-18.

During the time of the judges, because the Israelites had sinned against the Lord, He 'delivered them into the hand of Midian seven years;' but when, being greatly oppressed, they cried unto the Lord, He raised up Gideon and there was a great slaughter of the Midianites, 'so that they lifted up their heads no more' against Israel. Nothing is recorded of them during the time of the kingdom. Num. x. 29; Jud. vi.-viii.; 1 Ki. xi. 18; Psa. lxxxiii. 9-11; Isa. ix. 4; x. 26; lx. 6; Hab. iii. 7. Midian is called MADIAN in Acts vii. 29.

Midwives. Those who assist at childbirth. God blessed the Hebrew midwives who would not obey the king of Egypt by killing the male infants. Women fill the same office in the East to this day. Gen. xxxv. 17; xxxviii. 28; Exo. i. 15-21.

Mig'dal-el. Fortified city in Naphtali. Jos. xix. 38. Identified with *Mujeidil*, 33° 14' N, 35° 21' E.

Mig'dal-gad. City in the lowlands of Judah. Jos. xv. 37. Identified with *el Mejdol*, 31° 40' N, 34° 35' E.

Mig'dol. Place near to which the Israelites crossed the Red Sea. Exo. xiv. 2; Num. xxxiii. 7. Apparently distinct from another Migdol in the north of Egypt. Jer. xlv. 1; xlv. 14. In Eze. xxix. 10, *margin*, 'from Migdol to Syene' implies from north to south of Egypt.

Mig'ron. Place near Gibeah where Saul encamped. 1 Sa. xiv. 2. It occurs again in Isa. x. 28, as on the Assyrian's line of march against Jerusalem.

Mija'min. 1. Head of the sixth course of priests. 1 Ch. xxiv. 9. 2. Priest who sealed the covenant. Neh. x. 7.

Mik'loth. 1. Son of Jehiel, father or prince of Gibeon. 1 Ch. viii. 32; ix. 37, 38. 2. Officer in David's army. 1 Ch. xxvii. 4.

Miknei'ah. Levite, musician and door-keeper. 1 Ch. xv. 18, 21.

Milala'i. One who assisted at the dedication of the wall of Jerusalem. Neh. xii. 36.

Mil'cah. 1. Daughter of Haran, and wife of Nahor. Gen. xi. 29; xxii. 20, 23; xxiv. 15, 24, 47. 2. Daughter of Zelophehad. Num. xxvi. 33; xxvii. 1; xxxvi. 11; Jos. xvii. 3.

Mil'com. The idol of the Ammonites, the worship of which was adopted by Solomon. Apparently identical with Molech. 1 Ki. xi. 5, 33; 2 Ki. xxiii. 13.

Mile. See WEIGHTS AND MEASURES.

Mile'tum, Mile'tus. An ancient city in Caria in Asia Minor, on or near the sea coast. It was here that Paul called for the elders of Ephesus (some thirty miles distant), and had his parting interview with them. Acts xx. 15, 17; 2 Ti. iv. 20. By comparing the last named passage with Acts xx. 4; xxi. 29 it appears that Paul visited Miletus between his first and second imprisonments, but he may not have again seen the elders of Ephesus. Miletus was at one time a place of commerce, its ships going long voyages; but there are now but few relics of the place, about ten miles from the sea shore. It is now called *Palattia*, 37° 30' N. 27° 20' E.

Milk. This from cows, goats, sheep and camels is plentifully used in the East. It is drunk in its natural condition, or shaken up in a skin into a sour curdled state, called in scripture 'butter.' Flocks and herds were so numerous, and wild honey so plenteous, that the country was fitly called 'a land flowing with milk and honey.' Gen. xviii. 8; Exo. iii. 8, 17; xxiii. 19; Joel iii. 18. Milk is regarded as such a necessary article of sustenance that it is associated with wine to prefigure that which grace now supplies, without money and without price, and which will be supplied to Israel in a future day. Isa. lv. 1. In the description of Israel's promised glory it is said, "Thou shalt also suck the milk of the Gentiles." Chap. lx. 16. In the N. T. milk is a symbol of the sustenance of God's word, 1 Pe. ii. 2; and is also referred to as food for infants in contrast to the solid food used by adults. 1 Co. iii. 2; Heb v. 12, 13.



WOMEN AT MILL.

Mill, Millstone. In the East these are usually small, every family having its own mill. A woman, or sometimes two sit at the mill, turning the upper stone, casting in the grain occasionally through a hole in it. Larger mills are also referred to, the stone being turned by an ass. Num. xi. 8; Mat. xviii. 6; Mark ix. 42; Rev. xviii. 21, 22.

Millet, dochan. Small seeds used as an ingredient in coarse bread or in pottage. Eze. iv. 9. The Hebrew word is held to embrace at least two species of millet, the *Sorghum vulgare* and the *Panicum miliaceum*.

Millennium. This word signifies a thousand years, and usually refers to that period spoken of in Rev. xx. The first resurrection will have taken place before these years commence, the saints who have part in this resurrection will be priests of God and of Christ, and reign with Christ the thousand years. During that period Satan will be confined in the abyss, or bottomless pit. Rev. xx. 1-6. These two facts prove that the millennium will not be brought about by any present or similar agency in connection with the gospel. Satan must be confined, and the first resurrection must have taken place. See RESURRECTION. Other important events will also have occurred previously, namely, the judgments that must fall upon Judah and Israel



PANICUM MILIACEUM.

before they can under God occupy the first place of earthly blessing, in their own land, the nations being blessed through them. Jer. xxx. 4-9; Mat. xxiv. 21, 22. Blessing will follow the judgments. They will not speak then of having been brought out of Egypt, but from *all* countries whither God has driven them. Jer. xxiii. 5-8. The reconciliation of Israel will be "life from the dead." Rom. xi. 15.

The man of sin also must first be manifested, and, with the resuscitated Roman empire, be crushed. 2 Th. ii. 7-12; Rev. xiii., xiv. From these, and from other particulars mentioned in scripture, it is clear that there will be a great and marvellous change before the millennium is established, and that change will not be limited to a spiritual change in man, as many suppose. The change will bring about a dispensation entirely different in character from that which now exists during the gathering out from the nations of a people for heavenly blessing. It will be characterised by a universal knowledge of Jehovah in relation to Israel. Jer. xxxi. 34; Zec. xiv. 9. "All flesh shall know that I Jehovah am thy Saviour and thy Redeemer, the mighty One of Jacob." Isa. xlix. 26. The Lord Himself will reign over the earth in righteousness, and all the inhabitants of the world will learn righteousness. Psal. lxxii. 8, 17; Isa. xi. 5; xxvi. 9.

The Spirit will be poured out on all flesh, and creation, now groaning and travailing in pain, will be delivered from the bondage of corruption. Rom. viii. 19-22. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isa. lv. 13: cf. xli. 19. Things and natures, most opposed and diverse, will dwell together in peace. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den." Isa. xi. 6-8.

There will be universal peace and blessing all over the earth: instead of the invention of weapons of slaughter, the swords will be beaten into ploughshares. Isa. ii. 4.

Thus the kingdom spoken of in Daniel ii. 44 will be established on earth by the God of heaven, and it will consume all other kingdoms. It will be the kingdom of God in *power*, and the Lord Jesus will be acknowledged King of kings and Lord of lords. He will first reign as son of David, the man of war, and then, when all enemies of His people have been subdued, as Solomon, the man of peace.

Death, though not destroyed, will be swallowed up in victory. If one should die at a hundred years of age he will be considered an 'infant.' Isa. lxxv. 20.

The throne of God and the Lamb will be in the new and heavenly Jerusalem, which descends from God out of heaven, and the Lord God Almighty and the Lamb will be the temple thereof. The glory of God lightens it, and the Lamb is the light thereof. The saved nations will walk in the light of it. Rev. xxi. 22-24.

As well as being the fulfilment of all God's promises to Israel, the millennium will be a trial of man under entirely new circumstances. And no sooner will Satan, released from his prison, go forth to deceive the nations, than he will be readily listened to. They will be gathered to attack Jerusalem, but only to meet with their own destruction. Rev. xx. 7-9.

Millo. 1. 'House of Millo,' in connection with Shechem, apparently a family or clan. Jud. ix. 6, 20. 2. A part of ancient Jerusalem, though afterwards said to be 'built' by Solomon; it was repaired by Hezekiah. The name always has the article, '*the* Millo.' Various sites have been

suggested for it, but its locality and its form are unknown. 2 Sa. v. 9; 1 Ki. ix. 15, 24; xi. 27; 1 Ch. xi. 8; 2 Ch. xxxii. 5. In 2 Ki. xii. 20 Joash was slain in the 'house of Millo, which goeth down to Silla:' this may be another place, though apparently it was in Jerusalem.

Minia'min. 1. Levite in the days of Hezekiah. 2 Ch. xxxi. 15. 2. Priest mentioned in Neh. xii. 17; probably the same as MIAMIN in ver. 5. 3. Priest who assisted at the dedication of the wall of Jerusalem. Neh. xii. 41.

Minister. The word commonly occurring in the O.T. is *sharath*, 'to minister, serve.' Joshua was Moses' minister. All God's hosts are called 'ministers of his, that do his pleasure,' and He maketh 'his ministers a flaming fire.' The priests were the ministers of Jehovah. Jos. i. 1; Psa. ciii. 21; civ. 4; Joel ii. 17. In the N.T. three words are used. 1. *διάκονος*. See DEACON. 2. *leitourgós*, 'a public servant,' one holding an official position. It is applied to the Lord; to angels; to Paul; and to magistrates. Rom. xiii. 6; xv. 16; Heb. i. 7; viii. 2. 3. *ὑπηρέτης*, lit. 'under-rower,' and so an 'attendant' on, or 'assistant' to a superior authority. Luke i. 2; iv. 20; Acts xiii. 5; xxvi. 16; 1 Co. iv. 1. It is also translated 'officer' and 'servant.'

Min'ni. Part of Armenia, mentioned in connection with Ararat. Jer. li. 27.

Min'nith. Place on the east of the Jordan, mentioned anciently as four miles from Heshbon on the road to Philadelphia; but now unknown. Jud. xi. 33. Perhaps the same place is referred to in Eze. xxvii. 17, from whence wheat was sent to Tyre.

Minstrel. The word *nagan* signifies a player on a stringed instrument, a harpist, though used of players of any musical instrument. Elisha once when solicited to give advice asked for a minstrel to be brought, and 'when the minstrel played, the hand of the Lord came upon him.' 2 Ki. iii. 15. The minstrels mentioned in Mat. ix. 23 were pipers or flute-players hired to assist in mourning.

Mint, *ῥόδισμον*. One of the small herbs on which the Pharisees were careful to pay tithes. Mat. xxiii. 23; Luke xi. 42. There are several species of mint; the *Mentha Sylvestris* is common in Syria.

Miph'kad. One of the gates of Jerusalem when the walls were rebuilt on the return of the Jews from exile: its position is unknown. Neh. iii. 31.

Miracles. No sincere believer in the inspiration of scripture can have a doubt as to real miracles having been wrought by the power of God both in O.T. and N.T. times. It is philosophy so-called, or scepticism, that mystifies the subject. Much is said about 'the laws of nature;' and it is confidently affirmed that these are irrevocable and cannot be departed from. To which is added that laws of nature previously unknown are frequently being discovered, and if our forefathers could witness the application of some of the more recent discoveries, as the telephone, microphone, &c., they would judge that miracles were being performed. So, it is argued, the actions recorded in scripture as miracles, were merely the bringing into use some law of nature which had been hidden up to that time.

All this is based upon a fallacy. There are no laws of nature, as if nature made its own laws: there are laws in nature, which God in His



MENTHA SYLVESTRIS.

wisdom as Creator was pleased to make; but He who made those laws has surely the same power to suspend them when He pleases. Though laws in nature hitherto unknown are being discovered from time to time, they in no way account for such things as dead persons being raised to life, the blind seeing, the deaf hearing, the lame walking, and demons being cast out of those who were possessed by them. Neither has natural philosophy discovered any law that will account for such a thing as an iron axe-head swimming in water. The simple truth is that God, for wise purposes, allowed some of the natural laws to be suspended, and at times He put forth His almighty power, as in supplying the Israelites with manna from heaven, and in feeding thousands from a few loaves and fishes, or by recalling life that had left the body.

The words translated 'miracle' in the O.T. are 1. *oth*, 'a sign,' as it is often translated, and in some places 'token.' Num. xiv. 22; Deu. xi. 3. 2. *mopheth*, 'a wonder,' as it is mostly translated: it is something out of the ordinary course of events. Exo. vii. 9; Deu. xxix. 3. 3. *pala*, 'wonderful, marvellous.' Jud. vi. 13.

Moses was enabled to work miracles for two distinct objects. One was in order to convince the children of Israel that God had sent him. God gave him three signs to perform before them: his rod became a serpent, and was again a rod; his hand became leprous, and was then restored; and he could turn the water of the Nile into blood. Exo. iv. 1-9.

The other miracles, wrought by him in Egypt, were to shew to Pharaoh the mighty power of God, who said, I will "multiply my signs and my wonders in the land of Egypt . . . and the Egyptians shall know that I am Jehovah, when I stretch forth mine hand upon Egypt." Exo. vii. 3-5. The ten plagues followed, which were miracles or signs of the power of God—signs not only to the Egyptians, but also to the Israelites, as is shewn by the reference to them afterwards. Num. xiv. 22; Jud. vi. 13.

By the following list it will be seen that there were many other miracles wrought in O.T. times—by Moses in the wilderness; by the prophets in the land; and some through the direct agency of God from heaven, as the deliverance of the three from the fiery furnace, Daniel from the lions, &c. All the miracles were indeed the acts of God, His servants being merely the means through which they were carried out.

PRINCIPAL MIRACLES IN THE OLD TESTAMENT.

<i>In Egypt.</i>					
Aaron's rod becomes a serpent	-	- Exo. 7. 10-12	Water from the rock at Rephidim	-	- Exo. 17. 5-7
			Death of Nadab and Abihu	-	- Lev. 10. 1-2
<i>The Ten Plagues.</i>					
Water made blood	-	Exo. 7. 20-25	The earth swallows the murmurers, and the death of Korah, Dathan and Abiram	-	Num. 16. 31-40
Frogs	-	" 8. 5-14	Budding of Aaron's rod at Kadesh	-	" 17. 8
Lice	-	" 8. 16-18	Water from the rock at Meribah	-	" 20. 7-11
Flies	-	" 8. 20-24	The brazen serpent: Israel healed	-	" 21. 8-9
Murrain	-	" 9. 3-6	Balaam's ass speaking	-	" 22. 21-35
Boils and blains	-	" 9. 8-11	Parting the Jordan	-	Jos. 3. 14-17
Thunder and hail	-	" 9. 22-26	<i>In the Land.</i>		
Locusts	-	" 10. 12-19	Fall of Jericho's walls	-	Jos. 6. 6-25
Darkness	-	" 10. 21-23	Staying of the sun and moon	-	" 10. 12-14
Death of the Firstborn	-	" 12. 29-30			
Parting of the Red Sea	-	" 14. 21-31			
<i>In the Wilderness.</i>					
Curing the waters of Marah	-	- Exo. 15. 23-25			
Manna from heaven	-	" 16. 14-35			

Withering and cure of Jeroboam's hand -	1 Ki. 13. 4-6	Healing of the deadly pottage -	2 Ki. 4. 38-41
Multiplying the widow's oil -	" 17. 14-16	Feeding the 100 with 20 loaves -	" 4. 42-44
Raising the widow's son -	" 17. 17-24	Cure of Naaman's leprosy -	" 5. 10-14
Burning of the captains and their companies -	2 Ki. 1. 10-12	Swimming of the iron axe-head -	" 6. '5-7
Dividing of Jordan by Elijah -	" 2. 7-8	Resurrection of the dead man on touching Elisha's bones -	" 13. 21
Elijah carried to heaven -	" 2. 11	Return of the shadow on the dial -	" 20. 9-11
Dividing of Jordan by Elisha -	" 2. 14	<i>Among the Gentiles.</i>	
Cure of the waters of Jericho -	" 2. 19-22	Deliverance of the three in the fiery furnace -	Dan. 3. 19-27
Supply of water to the army -	" 3. 16-20	Deliverance of Daniel from the lions -	" 6. 16-23
Increase of the widow's oil -	" 4. 2-7	Jonah saved by the great fish -	Jon. 2. 1-10
Raising the Shunammite's son -	" 4. 32-37		

In the N.T. three Greek words are used, similar to those in the O.T. 1. *τέρας*, 'a wonder,' which in the A.V. is always thus translated and often associated with the word 'signs:' 'signs and wonders.' People were generally amazed at the miracles performed. 2. *σημεῖον*, 'a sign.' This word is translated 'signs,' 'miracles,' 'wonder,' and in 2 Th. iii. 17 'token': it is the word invariably used in John's gospel. 3. *δύναμις*, 'power:' translated 'miracles,' 'mighty works,' 'powers.' These three divinely selected words explain the nature of miracles. They were 'wonders' that arrested the attention of the people; they were 'signs' that God had visited His people, and that the acts of the Lord Jesus identified Him with the promised Messiah; and they were 'powers,' for they were superhuman. These three words are applied to the miracles of the Lord Jesus in Acts ii. 22; to those wrought by Paul, 2 Co. xii. 12; and to the work of Antichrist, the man of sin, in a future day. 2 Th. ii. 9.

The miracles by the Lord and His apostles were nearly all wrought for the welfare of men, curing them from the diseases of mind and body, and dispossessing them of demons, thus spoiling the kingdom of Satan. The cursing of the fig-tree differs from the others: it was a sign of God's judgment on the Jews. From the wording of several passages it is conclusive that not nearly all the miracles of the Lord are recorded. Mark vi. 55, 56; John xxi. 25.

It is stated in Mark xvi. 16-18 that those who should believe on the Lord Jesus, by the testimony of the apostles, would be able to work miracles; and there is ample testimony in early church history that this was the case, especially in casting out demons. Justin Martyr, Irenæus, and Tertullian testified to the heathen persecutors that there was power in the name of Jesus to effect this, and the persecuting emperors were invited to witness it. While the Christians were being persecuted, such signs would be a visible evidence of the power of God and the value of the name of the Lord Jesus. By the time the emperors professed Christianity, followed by the masses (the IVth century), Christ had been well accredited on the earth: hence there was no further need of such signs. Satan in the days of the apostles had his counterfeits (cf. Acts viii. 9; xiii. 6-8; xix. 19), as he certainly has had since, and will have in the future, when he will be allowed to bring in his strong delusion: cf. Mat. xxiv. 24; 2 Th. ii. 9, 10; Rev. xiii. 13, 14.

Though not called a miracle, is not the conversion of a sinner a

miracle? It seems impossible for one who has been turned from darkness to light, and has been created in Christ Jesus, with the fruits and effects following, to doubt the reality of other miracles recorded by God in His sacred writings.

In the accompanying list of miracles in the N.T. it will be noticed that some are found in one gospel only—each of the gospels having miracles peculiar to itself—a few are in two gospels; many in three; and only one that is recorded in all four. None but God could have made these selections. Indeed the scriptures are themselves as clear a manifestation of the power and wisdom of God as are any of the miracles.

PRINCIPAL MIRACLES IN THE NEW TESTAMENT.

MIRACLES.	MATT.	MARK.	LUKE.	JOHN.
Two blind men cured -	9. 27-31			
Dumb spirit cast out -	9. 32, 33			
Tribute money in mouth of fish -	17. 24-27			
Deaf and dumb man cured -	...	7. 31-37		
Blind man cured -	...	8. 22-26		
Draught of fishes -	...	...	5. 1-11	
Widow's son raised -	...	...	7. 11-17	
Woman loosed from a spirit of infirmity -	...	...	13. 11-17	
The dropsy cured -	...	...	14. 1- 6	
Ten lepers cleansed -	...	...	17. 11-19	
Malchus' ear healed -	...	...	22. 50, 51	
Water made wine -	...	...	...	2. 1-11
Nobleman's son cured -	...	...	...	4. 46-54
Impotent man cured -	...	...	...	5. 1- 9
Man born blind cured -	...	...	...	9. 1- 7
Lazarus raised from the dead -	...	...	...	11. 38-44
Draught of 153 fishes -	...	...	...	21. 1-14
Syro-Phœnician's daughter cured -	15. 21-28	7. 24-30		
Four thousand fed -	15. 32-38	8. 1- 9		
Fig tree withered -	21. 18-22	11. 12-24		
Centurion's servant cured -	8. 5-13	...	7. 1-10	
Blind and dumb demoniac cured -	12. 22	...	11. 14	
Demoniac in the synagogue cured -	...	1. 23-28	4. 33-37	
Peter's wife's mother cured -	8. 14-15	1. 30-31	4. 38, 39	
Leper cured -	8. 2- 4	1. 40-45	5. 12-15	
Paralytic cured -	9. 2- 7	2. 3-12	5. 18-26	
Tempest stilled -	8. 23-27	4. 36-41	8. 22-25	
Demoniacs cured at Gadara -	8. 28-34	5. 1-20	8. 26-39	
Jairus' daughter raised -	9. 18-26	5. 22-43	8. 41-56	
Woman's issue of blood cured -	9. 20-22	5. 25-34	8. 43-48	
Man's withered hand cured -	12. 10-13	3. 1- 5	6. 6-11	
Demon cast out of boy -	17. 14-18	9. 14-27	9. 37-42	
Blind men cured -	20. 30-34	10. 46-52	18. 35-43	
Jesus walks on the sea -	14. 24-33	6. 47-51		6. 16-21
Five thousand fed -	14. 15-21	6. 35-44	9. 12-17	6. 5-14

Miriam. 1. Sister of Aaron and Moses: she is emphatically called 'Miriam the prophetess.' She was probably the sister who watched the ark in which her brother Moses was laid. In after years she headed the procession of women, when, with timbrels and dances, they answered the song of Moses, on their deliverance out of Egypt and through the Red Sea. With Aaron she took the lead in murmuring against Moses, on the

plea that he had married an Ethiopian woman. Moses was very meek, but the Lord did not allow His servant, who was faithful in all God's house, and to whom He spake mouth to mouth, to be spoken against. God was angry with them and Miriam was smitten with leprosy, white as snow. Aaron humbled himself and confessed their sin, and Moses prayed for the restoration of Miriam. She was made to go outside the camp seven days. This rebellion was typical of Israel in the character of prophet and priest uniting against Christ as King. Miriam died at Kadesh and was buried there. Exo. xv. 20, 21; Num. xii. 1-15; xx. 1; xxvi. 59; Deu. xxiv 9; Mic. vi. 4. 2. Son or daughter of one in the tribe of Judah. 1 Ch. iv. 17.

Mir'ma. Son of Shaharaim, a Benjamite. 1 Ch. viii. 10.

Mirror. See GLASS.

Mis'gab. Place in Moab denounced by the prophet. Jer. xlviii. 1. It reads 'high place' in the margin. Without the article the word is translated 'defence,' 'high fort,' 'refuge,' &c.

Mi'shael. 1. Son of Uzziel, a son of Kohath. Exo. vi. 22; Lev. x. 4. 2. One who stood by Ezra when he read the law. Neh. viii. 4. 3. Name of one of Daniel's companions, changed to MESHACH, *q. v.* Dan. i. 6-19.

Mish'al. See MASHAL.

Mish'am. Son of Elpaal, a Benjamite. 1 Ch. viii. 12.

Mish'eal. See MASHAL.

Mish'ma. 1. Son of Ishmael. Gen. xxv. 14; 1 Ch. i. 30. 2. Son of Mibsam, a descendant of Simeon. 1 Ch. iv. 25, 26.

Mishman'nah. Gadite who joined David at Ziklag. 1 Ch. xii. 10.

Mish'raites. One of the families of Kirjath-jearim. 1 Ch. ii. 53.

Misper'eth. One who returned from exile. Neh. vii. 7. Called MIZPAR in Ezra ii. 2.

Mis'rephoth-maim. City in connection with Zidon. Jos. xi. 8; xiii. 6. Identified with *Sarafend*, 33° 28' N, 35° 17' E.

Mite. See WEIGHTS AND MEASURES.

Mith'cah. Place where the Israelites encamped. Num. xxxiii. 28, 29.

Mith'nite. Designation of Jehoshaphat, one of David's mighty men. 1 Ch. xi. 43.

Mith'redath. 1. Treasurer of Cyrus king of Persia. Ezra i. 8. 2. Persian officer who opposed the rebuilding of the temple. Ezra iv. 7.

Mitre. The head-dress of the high priest. It was made of fine linen: to it was fastened by a lace of blue "the plate of the holy crown of pure gold," on which was engraved "Holiness to the Lord." This plate came across the forehead. The mitre was emblematical of the upholding of purity, righteousness and holiness by the Lord Jesus as the Minister of the sanctuary, or holy place. Exo. xxviii. 4, 37, 39; xxix. 6; xxxix. 28, 31; Lev. viii. 9; xvi. 4.

The word is *mitsnepheth*, and (translated 'diadem') occurs again in a remarkable reference to the "profane wicked prince of Israel," which, though referring to the then king, Zedekiah, seems to point to the future Antichrist in conjunction with the Roman beast, for he is represented as wearing the mitre and the crown, which shall be removed. God will overturn, overturn, "until he come whose right it is: and I will give it him." Eze. xxi. 25-27. With this agrees Isa. xxviii. 5: "In that day shall the Lord of hosts be for a crown of glory, and for a 'mitre' of beauty, unto the residue of his people." In Zech. iii. 1-8, where Joshua the high priest, as a representative of the people, is delivered from the resistance of Satan, and is cleansed, a fair mitre (*tsaniph*, a kindred word to the above) is set upon his head, and he is clothed with garments. The Lord Jesus as the BRANCH comes forth, and blessing follows.

Mitylene. Capital city of Lesbos, an island in the Ægean Sea.

Acts xx. 14. The island and the city are both now called Mitylene : 39° 7' N, 26° 30' E.

Miz'ar. Probably one of the lesser mountains near Hermon, or, if not a proper name, it may be read 'the little hill' as in the *margin*. Ps. xlii. 6.

Miz'pah, Miz'peh. 1. The place where Jacob and Laban parted, after making a covenant and raising a heap of stones as a witness of the covenant and as a landmark between them. It was on the east of the Jordan, somewhere in Gilead. Gen. xxxi. 49; Jud. x. 17; xi. 11, 29, 34. It is probably the place mentioned in Jud. xx. 1, 3; xxi. 1, 5, 8. Some suppose it to be identical with RAMATH-MIZPEH in Jos. xiii. 26; and this to be the same as RAMOTH-GILEAD. Others judge these to be all different places and that No. 1 is identified with *Suf*, 32° 18' N, 35° 50' E. 2. LAND OF MIZPEH, the resort of the Hivites, who joined with Jabin to attack Joshua. It was 'under Hermon,' and therefore in the north of Palestine, Jos. xi. 3; this is possibly the same as 3. VALLEY OF MIZPEH, to which Joshua chased the allies. Jos. xi. 8. Probably the extensive valley on the east of Mount Lebanon. 4. Town in the lowlands of Judah. Jos. xv. 38. Not identified. 5. City of Moab, where David placed his parents for safety. 1 Sa. xxii. 3. Not identified. 6. City of Benjamin, in the vicinity of Ramah and Gibeon. Jos. xviii. 26. It was the city to which Samuel gathered the people, as 'to the Lord,' and where he judged Israel, and where also he presented Saul to them as their king. 1 Sa. vii. 5-16; x. 17. The city was rebuilt by Asa king of Judah, and, after the destruction of Jerusalem, Gedaliah the governor established himself there. 1 Ki. xv. 22; 2 Ki. xxv. 23, 25; 2 Ch. xvi. 6; Jer. xl. 6-15; xli. 1-16; Hos. v. 1. Probably the same place is alluded to in Neh. iii. 7, 15, 19. Identified by some with *Neby Samwil*, 31° 50' N, 35° 10' E.

Miz'par. See MISPERETH.

Miz'peh. See MIZPAH.

Miz'raim. Son of Ham, and the name of his descendants and also of the country possessed by them. Its signification is much disputed. The Hebrew word is really *Mitzraim* and is given in the A. V. untranslated only in Gen. x. 6, 13; 1 Ch. i. 8, 11. Elsewhere it is translated EGYPT. The word is in a *dual* form, occasioned, it has been thought, by the division of that land into Upper and Lower Egypt. The word *Matzor*, of which *Mitzraim* is the dual, occurs many times and is variously translated in the A. V. In 2 Ki. xix. 24; Isa. xxxvii. 25 it is 'besieged places;' in Isa. xix. 6, 'defence;' and in Jer. x. 17, 'fortress.' But it is a proper name and refers to Egypt. The Revisers and others translate it Egypt in all passages.

Miz'zah. Son of Reuel and a duke of Edom. Gen. xxxvi. 13, 17; 1 Ch. i. 37.

Mna'son. An aged disciple of Cyprus who accompanied Paul from Casarea to Jerusalem, and with whom Paul lodged. Acts xxi. 16.

Mo'ab, Mo'abites. Son of Lot and his eldest daughter; his descendants; and the land which they inhabited. Gen. xix. 37. No account is given of Moab personally. The territory of his descendants was on the east of the Salt Sea. When the tribe of Reuben obtained their possession, their boundary on the south was the river Arnon, which river was the northern boundary of the Moabites, for they had been driven south by the Amorites before the arrival of Israel. Num. xxi. 11-30. When the Israelites approached the promised land they were directed not to distress nor contend with Moab, Deu. ii. 9, so they passed to the east of them. The Moabites were however filled with terror when they heard that the Amorites had been smitten, and Balak their king hired Balaam to curse Israel. Balaam was compelled by God to bless them instead of cursing

them, but he gave to Balak the fatal advice to try to weaken them by seductive alliances (which would cause them to fall under the Lord's discipline), and this, alas, was only too successful: cf. Rev. ii. 14. It was in a valley in the land of Moab that Moses was secretly buried. Deu. xxxiv. 6.

In the time of the judges God used Eglon king of Moab to punish Israel, and they served the Moabites eighteen years; but when they cried unto the Lord, He delivered them, and ten thousand of the Moabites were slain. Jud. iii. 12-30. The relations of Israel with the Moabites were varied. In the prophecy of Isaiah xvi. Moab is characteristic of the world in which outcast Israel is hidden: Elimelech and Naomi fled thither from the famine, and David, when Saul was persecuting him, entrusted to their king his father and mother. During his subsequent reign David defeated them and made them tributary. 1 Sa. xxii. 3, 4; 2 Sa. viii. 2; 1 Ch. xviii. 2.

In the time of Jehoshaphat the children of Moab, Ammon and mount Seir attacked Judah, but God made the battle His own and caused them to attack one another. 2 Ch. xx. 1-23. During Ahab's reign they were again tributary, but at his death they threw off their allegiance, but were completely subdued by the united forces of Israel, Judah and Edom. In desperation the king of Moab offered up his eldest son as a sacrifice. 2 Ki. iii. 4-27. They reviled to some extent, but were again subdued by Nebuchadnezzar. Jer. xxvii. 1-11.

Ruth was a MOABITESS, and so also were some of Solomon's wives, for whom he introduced into Jerusalem the worship of Chemosh the idol of Moab. 2 Ki. xxiii. 13. The Moabites were not allowed to be received into the congregation of the Lord for ever. Deu. xxiii. 3. The numerous ruins extant in the country of the Moabites shew that it was once populous, and it must have been wealthy to have annually paid Israel 100,000 lambs and 100,000 rams with the wool.

Moab is denounced in the prophets: it had reproached God's people, and He declared that it should be as Sodom, as the breeding of nettles and saltpits, and a perpetual desolation. Zep. ii. 8, 9. This is its state at present. In the future the king of the north shall enter "into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon," Dan. xi. 40, 41: these will be left for Israel to punish: cf. Isa. xi. 14.

THE MOABITE STONE. In connection with Moab an interesting monument was discovered in 1868 at Dibon (*Dhiban*) in the land of Moab. It was a stone 3ft. 10in. by 2ft., and contained 34 lines of inscription in the Phœnician character. When the Arabs discovered that two or three nations were desirous of possessing the stone they thought they should gain more by breaking it into pieces: a fire was kindled beneath it, and, when heated, cold water was poured on the top, which broke it. Eventually about two thirds of these pieces were obtained, and are now in the Museum of the Louvre in Paris: a paper cast is in the British Museum. A paper impression had been taken of the stone before it was broken, which, with the pieces recovered, renders it possible to give a nearly complete translation of the inscription.

It is dedicated to Chemosh, the god of Moab, by Mesha. He admits that Chemosh was angry with his land, and that Omri king of Israel took it, and he and his son oppressed them forty years. Then Chemosh had mercy on it, and the king was able to rescue some of the cities, kill the people, and take the spoil, and he built others, of which he gives the names. There can be no doubt that the Mesha of the stone is the same

as the Mesha of scripture. The son of Omri would be Ahab; and in 2 Ki. iii. 5 it says that on the death of Ahab the king of Moab rebelled against the king of Israel. Ahaziah succeeded Ahab, but it was not he that attacked Moab: his reign (called two years) and the beginning of the reign of Jehoram, would give Mesha time to strengthen himself against Israel and attack some of the outlying cities. Scripture is thus confirmed by this interesting monument.

Moadi'ah. Priest who returned from exile. Neh. xii. 17. Probably the same as MAADIAH in ver. 5.

Mola'dah. City in the south of Judah: it was inhabited on the return from exile. Jos. xv. 26; xix. 2; 1 Ch. iv. 28; Neh. xi. 26. Identified by some with the ruins at *Tell el Milh*, 31° 13' N, 35° 1' E.

Mole. 1. *tinshemeth*. An animal classed among the unclean, but it is not known definitely what animal is meant by the Hebrew word. It is probably the chameleon, which is adopted in the R.V. It is placed with the lizard and the



CHAMELEON.

snail. Lev. xi. 30. In two places the same word is translated 'swan.' Lev. xi. 18; Deu. xiv. 16. 2. *chapharperah*. This is by most identified with the mole-rat, the *spalax typhlus*. It is very like a mole: it burrows under the earth and turns up mounds, but it is of a different order from the true mole. These mole-rats have been found in Palestine; they inhabit ruins and stone-heaps, and come out in the night. They may be well classed with the bats to which the idols will be cast in a future day. Isa. ii. 20.

Mo'lech. This is the Fire-god, 'the abomination of Ammon.' In the latter days of Solomon, when the heathen women whom he had married had turned away his heart after other gods, he built a high place in the hill before (that is, 'east of') Jerusalem for Molech. The Israelites sacrificed their children to this idol. Passing their children through the fire might seem to imply that they were dedicated to the idol by being rapidly passed through a fire without being burnt, and this may have been done, but some passages do not admit of this interpretation. Of the Canaanites it is said, "their sons and their daughters have they burnt in the fire to their gods," Deu. xii. 31; and of Israel it is recorded, they have "caused their sons, whom they bare unto me, to pass for them through the fire, to devour them, . . . for when they had slain their children to their idols, then they came the same day into my sanctuary to profane it." Eze. xxiii. 37, 39; Lev. xviii. 21; xx. 2-5; 1 Ki. xi. 7; 2 Ki. xxiii. 10; Jer. xxxii. 35.

The expression 'the tabernacle of your Moloch,' Amos v. 26, is quoted in Acts vii. 43, 44. The Israelites had not worshipped Jehovah for forty years in the wilderness; but they had carried symbols of Molech and Chiun (or Remphan) and worshipped them. The root of their idolatrous course was that they had never in heart made a clean break from Egypt.

Mo'lid. Son of Abishur and Abihail. 1 Ch. ii. 29.

Mo'loch. See MOLECH.

Molten Image. See GRAVEN IMAGE.

Money. Mention is made of money as early as Gen. xvii. 12, 13, where persons are said to be 'bought with money;' and from Genesis to Zechariah it is spoken of as being not counted, but weighed, which would give the true value of the precious metals in the form of rings or in odd pieces

of gold or silver. The names Gerah, Bekah, Shekel, Maneh, and Talent, being used for weights as well as money, the two are better considered together. See WEIGHTS AND MEASURES.

On the return of the Jews, B.C. 536, Persian money was used by them. This would be followed by Greek money when they were under the dominion of the Greeks. Antiochus VII., about B.C. 140, granted permission to Simon Maccabeus to coin Jewish money. Shekels were coined bearing a pot of manna and an almond rod. Under the Romans, Roman money was used.

Money-changers. These were persons who supplied those who came from a distance to Jerusalem, to pay the regular tax to the temple, with a half-shekel, in exchange for any money they might possess. The Lord's language to such, when He drove them out of the temple, seems to imply that they took unfair advantage in the exchanges. Mat. xxi. 12; Mark xi. 15.

Monster, Sea. The Hebrew word is *tannin*, and is used for any huge creature whether of sea or land. Lam. iv. 3. The word is also translated 'whales,' 'dragons,' and 'serpents.'

Months. The months were reckoned by the Jews from the moon. From new moon to new moon is about $29\frac{1}{2}$ days, and to suit this period their months consisted alternately of 29 and 30 days; thus 12 months would amount to only 354 days; being $11\frac{1}{4}$ days short of a solar year. This reckoning would soon have thrown out some of their festivals because they were connected with the first-fruits of the barley and wheat harvest. Every three years a month had to be added, and this was called Ve-adar, the 'added Adar.' There were two periods for the year to commence: one called the Civil year, and the other the Sacred. The Israelites were brought out of Egypt in the month Abib, and that was to be the beginning of the year to them. Exo. xii. 2; xiii. 4. This agrees with the sacred order, and all through the O. T. when the name of a month is given, its position in the year agrees with this arrangement. See 1 Ki. vi. 1; Est. iii. 7, 13; viii. 12; ix. 1; Zec. i. 7; vii. 1. It is remarkable that the Jews now begin their year on the first day of Tisri (in September), which stands the first month of the *civil* year.

The months of Tammuz and Ab are not mentioned in scripture. The names in italics are used by Josephus and others. See SEASONS and YEAR.

Monuments. This word is often used in reference to ancient kingdoms, when the term simply signifies *any* memorial or inscription, embracing those found on bricks or tiles, equally with those found on tombs, or stately columns, or papyrus rolls.

Moon. At the creation the 'lesser light' was to rule the night. Its brilliancy is seen much more in the east than in the west, and its light is more appreciated in the former, especially when the heat of the

Civil Year.	Sacred Year.	
7	1	Abib or Nisan. 30 days.
8	2	Zif or Iyar. 29 days.
9	3	Sivan. 30 days.
10	4	Tammuz. 29 days.
11	5	Ab. 30 days.
12	6	Elnl. 29 days.
1	7	Ethanim or Tisri. 30 days.
2	8	Bul or Marchesvan. 29 days.
3	9	Chisleu. 30 days.
4	10	Tebeth. 29 days.
5	11	Sebat. 30 days.
6	12	Adar. 29 days.

day necessitates travelling by night. The NEW MOON among the Israelites was a festival: it was watched for on the hills, and as soon as it was seen, it was ushered in by sound of trumpet. Num. x. 10; 1 Ch. xxiii. 31; Psa. lxxxi. 3; Eze. xlv. 17; Col. ii. 16: cf. 1 Sa. xx. 5, 18, 24.

The Israelites were warned against worshipping the moon as well as the sun and stars. Deu. iv. 19; xvii. 3: cf. Job xxxi. 26-28. Of Israel, in the time of Hoshea and of Manasseh it is said they worshipped 'all the host of heaven.' 2 Ki. xvii. 16; xxi. 3, 5. Jeremiah also states that in Judah and Jerusalem cakes were made to the QUEEN OF HEAVEN, which is commonly supposed to refer to the moon, worshipped as Astarte. Then when the residue of the people had gone into Egypt, they declared that in spite of the prophet's warning they *would* burn incense to the Queen of Heaven, and pour out drink offerings unto her. Jer. vii. 18; xlv. 17-19, 25.

There will be SIGNS IN THE MOON as well as in the sun when the time of God's dire judgment has arrived. Joel ii. 10, 31; Luke xxi. 25; Rev. vi. 12. As a symbol the moon is used in prophecy to signify derivative authority, the sun being the supreme source of heavenly rule.

Mo'rasthite. Designation of Micah the prophet. Jer. xxvi. 18; Mic. i. 1. The name signifies 'a man of Moresheth.'

Mordecai. 1. One who returned from exile. Ezra ii. 2; Neh. vii. 7. 2. A Benjamite, first cousin of Esther, queen of Ahasuerus, who, being an orphan, had been brought up by him. All that is known of his history is contained in the book of Esther. Though a captive he had liberty to sit at the gate of the palace, and when Haman was promoted, the faith of Mordecai shines out in that he refused to bow to Haman an Agagite, even at the command of the king. His reason is not given, but it was doubtless because Haman was an Amalekite, upon whom the curse of God rested. Saul was told to utterly destroy them, even to the asses. Exo. xvii. 14, 16; Deu. xxv. 19; 1 Sa. xv. 3. Mordecai, by this action, put his life in danger because of the position of Haman; but, though warned, he was staunch in his refusal.

This led to Haman's plotting in his pride, the destruction, not of Mordecai only, but of the Jews generally. God, however, was watching over His people, and when the right moment came, He wrought deliverance. He caused that the king should not sleep, and that the records should be read to him, which brought Mordecai's unrequited service to remembrance. The proud Agagite had to lead him, seated on the king's horse, through the city, and proclaim him as one whom the king delighted to honour. The fall of Haman rapidly followed, and the raising of Mordecai into power. Thus did God honour the faith of one of His people, though they were in captivity. The plot against the Jews was nullified and they became the victors, as it will be in a future day when God's set time has arrived. Mordecai was promoted to high honour and was next to the king; he sought the wealth of his people, 'speaking peace to all his seed.'

Mo'reh, Hill of. Place where the Midianites encamped before they were attacked by Gideon. Jud. vii. 1. It is supposed to have been what is now called *Neby Duhy*, or 'Little Hermon,' 32° 37' N, 35° 20' E. It is 1,690 feet high.

Mo'reh, Plain of. The Hebrew signifies the 'oak, or oaks, of Moreh.' It was near Shechem, where Abram first pitched his tent on entering Canaan, and where the Lord appeared to him. Gen. xii. 6; Deu. xi. 30.

Mo'resheth-gath. A name occurring only in Micah i. 14; mentioned along with towns in the lowlands of Judah.

Mori'ah. The land in which was situated the mount on which

Abraham was told to offer his son Isaac. Gen. xxii. 2. The name of the mountain is not recorded. On the third day after leaving Beer-sheba Abraham saw the mount afar off, and it was doubtless some lonely spot suitable for such an incident. The Jews say it was the mount bearing this name in Jerusalem. The Samaritans and some modern authorities judge it to have been Gerizim; but it is unknown.

Mori'ah, Mount. The mount on which the temple was built: once only is it thus designated. 2 Ch. iii. 1. It was the place previously occupied by the threshing floor of Araunah. Its site is now very generally believed to be on the S. E. of Jerusalem, where there is a large plain, called the 'temple area,' formed by stones being built into the sides of the rock. It is also called the 'mosque enclosure,' because the mosque of Omar is built thereon. See Map on page 420.

Mortar. The monuments of Egypt shew that anciently, as now, stone mortars with stone pestles were used for pounding hard seeds. The manna was ground in mills or beaten in a mortar. Num. xi. 8. Though by this means the seeds were pounded very small, yet even such treatment would not cure a fool of his folly: it shews the incorrigible nature of him who despises wisdom and instruction. Pro. xxvii. 22.

Morter. This is spoken of as early as Gen. xi. 3, in reference to building the tower of Babel: they used brick for stone and slime for mortar. In other places it seems to have been employed more for plastering the walls, mortar not being so much needed when the buildings were of stone. Lev. xiv. 42, 45. The rigorous labour of the Israelites in Egypt was in preparing mortar as well as making bricks. Exo. i. 14. Morter was made by treading the clay. Nah. iii. 14. The work of the false prophets who prophesied peace to Jerusalem when God threatened to bring judgment is compared to building a wall and daubing it with untempered [morter]: God's wind would blow down the wall. Eze. xiii. 10-15. This teaches a needed lesson that all that is built for God must be built with God's materials, otherwise it will not stand: cf. 1 Co. iii. 11-15.

Mortgage, to. On the return of the Jews from exile, there were many poor, and in order to get food they borrowed money on their land, which gave the lender a claim on the property, even as mortgages are now negotiated. The money was lent by rich Jews, and Nehemiah was very angry at their exacting usury and strongly condemned them. They ought to have given sustenance to their poorer brethren. Neh. v. 3.

Mose'ra, Mose'roth. One of the encampments of Israel, connected with Mount Hor, where Aaron died and was buried. Deu. x. 6; Num. xxxiii. 30, 31. See WANDERINGS.

Mo'ses. Son of Amram and Jochebed, of the tribe of Levi, brother of Aaron and Miriam. He was born after the mandate by the king that all male children of the Hebrews were to be killed, but his parents by faith hid him three months, and when he could no longer be hidden he was put in an ark of bulrushes and placed among the reeds in the river. Being found there by Pharaoh's daughter he was named by her MOSES, signifying 'drawn out,' and adopted as her son, being nursed for her by his own mother. He became learned in all the wisdom of Egypt, and was mighty in words and deeds.

When forty years of age he visited his brethren, and seeing one ill-used he defended him, and slew the Egyptian; but the next day, on seeing two of the Israelites contending, he reminded them that they were brethren, and would have judged between them; but the wrong-doer repulsed him, and asked whether he would kill him as he had killed the Egyptian. Moses, finding that his deed was known, feared the wrath of the king, and fled from Egypt. He had acted with zeal, but without divine direction,

and had therefore to become a fugitive for forty years (being the *second* period of forty years of his life, as the forty years in the wilderness was the *third*). In the land of Midian he married Zipporah, daughter of Jethro, the priest of Midian, by whom he had two sons.

At the end of the forty years God spoke to him out of the burning bush, telling him to go and deliver Israel out of the hand of the Egyptians. He who had once used an arm of flesh is now conscious of his own nothingness, but learns that God would be with him. He is to make known to the people the name of Jehovah, and to attest his mission, as sent by the God of their fathers, by doing certain signs in their sight.

No trace of timidity is apparent in his dealings with Pharaoh, he boldly requests him to let the people go into the wilderness to sacrifice to Jehovah; but Pharaoh refused and made the burdens of the Israelites greater. Ten plagues followed, when the Egyptians themselves, on the death of all their firstborn, were anxious for them to depart.

God constantly spoke to Moses and gave him instructions in all things. Though Aaron was the elder brother, Moses had the place of leader and apostle. He conducted them out of Egypt, and through the Red Sea. He led the song of triumph when they saw their enemies dead on the sea shore. The N. T. declares that it was by faith he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God. He forsook Egypt, not now fearing the wrath of the king, for he endured as seeing Him who is invisible. Heb. xi. 24-27.

Moses needed such faith, for the murmurings and rebellion of the people were great, and they charged him with causing their trials: why had *he* brought them out to perish in the wilderness? When God's anger was kindled against them, he pleaded for them. When God spake of consuming all the people, and making a great nation of Moses, he besought God to turn from His anger, urging what a reproach it would be for the Egyptians to say that He had led them out only to slay them; and he reminded God of what He had sworn to His servants Abraham, Isaac, and Jacob. He thus acted as intercessor with God for the people. Exo. xxxii. 7-13.

When Miriam and Aaron complained of Moses because he had married an Ethiopian woman, and said, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" it does not appear that Moses rebuked them; but on that very occasion it is recorded, "Now the man Moses was very meek, above all the men which were upon the face of the earth." God had, however, heard them, and He defended Moses, and declared, He "is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches." Num. xii. 1-8.

When Korah, Dathan, and Abiram, and their company rose against Moses and Aaron, 'he fell on his face,' and left the matter in God's hands. "Even to-morrow the Lord will shew who are his and who is holy;" and they were all consumed. Num. xvi. 1-35. God also called Moses up into the mount, dictated to him the law, gave him the ten commandments written on stone by the finger of God, and shewed him the pattern of the tabernacle. He was the mediator, that is, he received all communications from God for the people. He was also called 'King in Jeshurun' (or Israel), Deu. xxxiii. 5; and was a prophet of a unique type. Chap. xxxiv. 10.

In one instance Moses failed. When without water, God told him to take the rod (namely, that of priesthood), and *speak* to the rock, and water would come forth. Moses took "the rod from before the Lord as he commanded him," and with Aaron said unto the people, "Hear now, ye rebels; must *we* fetch you water out of this rock? And Moses lifted up

his hand, and with his rod he smote the rock twice: and the water came out abundantly." Moses then had to hear the voice of God saying, "Because ye believed me not, to sanctify *me* in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." It was called the water of Meribah, that is 'strife.' Num. xx. 7-13. After this Moses besought the Lord, saying, "I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon." But the Lord told him to speak no more to Him of that matter. He was to go up to the top of Pisgah, and view the land. There the Lord shewed him all the land: after which he died in the land of Moab, over against Beth-peor; but no man knew where. He "was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated." Deu. iii. 25-27; xxxiv. 1-7.

In the N. T. it is said respecting the body of Moses that Michael, the archangel, contended with the devil about it, the object of Satan probably being to make his tomb to be regarded as a holy place, to which the people would go for blessing, as people do still to the tombs of saints. Jude 9.

The law having been given through Moses, his name is often used where the law is alluded to; and Moses is mentioned by the Apostle John when contrasting the dispensations of the law and the gospel: "The law was given by Moses, but grace and truth came by Jesus Christ." John i. 17. The fact of the two dispensations being entirely different furnishes the reason why Moses was not allowed to enter into Canaan. That being a type of the heavenly blessings of Christianity, it would not have agreed with Moses, as the dispenser of the law, leading the Israelites into the land: that must be done by JOSHUA, type of Christ risen. Moses had his proper line of service, and was greatly honoured of God. He was faithful in that service amid great discouragements and trials; he was faithful in all God's house. On the mount of transfiguration Moses still represented the law, as Elias did the prophets.

That Moses was the writer of the first five books of the O. T., called the Pentateuch, there are many proofs in scripture; such as "have ye not read in the book of Moses?" Mark xii. 26; "If they hear not Moses and the prophets," Luke xvi. 31; xxiv. 27; "When Moses is read," 2 Co. iii. 15. Of course the section where his death is recorded was added by a later hand. When the inspiration of scripture is fully held, God is known as the author of His word, and it becomes a secondary question *who* was the instrument that God used to write down what He wished to be recorded. Respecting some of the books of scripture we know not who wrote them; but that in no way touches their inspiration. It is plain, however, from the above and other passages that Moses was the writer of the Pentateuch, which is often called "the law of Moses."

Mote. Any small particle or splinter. It is used to illustrate small failings in contrast to larger faults, called 'beams.' The Lord Jesus was exposing the hypocrisy of those who see and magnify small faults in others, and pass over greater ones in themselves. Mat. vii. 3-5; Luke vi. 41, 42.

Moth, *ash, σίς*. This is the clothes-moth (one of the *Tineæ*), the destructive ravages of which are well known. In the East garments were kept in larger quantities, as property and for presents, as when Naaman the Syrian brought 'changes of garments' as a present to Elisha, of which Gehazi obtained two. 2 Ki. v. 22, 23. Moths do not attack the clothing that is worn; but they lay their eggs in what is laid up, in which the young find their food. From this the lesson is drawn to lay up treasures in heaven, where neither moth nor rust can corrupt or destroy. Job. xiii. 28; Psa. xxxix. 11; Isa. li. 8; Mat. vi. 19, 20; Jas. v. 2.

Mother. The law commanded that honour was to be paid to a mother as well as to a father. In nearly all cases the mothers of the kings of Israel are mentioned as well as the fathers. The wise woman who appealed to Joab as 'a mother in Israel,' was at once listened to. 2 Sa. xx. 19. A mother has naturally great influence over her children, whether for good or evil, as Jochebed the mother of Moses, and Jezebel the mother of Athaliah. The children of the virtuous woman arise and call her blessed. Pro. xxxi. 28. Timothy had a faithful mother and grandmother. 2 Ti. i. 5. There are also 'mothers' in the church, who have the Lord's interests at heart in the welfare of the saints, as Paul called the mother of Rufus his own mother also. Rom. xvi. 13.

Mount, Mountain. The ordinary word for this is *har*, which is employed both for the mountain ranges, some of which run through Palestine from north to south, and also for the higher mountains that rise upon those ranges or on the plains. Thus in 2 Ch. xiii. 4 it says, "Mount Zemaraim, which is in mount Ephraim," which means that mount Zemaraim was situated in the hill-country of Ephraim. Mount Ephraim does not refer to any particular mountain; but to the range of hills, or hill country in Ephraim, extending from Bethel to the plains of Jezreel. In like manner there are parts that can be called hill-country throughout all the land, as in Jos. xiii. 6; Luke i. 39, 65. Each of the mountains is considered under its own name.

Mourning. It was the habit of the Hebrews, as it still is in the East, to make a great demonstration of their mourning. They would beat their breasts, cover their heads, fast, put dust and ashes on their heads, neglect their hair, wear dull-coloured garments, rend their clothes, wear sackcloth, &c. For Asa and Zedekiah there was 'great burning' of odours at their death, which was most probably copied from the heathen. 2 Ch. xvi. 14; Jer. xxxiv. 5. At a death professional mourners were hired, mostly women. "Call for the mourning women . . . let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters." Jer. ix. 17, 18; cf. 2 Sa. xiv. 2; Amos v. 16. Musicians also attended at deaths, who played mournful strains. Mat. ix. 23. God does not desire those who are bereaved to be without feeling: the Lord wept at the grave of Lazarus, but He would have reality in all things. He had to say to His people, "Rend your heart, and not your garments." Joel ii. 13.

Mouse, akbar. The Hebrew word refers to some species of rodent, and the word may include the field mouse, the hamster, and the jerboa, all of which are found in Palestine, and are very destructive to the crops. They were forbidden for food as unclean. Lev. xi. 29; Isa. lxvi. 17. When the Philistines returned the ark, they sent as a trespass offering images of their emerods, and images of the mice that 'marred the land.' 1 Sa. vi. 4-18.

Mo'za. 1. Son of Caleb, the son of Hezron. 1 Ch. ii. 46. 2. Son of Zimri, a descendant of Saul. 1 Ch. viii. 36, 37; ix. 42, 43.

Mo'zah. City in Benjamin. Jos. xviii. 26. Identified with ruins at *Beit Mizza*, 31° 49' N, 35° 9' E.

Mufflers. Mentioned among the women's ornaments in Isa. iii. 19. The word is *raal*, which is translated 'trembling' in Zec. xii. 2. It is



FIELD MOUSE.

supposed to refer to some light ornament that would flutter on the wearer's movements. The margin renders it 'spangled ornaments.' Gesenius has 'veils.'

Mulberry Tree. The word *baka* is supposed to be from a root signifying 'weeping,' and to refer to some tree that distils an odoriferous gum; but what tree is alluded to is unknown. David was to wait for some secret sign from God in the mulberry trees before attacking the enemy. 2 Sa. v. 23, 24; 1 Ch. xiv. 14, 15; Psa. lxxxiv. 6 *margin*. The true mulberry is supposed to be the tree called in the A. V. SYCAMINE, *q. v.*

Mule. 1. *pered*. The first reference to this animal is in the time of David: his sons rode upon mules. David had his own mule, upon which Solomon was made to ride when he was proclaimed king. Mules were among the animals that were brought as presents by the nations to Solomon. They were also imported to Tyre. It would appear from Lev. xix. 19 that the Israelites were forbidden to breed them. 2 Sa. xiii. 29; xviii. 9; 1 Ki. i. 33, 38, 44; x. 25; Psa. xxxii. 9; Isa. lxvi. 20; Eze. xxvii. 14; Zec. xiv. 15. 2. *rekesh*. This was probably a swift horse on which despatches were sent. Est. viii. 10, 14. The word is once translated 'dromedary,' 1 Ki. iv. 28; and once 'swift beast.' Mic. i. 13. 3. *yemim*. This is acknowledged to be wrongly rendered in the A. V.: it is translated 'hot springs,' by the Revisers and others. Gen. xxxvi. 24.

Munition. Fortress, stronghold. Isa. xxix. 7; xxxiii. 16; Nah. ii. 1.

Mup'im. Son of Benjamin. Gen. xlv. 21. Apparently called SHUPHAM in Num. xxvi. 39.

Murder. The first death was caused by murder when Cain slew his brother Abel, and the second recorded is when Lamech said, "I have slain a man to my wounding," or "for my wound;" which may mean that he did it in self-defence. Gen. iv. 23. God set a mark upon Cain that none should kill him; and Lamech said, "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." After the flood God made a definite law concerning murder. God would require expiation for the blood of man, whether it was shed by beast or by man; at the hand of every man's brother, or kinsman, God would require the life of man. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Gen. ix. 5, 6. This injunction was repeated in the law, and has never been rescinded or modified. Neither does the N. T. in any way alter it: indeed it incidentally confirms it by declaring that the magistrate does not bear the sword in vain. Rom. xiii. 4. God claims the life of man, and none can set aside His rights.

Murrain. The word is *deber*, commonly translated 'pestilence,' which is its meaning. Exo. ix. 3.

Mu'shi, Mu'shites. Son of Merari, and his descendants. Exo. vi. 19; Num. iii. 20, 33; xxvi. 58; 1 Ch. vi. 19, 47; xxiii. 21, 23; xxiv. 26, 30.

Music, Musicians, Musical Instruments. The harp and the organ, or pipe, were in use as early as Gen. iv. 21. Laban, when chiding with Jacob for secretly leaving him, said he would have sent him away "with songs, with tabret, and with harp." Gen. xxxi. 27. The monuments shew that the Egyptians had various musical instruments, the Israelites, therefore, if they had not known their use before going into Egypt, could have learnt it there. When Moses sang the song of triumph at the Red Sea,



BLACK MULBERRY.

Miriam answered with a tabret in her hand; and Samuel told Saul that he would meet a company of prophets with a psaltery, a tabret, a pipe, and a harp. 1 Sa. x. 5.

There must have been with these prophets some knowledge of music, which doubtless under David was further cultivated and devoted to the service of God, their music being intimately connected with temple worship. He had several companies of singers, and players on instruments, which are often mentioned in the Psalms. As these were indited under the guidance of the Holy Spirit, we may conclude that this way of celebrating the praises of God was in accordance with the dispensation that then was. Such an exhortation as "Praise him with the psaltery and harp," is beautifully in place in the Psalms; but in the N. T. dispensation it is, "singing and making melody in your heart to the Lord;" and "I will sing with the spirit, and I will sing with the understanding also." "They that worship him must worship him in spirit and in truth."

In the headings of fifty-five of the Psalms the words occur, "To the chief musician;" the word is *natsach*, and simply means 'to the chief or the leader,' and may therefore apply as much to the singers as to the musicians. The musical instruments are considered under their various names.

Mustard Seed. This is mentioned as something very small to which the faith of the apostles did not rise; and the kingdom of God is spoken of as being like this small seed, which nevertheless grows into a tree large enough for the birds to lodge in its branches. Various surmises have been made as to what tree is alluded to. The one that best answers to the description is the *sinapis nigra*, a common mustard plant in Palestine. Its seeds are very small, and it grows to a tree of some ten feet high, quite large enough for the smaller birds to lodge in its branches. There is also the *salvadora persica*, which grows still higher. The teaching of the parable is that the kingdom of God would become elevated in the earth and suitable for emissaries of Satan to find protection under its shadow. Mat. xiii. 31; xvii. 20; Mark iv. 31; Luke xiii. 19; xvii. 6. In Mat. xiii. it says that, "when it is grown, it is the greatest among herbs," yet it "becometh a tree." This reads as if its normal class was that of a large herb, but by some mysterious means it became a tree.



SINAPIS NIGRA.

Muth-labben. These are two Hebrew words in the heading of Psa. ix., the meaning of which has not been discovered. The LXX has "A psalm of David, concerning the secrets of the Son."

My'ra. Seaport of Lycia, in Asia Minor, where Paul and those with him embarked on a ship sailing to Italy. Acts xxvii. 5. It is now called *Dembra*.

Myrrh. 1. *lot*. This is judged to be a fragrant resinous gum gathered from the leaves of the *cistus*, or rock rose. Gen. xxxvii. 25; xliii. 11. 2. *mor*, Arabic *murr*. The true myrrh, so called because it distills its gum as tears, which harden into a bitter aromatic gum. It was an ingredient in the holy anointing oil, and was much prized as a perfume. Exo. xxx. 23; Est. ii. 12; Psa. xlv. 8; Pro. vii. 17; Cant. i. 13; iii. 6; iv. 6, 14; v. 1, 5, 13. It is identified with the *balsamodendron myrrha* and other allied species. In the N. T. the same is alluded to under the name of *σούπρω*. The Magi presented myrrh with



BALSAMODENDRON MYRRA.

frankincense to the Lord at His birth, and it was used at His burial. Mingled with wine it was offered to Him as a stupifying drink before He was crucified, but He refused it. Mat. ii. 11; Mark xv. 23; John xix. 39.

Myrtle. The well-known tree bearing this name, the *myrtus communis*. Branches were to be taken from this tree, among others, to make booths when the feast of tabernacles was kept. During the millennium, 'instead of the brier shall come up the myrtle tree,' so that it seems to be a type of peace and blessing. Neh. viii. 15; Isa. xli. 19; lv. 13. In Zec. i. 8, 10, 11 a man (that is, an angel of Jehovah) was seen standing among the myrtle trees, when all the earth was sitting still and was at rest—emblem of the blessing of Jerusalem, for which the angel was interceding. Under the rule of the second Gentile empire, the nations were indifferent to the condition of Jerusalem.

My'sia. District in the N. W. of Asia Minor. Paul visited it, but 'passed by' and went to Troas. Acts xvi. 7, 8.

Mystery. This word describes a hidden or secret thing, known only to the initiated. In scripture it stands in contrast to the manifest or public dealings of God. The Lord Jesus having been rejected, is now hidden in the heavens, and the ways of God are secret to the world, but made known, as also His hidden purpose which is being accomplished by His secret ways, to those who have 'ears to hear.' In the issue of those ways the mystery of God is finished. Rev. x. 7.

The Lord often spoke in parables to the multitude, but explained them to the apostles, because it was given unto them to know the mysteries of the kingdom. Mat. xiii. 11; Mark iv. 11; Luke viii. 10. Christianity is a mystery to the unconverted. The apostles were stewards of the mysteries of God, and they spoke "the wisdom of God in a mystery." The Apostle Paul spoke of the 'mystery of the gospel,' the 'mystery of the faith,' the 'mystery of Christ,' and the 'mystery of godliness,' or piety. 1 Co. ii. 7; iv. 1; Eph. vi. 19; Col. iv. 3; 1 Tim. iii. 9, 16.

The marvellous purpose of God, the mystery of the church, that had been hidden for ages, was revealed to Paul, as well as its present administration. Eph. i. 9; iii. 3, 4, 9; Col. i. 26, 27. It is that in which are hid all the treasures of wisdom and knowledge. The intelligence of it explains how Christ can be here in a scene from which He has been rejected alike by Jew and Gentile. There is also the mystery of the power of Christ as regards both the dead and the living saints. 1 Co. xv. 51. In opposition to God there is the 'mystery of iniquity,' that was secretly working in the church in the apostles' days. 2 Th. ii. 7. Allied to this is papal Rome, whose name is really "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." Rev. xvii. 5, 7. The above scriptures shew that though there are several things designated mysteries, yet God in His grace has made them known to His saints.



MYRTUS COMMUNIS.

N

Na'am. Son of Caleb, the son of Jephunneh. 1 Ch. iv. 15.

Na'amah. 1. Daughter of Lamech, a descendant of Cain. Gen. iv. 22.
2. An Ammonitess, wife of Solomon and mother of Rehoboam. 1 Ki. xiv. 21, 31; 2 Ch. xii. 13. 3. City in the lowlands of Judah. Jos. xv. 41. Identified with *Naaneh*, 31° 52' N, 34° 52' E.

Na'aman. 1. Son of Benjamin. Gen. xli. 21. 2. Son of Bela, a son of Benjamin. Num. xxvi. 40; 1 Ch. viii. 4, 7. 3. A Syrian captain, who, in the days of Joram king of Israel, was cured of his leprosy through Elisha the prophet. The inherent pride of the human heart, which always rejects God's sovereign right and hence His way of blessing nearly prevented Naaman being cured. He had his own thoughts about how the prophet should have cured him, and asked if the rivers of Damascus were not better than the Jordan. But when his servants reasoned with him he went to the river (typical of death), dipped himself seven times, and was cured.

This is an illustration of the truth that there is no blessing for sinful man but through death: all is in resurrection and in Christ Jesus. When Naaman was cleansed he could stand before the man of God, and gladly confess that there was no God in all the earth but in Israel. He would offer no sacrifice to other gods, but only unto Jehovah. He now had an exercised conscience, and, fearing the consequences of making a stand against the world, he asked that Jehovah might pardon him when as a servant he went into the idol's temple with his master. Elisha simply answered, "Go in peace." This was not the acceptance of a compromise, but setting Naaman in the path of liberty and peace, the sense of grace was not to be enfeebled in his soul. Sin has no dominion over those under grace. He asked for two mules' burden of Canaan's earth, no doubt with the thought of making an altar therewith. The whole story is a beautiful instance of the grace of God going out to a heathen; the faith of the little maid who, though in captivity, did not forget the prophet of Jehovah, and who sought the welfare of those among whom her lot was cast, is also an interesting feature. 2 Ki. v. 1-27; Luke iv. 27.

Naama'thite. Designation of Zophar, one of Job's friends. Job ii. 11; xi. 1; xx. 1; xlii. 9. The origin of the name is unknown.

Na'amites. The family of Naaman, son of Bela. Num. xxvi. 40.

Na'arah. Wife of Ashur, a descendant of Judah. 1 Ch. iv. 5, 6.

Na'arai. Son of Ezbai and one of David's mighty men. 1 Ch. xi. 37. Perhaps, as in the *margin*, the same as PAARAI the Arbite in 2 Sa. xxiii. 35.

Na'aran, Na'arath. City in Ephraim. Jos. xvi. 7; 1 Ch. vii. 28. Some early writers place it five miles from Jericho, and some identify it with ruins at *el Aujah et Tahtani*, 31° 57' N, 35° 28' E.

Na'ashon, Naas'son. See NAHSHON.

Na'bal. A wealthy man in Maon, husband of Abigail. His shepherds and his flocks had been protected in the wilderness by David and his followers. David, therefore, during the sheep-shearing festivities, sent to greet Nabal and to ask for a share of his abundance—anything he liked to send him. Nabal, however, railed on David's men and refused to give them anything. He had no faith to discern in David the anointed of Jehovah. Abigail hastened to appease David's wrath. David accepted her person and her present, and left Nabal in God's hands. The next morning, when Abigail told him the danger he had escaped, his heart died within him. After about ten days God smote him and he died. Thus

did God avenge the insult given to His servant when in rejection, and saved him from avenging himself. 1 Sa. xxv. 3-39.

Na'both. A Jezreelite, owner of a vineyard adjoining the property of Ahab, king of Israel. Ahab desired to purchase this vineyard, or exchange it for another; but Naboth refused to part with it, because it was the inheritance of his fathers. Jezebel, Ahab's wife, observing her husband's vexation on account of this refusal, wrote to the elders and nobles of the city where Naboth lived, telling them to proclaim a fast, to set Naboth in a prominent place, to get two sons of Belial to charge him with blaspheming God and the king, and then to stone him to death. The elders and nobles were mean and wicked enough to carry out her instructions, and sent word that Naboth was dead. Jezebel now informed her husband, and he went down to take possession of the vineyard; but God sent Elijah to tell him his doom and that of Jezebel. God could not allow such wickedness to go unpunished. 1 Ki. xxi. 1-19; 2 Ki. ix. 21-26.

Na'chon. The person at whose threshing-floor Uzzah was smitten for touching the ark when it shook. 2 Sa. vi. 6. Called CHIDON in 1 Ch. xiii. 9.

Na'chor. See NAHOR.

Na'dab. 1. Eldest son of Aaron. He was taken up into the mount by Moses, but lost his life for offering strange fire before the Lord. Exo. vi. 23; xxiv. 1, 9; xxviii. 1; Lev. x. 1; Num. iii. 2, 4; xxvi. 60, 61; 1 Ch. vi. 3; xxiv. 1, 2. See ABIHU. 2. Son of Jeroboam, king of Israel. He reigned two years and was then killed by Baasha. 1 Ki. xiv. 20; xv. 25, 27, 31. 3. Son of Shammai, of the tribe of Judah. 1 Ch. ii. 28, 30. 4. Son of Jehiel, a Benjamite. 1 Ch. viii. 30; ix. 36.

Nag'ge. Son of Maath, in the genealogy of the Lord Jesus. Luke iii. 25, 26.

Nah'alal. See NAHALLAL.

Nah'liel. One of the stations of the Israelites. Num. xxi. 19. Identified by some with the ravine of the *Zerka Main*, 31° 38' N, 35° 44' E.

Nah'allal, Nah'alal, Nah'alol. Levitical city in Zebulun. Jos. xix. 15; xxi. 35; Jud. i. 30. Identified with *Ain Mahil*, 32° 44' N, 35° 21' E.

Na'ham. A man of Judah, father of Keilah and Eshtemoa. 1 Ch. iv. 19.

Na'hamani. One who returned from exile. Neh. vii. 7.

Na'harai, Na'hari. The Beerothite, armour-bearer to Joab. 2 Sa. xxiii. 37; 1 Ch. xi. 39.

Na'hash. 1. Ammonite king who encamped against Jabesh-gilead, and who tauntingly agreed to make its inhabitants tributary on condition that he should thrust out the right eye of each for a reproach on all Israel. Saul raised an army and the Ammonites were defeated. 1 Sa. xi. 1, 2; xii. 12. Josephus relates that Nahash had successfully oppressed the tribes on the east of the Jordan, which gave him self-confidence in making his terms to Jabesh-gilead; and says that Nahash was slain. Perhaps the same as the father of Hanun who insulted David's ambassadors. 2 Sa. x. 2; xvii. 27; 1 Ch. xix. 1, 2. 2. Apparently father or mother of Abigail and Zeruiah. 2 Sa. xvii. 25. In 1 Ch. ii. 16 Abigail and Zeruiah are called the sisters of Jesse's sons. The Rabbis say that Nahash was another name for Jesse (as in the margin); others suppose Nahash was Jesse's wife; and again others judge that Nahash was a former husband of Jesse's wife.

Na'hath. 1. Son of Reuel, a son of Esau. Gen. xxxvi. 13, 17; 1 Ch. i. 37. 2. Kohathite, son of Zophai. 1 Ch. vi. 26. See TOAH. 3. Levite in the days of Hezekiah. 2 Ch. xxxi. 13.

Nah'bi. Son of Vophsi, of the tribe of Naphtali. Num. xiii. 14.

Na'hor. 1. Son of Serug, and grandfather of Abraham. Gen. xi. 22-25; 1 Ch. i. 26. Called NACHOR in Luke iii. 34. 2. Son of Terah and

brother of Abraham. Gen. xi. 26-29; xxii. 20, 23; xxiv. 10-47; xxix. 5; xxxi. 53. Called NACHOR in Jos. xxiv. 2.

Nah'shon. Son of Amminadab, and a prince of Judah. Num. i. 7; ii. 3; vii. 12, 17; x. 14; Ruth iv. 20; 1 Ch. ii. 10, 11. Called NAASSON in Mat. i. 4; Luke iii. 32. Apparently the same as NAASHON in Exo. vi. 23.

Na'hum. Nothing is known of the personal history of this prophet: he is called 'the Elkoshite,' which is supposed to refer to a place named Elkosh in Galilee. There is no reference to dates in the prophecy, but it is generally placed at about B.C. 714, when Sennacherib invaded Judæa. 2 Ki. xviii. 13. The prophecy is against Nineveh, and foretells its destruction, though, like other prophecies, it has an application to the future, when 'Assyria' will again be the open enemy of Israel.

The prophecy opens with the character of Jehovah in government. He is slow to anger, but He is jealous, and His revenge is furious. He is good, and a safe refuge in the day of trouble for those that trust in Him; but, as to His enemies, with an overflowing flood He will make an utter end of their place. Not only is the destruction of Nineveh foretold, but the Assyrian nation also should come to a full end.

One who had come out to oppress Israel, was a wicked counsellor, who imagined evil, not only against Judah, but against Jehovah: he should be cut off. Compare the insulting language of Rab-shakeh, the general of the king of Assyria: at first he said that Jehovah had sent him, and then treated the God of Israel as no better than the heathen gods, who had not been able to protect their worshippers. 2 Ki. xviii. 25, 32, 33. But there was good news for Judah; God would break the yoke of Assyria off their necks. They might keep their solemn feasts. The enemy should no more pass through. What took place in Hezekiah's day was but a type of the latter-day fulfilment of this chapter: cf. Nah. i. 10 and 2 Ki. xix. 35; and in this way we see the scope of prophecy and not simply the immediate events that gave rise to it.

Chapter ii. concerns the city of Nineveh directly. God had allowed Jacob to be disciplined and 'emptied out;' but now Nineveh must be dealt with. It is exhorted to make good its defence, yet the gates of the rivers should be opened, and the palace should be dissolved. Here it is not the 'gates of the city,' as when Babylon was taken, but 'the gates of the rivers.' This may refer to the Tigris and the canals that watered the city. The overflowing river, it is said, caused a breach in the sun-dried brick walls.

"Huzzab shall be led away captive." Ver. 7. This name is supposed by some to be symbolical of Nineveh, the one 'established,' or 'held to be impregnable,' as in the *margin*; others, however, believe it refers to the reigning queen, who should be led captive with her maids. The spoil which had been taken in many wars was great, but should now enrich others. The reference to the lions, and the strangling, and the filling the dens with ravin, possibly applied to the cruelties which the Assyrians inflicted on their prisoners, and which are depicted by themselves on their monuments. Truly, as said in chapter iii., it was a 'bloody city.' The following verses, as also chap. ii. 3, 4, shew that it was a warlike nation, ever seeking to enrich itself by the spoil of other nations, among which were Israel and Judah. It should not only be brought down, but should be made vile and a gazing-stock. Chap. iii. 8-10 shew that as 'populous No' (the renowned Thebes, with its hundred gates), had been brought to nought (probably by Sargon, king of Assyria), so should Nineveh fall. The gates of the land should be left open for their enemies, and as the cankerworm, the locust, and the grasshopper destroy vegetation, so should be their desolation. Fire is spoken of several times, and the explorations

that have been made at the ruins of Nineveh abundantly prove that fire did its destructive work. The denunciations close with, "There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?" The ruins shew how complete and lasting was God's judgment on the guilty city. See NINEVEH.

Nails. For the temple "David prepared iron in abundance for the nails for the doors of the gates, and for the joinings." 1 Ch. xxii. 3; but apparently gold nails were used for some parts of the interior. 2 Ch. iii. 9. The tent pegs were also called nails, though made most probably of hard wood, and perhaps pointed with iron. It was with a tent peg that Jael killed Sisera. Jud. iv. 21, 22. In houses in the East many articles are hung upon nails for safety, hence 'a nail in a sure place,' denotes security and is figurative of the safety of anything that depends upon God. Isa. xxii. 23, 25; cf. Ecc. xii. 11; Zec. x. 4.

Nails pierced the hands and feet of the Saviour when they crucified Him, the marks of which He shewed to the disciples after His resurrection, John xx. 20, 25; and which marks He still retains. Zec. xiii. 6.

Nain. City near to which the Lord raised to life the widow's son. Luke vii. 11. Identified with *Nein*, 32° 38' N, 35° 20' E. The village is approached by a steep and rocky ascent from the plains of Esdraelon.

Na'ioth. Place near Ramah, where Samuel resided, and whither David resorted. 1 Sa. xix. 18-23; xx. 1. Not identified.

Naked. An expression which, besides its ordinary signification, was often used when a man was without his outside mantle or cloak. 1 Sa. xix. 24; Isa. xx. 2; John xxi. 7. It is used symbolically for natural destitution, Jas. ii. 15; for spiritual destitution, 2 Co. v. 3; Rev. iii. 17; xvi. 15; and for spoliation, Rev. xvii. 16.

Names. These are often expressive of character or of relationship. God was revealed to Abraham, Isaac and Jacob, as GOD ALMIGHTY, which indicates the character in which God was pleased to be known by them: He was not known to them as JEHOVAH. Exo. vi. 3. This does not mean that they had not heard of the name, but that it did not express the character of His relationship with them. To Moses He said, "I am JEHOVAH," and by this name He was known to Israel: it formed the basis of their relationship with God. When power was committed to the Gentiles under the headship of Nebuchadnezzar it was said, "THE GOD OF HEAVEN hath given thee a kingdom, power, and strength, and glory." Dan. ii. 37. In Christianity God is made known under the name of FATHER. John xx. 17. Much is involved in the various names by which God has been pleased to make Himself known. So the Lord Jesus has various names: Son of God, Immanuel, Son of man, &c.: they all designate one Person, but each has its own import. Throughout the N. T. HIS NAME is the centre of all blessing. Isa. ix. 6; Phi. ii. 9-11.

God has authority to give names: cf. Rev. ii. 17; and the name given by God indicates that which God sees fit to express in the one to whom it is given. Hence 'name' is characteristic. He altered the names of some persons: Abram was changed to Abraham; Sarai to Sarah; Jacob to Israel; and He gave reasons why they were altered; and the Lord Jesus gave Simon the name of Peter. God also applied to Israel symbolical names: as Lo-ammi, 'not my people;' and Lo-ruhamah, 'not having obtained mercy,' to mark His attitude towards them.

In the O. T. persons often gave their children names of significance: thus the wife of Phinehas, when she heard that the ark of God was taken, and that her husband and her father-in-law were dead, called her child Ichabod, 'where is the glory?' for the glory was departed from Israel,

the ark being taken. Where the reason for a name is mentioned, all is plain; but where no reason is given, the meaning cannot always be ascertained. A name may bear several meanings, by being traced to different roots. For many years lists of the O. T. proper names, with their significations, have been given in Concordances, &c. (mostly as drawn from Gesenius), and sometimes certain deductions have been drawn from those meanings as giving the character of the persons bearing the names; but it should be remembered that in many instances, several persons have borne the same name, persons who were quite different in their status and character; so that the names could have had nothing to do with their characters. It is evident also from the case of John the Baptist that it was customary to name a child after some of his ancestors. On this ground objection was made to his being called John. Luke i. 59-63.

Besides this, modern Hebrew scholars give very different meanings to some of the names, making their signification more and more uncertain. For instance, Abishai signifies, according to Gesenius, 'father of a gift'; but Fürst interprets it, 'Ab is existing,' or 'God is existing.' Adami signifies 'human,' Gesenius; but 'fortress,' Fürst. Adonikam signifies 'lord of the enemy,' Gesenius; but 'Adon is assisting,' Fürst. In some words other lexicographers, as Ewald, differ from both of the above.

Na'omi. Wife of Elimelech, mother of Mahlon and Chilion, and mother-in-law of Ruth. After dwelling ten years in the country of Moab, when her husband and sons were dead, she returned to the land of Judah, with the widowed Ruth. She asked to be called no more Naomi, 'pleasant,' but Mara, 'bitter,' saying "for the Almighty hath dealt very bitterly with me." She sought the welfare of Ruth, whose marriage with Boaz comforted her, and she became nurse to their son Obed. Ruth i.-iv. Typically she represents desolate Israel, as Ruth does the despised but pious remnant brought into full blessing at the end on the ground of sovereign mercy, even as Gentiles, yet casting themselves on the goodness of the Kinsman-Redeemer: see Isa. lxiii. 16.

Na'phish. Son of Ishmael. Gen. xxv. 15; 1 Ch. i. 31. Called NEPHISH in 1 Ch. v. 19.

Naph'tali. Fifth son of Jacob, and second of Bilhah. The name also often includes his descendants, and the territory which they possessed. Naphtali and his four sons entered Egypt with Jacob, and nothing further is recorded of him personally. At the two numberings of the tribes Naphtali amounted to 53,400 and 45,400. When Jacob prophetically announced to the tribes that which should befall them in the last days, he said, "Naphtali is a hind let loose: he giveth goodly words," Gen. xlix. 21: it is the remnant of Israel as the vessel of testimony. Moses said, "O Naphtali, satisfied with favour, and full with the blessing of the Lord: possess thou the west and the south." Deu. xxxiii. 23. It is the full blessing of the remnant as Jehovah's people.

Their possession, which was mountainous and fertile, was in the north with the upper Jordan on the east and Asher in the west. Ijon, which was farther north than Dan, was in their land. Jos. xix. 32-39. When Baasha, king of Israel, attacked Judah, Asa sent gold and silver to Ben-hadad, king of Syria, for help. He responded at once, and his army smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali. 2 Ch. xvi. 4. This tribe was the first of those on the west of the Jordan to be carried away captive by Tiglath-pileser, king of Assyria. 2 Ki. xv. 29.

In Isa. ix. 1, 2 it is prophesied that Naphtali with Zebulun should see a great light: this was fulfilled when the Lord traversed that district, taught in the synagogues, and healed diseases there. Mat. iv. 13, 15,

(where the name is NEPHTHALIM and in Rev. vii. 6 NEPHTHALIM). The prophecy seems to say that Zebulun and Nephthalim were beyond the Jordan; but some judge that *three* districts are alluded to; Zebulun and Nephthalim; the way of the sea beyond the Jordan; and Galilee of the Gentiles. But others judge that only the district on the west of the Jordan is alluded to. The Hebrew word in Isa. ix. 1, translated 'beyond' is *eber*, and is sometimes translated 'on this side,' as in Jos. i. 14, 15. When the Lord Jesus was on earth, the great light was shed on both sides of the Jordan, though the west was more especially the scene of His ministry. Matthew's Gospel does not speak of His ministry at Jerusalem until He went there to suffer.

Naph'tali, Mount. Not a mountain, but the mountainous part of the inheritance of Naphtali. Jos. xx. 7.

Naph'tuhim. Descendants of Mizraim, supposed to have settled in some part of Egypt, but where is unknown. Gen. x. 13; 1 Ch. i. 11.

Napkin. Any light cloth or handkerchief. Luke xix. 20; John xi. 44; xx. 7.

Narcis'sus. A resident at Rome to whose household Paul sent his salutations. Rom. xvi. 11.

Na'than. 1. Son of David and Bathsheba. 2 Sa. v. 14; 1 Ch. iii. 5; xiv. 4; Luke iii. 31. 2. The prophet, who held an influential position during the reigns of David and Solomon. He is first mentioned when David had in his heart to build a house to Jehovah. Nathan at first encouraged the proposition, but afterwards had a special message from God to direct David otherwise. It was Nathan who had to condemn David's conduct with respect to Bathsheba and her husband; he delicately brought the sin home to his conscience by means of a suited parable. He also took a prominent part in securing the throne for Solomon. 2 Sa. vii. 2-17; xii. 1-25; 1 Ki. i. 8-45; 1 Ch. xvii. 1-15; 2 Ch. xxix. 25; Psa. li. *title*. He wrote a 'book' containing the Acts of David the king and of Solomon, which does not form a part of scripture. 1 Ch. xxix. 29; 2 Ch. ix. 29. 3. Man of Zobah, father of Igal. 2 Sa. xxiii. 36. 4. Father of Azariah and Zabud. 1 Ki. iv. 5. 5. Son of Attai, and father of Zabad. 1 Ch. ii. 36. 6. Brother of Joel, one of David's mighty men. 1 Ch. xi. 38. 7. One who returned from exile. Ezra viii. 16. 8. One who had married a strange wife. Ezra x. 39. 9. A chief man in Israel, whose family will mourn apart. Zec. xii. 12. Perhaps a reference to the family of No. 2.

Na'than-me'lech. Eunuch who had a chamber in the precincts of the temple. 2 Ki. xxiii. 11.

Nathan'ael. One of whom the Lord said, "Behold an Israelite indeed, in whom is no guile." He answered, "Whence knowest thou me?" The Lord told him that he had seen him under the fig tree, where probably he had been in some exercise of soul Godward: we may gather this from Psa. xxxii. 2, 5, as one in whom is no guile is one who confesses his transgressions to the Lord. At once Nathanael said, "Rabbi, thou art the Son of God; thou art the King of Israel." John i. 45-49. Chap. xxi. 2 speaks of Nathanael, of Cana in Galilee, who was with the apostles when they went fishing. This is doubtless the same person. It is thought by many that Nathanael was an apostle, and was the same as Bartholomew, whom John never otherwise mentions.

Natural. That which is according to nature. 1. *γένεσις*, 'origin, birth.' Man beholds his natural face in a glass. Jas. i. 23. 2. *κατὰ φύσιν*, 'according to nature.' The Israelites are called the natural branches of the olive tree which God planted on earth. Rom. xi. 21, 24. *φυσικός*, 'that which belongs to nature.' Rom. i. 26, 27; 2 Pe. ii. 12; Jude 10.

3. *ψυχικός*, from 'life, soul.' "The natural man [that is, a man characterised by the natural life of the soul, without the teaching and power of the Holy Spirit] receiveth not the things of the Spirit of God." 1 Co. ii. 14. The body of the Christian is sown 'a natural body' (having had natural life through the living soul); it will be raised 'a spiritual body.' 1 Co. xv. 44-46.

Nature. The inherent qualities of a being manifested in the various characteristics which mark and display its existence: the aggregate of such qualities is what is termed its nature, and one class or order of being is thus distinguished from another. Men by nature are the children of wrath, Eph. ii. 3; whereas the Christian becomes morally partaker of the divine nature, 2 Pe. i. 4; of which love is the characteristic: he is made partaker of God's holiness. Heb. xii. 10. The work of God in the Christian which forms his nature thus finds its expression in him. The Creator can design and predicate the nature of a being before that being has an actual existence in fact; but we, as creatures, can discern the nature only from the existent being, and cannot therefore rightly speak of the nature save as characteristic of the being.

Nature is also a term descriptive of the vast system of created things around us, to each part of which the Creator has given not only its existence, but its use, its order, its increase, its decay—often called 'the laws of nature'—the laws which govern each and which constitute its propriety. Thus nature teaches that a man should not have long hair, 1 Co. xi. 14; and a multitude of other things that are of God's order in creation.

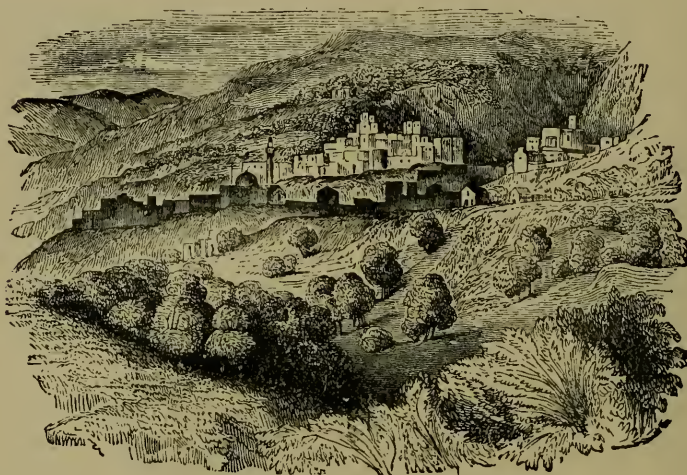
Na'um. Son of Esli in the genealogy of the Lord Jesus. Luke iii. 25.

Navy. See SHIPS.

Naz'arene. A native of Nazareth. Joseph and Mary, when they returned from Egypt, went to reside at Nazareth, "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." These words are not found in the O. T., but the thought conveyed by them is in the prophets generally, that the Messiah would be despised and reproached: cf. *Psa.* lxi.; *Isa.* liii.; &c. His disciples suffered the same reproach: Paul had to hear himself called "a ringleader of the sect of the Nazarenes." *Mat.* ii. 23; *Acts* xxiv. 5. Christians in some parts of Palestine are still called Nazarenes.

Naz'areth. Town where the Lord was 'brought up.' Early in the Lord's ministry He visited Nazareth, and taught in the synagogue. The people wondered at His gracious words, but they said, "Is not this Joseph's son?" When He told them that no prophet is accepted in his own country, and proceeded to speak of the grace of God having gone out to the Gentiles in O. T. times, they were filled with wrath, thrust Him out of the city, and sought to hurl Him over the brow of the hill on which the city was built. But He, passing through the midst of them, went His way. *Luke* iv. 16-30. About twelve months later He visited 'his own country' again and taught in the synagogue. But the inhabitants only regarded Him as 'the carpenter,' and were offended in Him. He did not many mighty works there because of their unbelief. *Mat.* xiii. 54-58; *Mark* vi. 1-6. As far as is known the Lord did not visit Nazareth again.

It is identified with *en Nasirah*, in Lower Galilee, 32° 42' N, 35° 18' E. The town presents a striking appearance, the houses being built of the white limestone of the neighbourhood, which reflects the rays of the sun. There is a steep precipice which is probably the place where the enraged people intended to cast down the Lord. A spring, called the 'fountain of the virgin,' supplies the town with water, where the women may daily be seen with their pitchers, and whence doubtless the mother of the Lord



MODERN NAZARETH.

also fetched water for her family. The name of the city often occurs in the gospels in the expression, 'Jesus of Nazareth,' and this designation was also placed on the cross. God has highly exalted the One who humbled Himself, and was in the eyes of the Jews merely 'Jesus of Nazareth.'

Naz'arite. This term implies 'separation'; it was applied to either man or woman that vowed to separate themselves unto the Lord. Three things especially were enjoined upon the Nazarite. 1. He must not touch strong drink or anything that came of the vine: typical of turning away from sources of earthly energy and joy. 2. No razor must come upon his head: suggestive of the renunciation of self, and the giving up of natural rights and proprieties as man: cf. 1 Co. xi. 7, 14. 3. He must not touch any dead body: typical of avoiding contact with moral defilement, the sphere of death and alienation from God brought about through sin. The point of the Nazarite was to live to God.

If any one died suddenly near to a Nazarite, he was defiled: he had to shave his head, offer sacrifices, and commence all again. When the period of his separation was fulfilled, he was to offer a burnt offering, a sin offering, a peace offering, a meat offering, and a drink offering, with the addition of the offerings made at the consecration of the priests. He was to shave his head and burn the hair in the fire which was under the peace offering: type of the full communion, which is the result of the sacrifice of Christ. Num. vi. 1-21.

The Nazarite was specially raised up of God as the vessel of His power on behalf of the people when the pressure under which they were suffering was from enemies within their own border (as the Philistines), and when owing to the moral condition of the people it was not possible for God to interfere in ordinary ways of deliverance. The Nazarite was marked on the one hand by a special energy of the Spirit of God, but on the other by rigid separation from the natural sources of excitement, the proprieties and the moral corruption which were connected with the life of the people. We see this in John the Baptist.

Samson was a Nazarite from his birth. Before he was born it was declared that no razor must come on his head. His mission was to deliver Israel from the hand of the Philistines. Samson betrayed his secret, but sealed his mission by his own death. Jud. xiii. 1-5.

Christ was morally the true Nazarite; He was the holy one, and instead of having earthly joy He was emphatically 'the man of sorrows' when here, but also He has died to sin and lives to God. He answered to all the sacrifices, but the day is approaching when He will drink wine anew in the kingdom, as He said in Mat. xxvi. 29; and be able to say to others, "Eat, O friends; drink, yea, drink abundantly, O beloved." Christians also are Nazarites to God, not because of any vow, but as sanctified in Christ Jesus. He said, "For their sakes I sanctify myself, that they also might be sanctified through the truth." John xvii. 19; 1 Co. i. 2.

Ne'ah. Boundary city of Zebulun. Jos. xix. 13. Not identified.

Neap'olis. Seaport in Macedonia, where Paul first landed in Europe. Acts xvi. 11. It is now called *Kavala*.

Neari'ah. 1. Son of Shemaiah and descendant of David. 1 Ch. iii. 22, 23. 2. Son of Ishi, a descendant of Simeon. 1 Ch. iv. 42.

Neba'i. One who sealed the covenant. Neh. x. 19.

Nebai'oth, Nebaj'oth. Eldest son of Ishmael and one of the chiefs of the Ishmaelites. Gen. xxv. 13; xxviii. 9; xxxvi. 3; 1 Ch. i. 29. The rams of Nebaioth are mentioned, with the flocks of Kedar his brother, as ministering to the prosperity of Israel in the future day of blessing. Isa. lx. 7.

Nebal'lat. City occupied by Benjamites on the return from exile. Neh. xi. 34. Identified with *Beit Nabala*, 31° 59' N, 34° 57' E.

Ne'bat. Father of Jeroboam, first king of Israel. He is mentioned in scripture only to distinguish his son, there being two kings named Jeroboam. 1 Ki. xi. 26; 2 Ki. iii. 3; 2 Ch. ix. 29, &c.

Ne'bo. 1. City of Reuben, east of the Jordan. Num. xxxii. 3, 38; xxxiii. 47; 1 Ch. v. 8. It is denounced in the prophets as belonging to Moab. Isa. xv. 2; Jer. xlviii. 1, 22. 2. City whose inhabitants or 'children' returned from exile. Ezra ii. 29; Neh. vii. 33. 3. One whose descendants had married strange wives. Ezra x. 43. 4. A Chaldean idol whose name as Nabo or Nebu is probably incorporated in some of the Chaldaic proper names. Isa. xlv. 1.

Ne'bo, Mount. On the east of the Jordan, perhaps the highest point of Pisgah, from whence Moses viewed the promised land. It was opposite Jericho. Deu. xxxii. 49; xxxiv. 1. Identified with *Jebel Neba*, 31° 46' N, 35° 44' E. It is about 2,643 feet high, and commands an extensive view of western Palestine.

Nebuchadnezzar, or -rez'zar. Son of Nabopolassar and virtually founder of the later kingdom of Babylon, the first of the four great Gentile empires. Nebuchadnezzar acted as his father's general and defeated Pharaoh-necho at Carchemish, B.C. 606. Jer. xlv. 2. Judah about this time became tributary to Babylon, and some captives (including Daniel) and holy vessels were carried away. 2 Ch. xxxvi. 5-7; Dan. i. 1-4. This is called 'the first captivity' of Judah.

Three years later, Judah revolted and Nebuchadnezzar besieged Jerusalem. In B.C. 599 the king and many captives, with the treasures of the temple, were taken to Babylon: this is called 'the great captivity.' In B.C. 588 Nebuchadnezzar again besieged Jerusalem, burnt the temple, and destroyed the city. He also took Tyre, B.C. 573, after a siege of thirteen years, for which "he had no wages, nor his army" (the inhabitants having escaped with their riches by sea); but God rewarded him with the spoils of Egypt, which he conquered. 2 Ki. xxiv., xxv.; 2 Ch. xxxvi.; Eze. xxix. 18-20.

The more personal history of Nebuchadnezzar is given by Daniel. Nebuchadnezzar had selected him, and some of his fellow captives, to fill

Necromancer. See DIVINATION.

Nedabi'ah. Son of Jeconiah, king of Judah. 1 Ch. iii. 18.

Needle's Eye. This occurs in the gospels in the saying that it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven. Mat. xix. 24; Mark x. 25; Luke xviii. 25. Efforts have been made to refer 'the eye of a needle' to a wicket gate, through which a camel can pass, but only with great difficulty; but the Lord speaks of it as something 'impossible' except to God. Doubtless a common needle was alluded to. The rabbis had a similar proverb concerning the elephant. Needles have been found in the Egyptian tombs, made of bronze about three inches in length.

Needlework, *maaseh rogem*. The veil of the tabernacle, the ten curtains, and the hangings for the door, and for the gate of the court were of needlework of blue, and purple, and scarlet, and fine-twined linen. The coat of fine linen for the priest was embroidered, and the girdle was of fine-twined linen, and blue, and purple, and scarlet, of needlework. Exo. xxvi. 36; xxvii. 16; xxviii. 39; xxxvi. 37; xxxviii. 18; xxxix. 29; Jud. v. 30; Psal. xlv. 14. See BROIDERED. It is typical of the graces and glories which combine in the person of our great High Priest the Lord Jesus Christ.

Neesings. 'Sneezings.' Job xli. 18.

Negi'nah, Negi'noth. A word occurring in the headings of Psalms iv., vi., liv., lv., lxi., lxvii., lxxvi. It is supposed to signify in the plural 'on stringed instruments,' as it is translated in Hab. iii. 19. Neginah, the singular, occurs only in Psal. lxi.

Nehela'mite. Designation of Shemaiah the false prophet. Jer. xxix. 24, 31, 32. Its signification is unknown. In the *margin* it is 'dreamer.'

Nehemi'ah. 1. Son of Hachaliah and a captive in Persia: he was cupbearer to king Artaxerxes, and was permitted to return and rebuild Jerusalem. He is called the Tirshatha, or governor. Neh. i. 1; viii. 9; x. 1; xii. 26, 47. See NEHEMIAH, BOOK OF. 2. A chief man who returned from exile. Ezra ii. 2; Neh. vii. 7. 3. Son of Azbuk: he helped to repair the wall of Jerusalem. Neh. iii. 16.

Nehemi'ah, Book of. This is the latest of the historical books of the O.T. It commences with the twentieth year of Artaxerxes: this is an important date, because of 'the seventy weeks' of Dan. ix., which run from the command to restore and rebuild Jerusalem. This commission was given to Nehemiah; the command to build the *temple* was given by Cyrus. Ezra i. 1. See SEVENTY WEEKS.

Chapter I. Nehemiah had God's interests at heart. He heard at Shushan the desolate state of Jerusalem, and he wept and mourned, and prayed. He occupied a post of honour at the court as the king's cupbearer.

Chapters II., III. Artaxerxes the king noticed Nehemiah's sad countenance, and inquired the cause. On being informed, he graciously desired Nehemiah to express his wishes. Nehemiah, after prayer to God, asked to be sent to build Jerusalem, and that he might have timber for the purpose, and letters to the governors. All was granted, and an escort was deputed to accompany him.

On arriving at Jerusalem, Nehemiah was opposed by Sanballat the Horonite and Tobiah the Ammonite, who were grieved that a man had come "to seek the welfare of the children of Israel." But this only the more stirred up the energy of Nehemiah, and the work of rebuilding the wall proceeded.

Chapter IV. The enemies first mocked him, and then plotted with others to attack him. But being aware of it, he armed the people, and

kept part of them ready to repel the attack ; and those that worked had a sword as well as a trowel. With Nehemiah was a trumpeter to sound an alarm. Cf. Num. x. 9.

Chapter V. Nehemiah also took up the cause of his distressed brethren. The poor had been compelled to mortgage their lands and vineyards to their richer brethren, who made them pay interest, which was contrary to the law. Nehemiah sharply rebuked the rich for this, and bound them by oath to release the persons and lands. He set them an example by feeding a hundred and fifty at his table, and by not taking any stipend as governor.

Chapter VI. is significant of the separate path necessary to be maintained by God's people. Num. xxiii. 9. Their enemies tried to entice Nehemiah to a conference on various pleas ; but in faith he returned the noble answer, " I am doing a great work, so that I cannot come down : why should the work cease, whilst I leave it, and come down to you ? " They pretended that he was building the city in order to revolt from the king of Persia, saying that he had appointed prophets to say of him at Jerusalem, " There is a king in Judah." He denied the accusations : they had feigned them in their own hearts. He would not meet them. To add to his distress there were some in Jerusalem who had formed an alliance with Tobiah, and had correspondence with him, reporting the good deeds of Tobiah to him, and sending his words to Tobiah. They thus sought to put him in fear. His devotedness to God's interests, and obedience to His word, saved him from all the wiles of the adversary. In fifty-two days the wall and gates were finished, and the enemies perceived that the work was wrought of God.

Chapter VII. Levites were appointed to their stations, and the charge of the city gates was given to Hanani brother to Nehemiah, and to Hananiah, ruler of the palace, or fortress. A register is given of those who had returned with Zerubbabel, amounting to 42,360, besides their servants. Oblations were then made by Nehemiah and all the people.

Chapter VIII. In the seventh month they assembled as one man and kept the Feast of Trumpets. Then the law was read, and great pains were taken that the people should understand it. The people wept when they heard what the law enjoined ; but the Levites instructed them rather to rejoice, for the day was holy, and the joy of the Lord was their strength. They were exhorted to eat and drink, and to send portions to those who had nothing. The Feast of Tabernacles was then kept, and in such a way as it had not been kept since the days of Joshua. They entered into the joys that belonged to ' all Israel.'

Chapters IX., X. The people humbled themselves with fasting, and confessed their sins, separating themselves from all persons who were not of the seed of Israel. The word was read, and they worshipped. The Levites then made a solemn confession, recapitulating all the faithfulness and goodness of God towards their nation ; acknowledging their sins against Him, and ending with their making a written covenant and calling upon the princes, Levites, and priests to seal it. A list is given of those who sealed, and the covenant itself is set forth, stating clearly what it was the people bound themselves by a curse and an oath to keep. They thus placed themselves again *under law*, not having yet learned their own weakness and utter inability to keep it. The priests and Levites were provided for, according to Num. xviii.

Chapter XI. The inhabitants of Jerusalem were few, and more were needed for its protection. Some volunteered to live there, and the people blessed them ; lots were cast for others, one in ten being thus obtained.

Chapter XII. gives a list of the priests and Levites, and the joyful

dedication of the wall of Jerusalem. Great sacrifices were offered and they rejoiced with their wives and children, for *God had made them to rejoice*, and the sounds of their rejoicing were heard afar off. Appointments were then made for the service of the temple.

Chapter XIII. Apparently a period of time elapsed between chapters xii., xiii. The words 'on that day' refer to what follows in the verse. Nehemiah, after being twelve years at Jerusalem, had returned to Artaxerxes, in the thirty-second year of his reign, leaving, according to the end of chapter xii., all things in due order in Jerusalem. How long he remained at the court is not stated, but after a certain time he obtained leave, and returned to Jerusalem, and he proceeds to relate what had taken place during his absence.

The law forbade that the Ammonite and Moabite should ever come into the congregation of the Lord, Deu. xxiii. 3, 4; and yet Eliashib the high priest, who was allied to Tobiah the Ammonite, had prepared a chamber in the temple for this man. The enemy of God had thus been received inside. Nehemiah turned out all the household stuff of Tobiah, cleansed the chamber, and restored it to its former use.

The service of the temple had been neglected; for the tithes had been withheld, so that the Levites had to go to their fields for support. The sabbath was also desecrated, work being done and things sold in Jerusalem. Nehemiah expostulated with them and caused the gates of the city to be kept shut on the sabbath day. The merchants then tarried outside the walls on the sabbath, but Nehemiah threatened them, and the evil ceased. It was also found that some had married heathen wives, and their children spake half in the speech of Ashdod and could not speak in the Jews' language. Nehemiah cursed these men, and sharply rebuked, and chastised them. One of the grandsons of Eliashib having married the daughter of Sanballat, was cast out from the priesthood. (Josephus relates that he went to Samaria, where Sanballat built a temple on Gerizim, which became a refuge for apostate Jews.)

The book closes with the setting right, outwardly, of all these evils. Nothing more is said of the solemn covenant that had been sealed by so many. It had been altogether violated; and Nehemiah felt his loneliness. Again and again he says, "Remember *me*, O my God," speaking of the good deeds he had done, and casting himself upon the greatness of God's *mercy*.

The Book of Nehemiah gives the partial and outward re-establishment of some of the Jews in their own land. There was no throne of God nor throne of David, and they were still subject to the Gentiles. The decree Lo-ammi was not removed; but they were restored to the land, ready for the manifestation of their Messiah, who would come seeking fruit, and ready in grace to bless them. The prophecy of Malachi followed this return, and shews the sad moral condition of the people, and the coming of Jehovah in judgment.

The spiritual value of this book, and of Ezra, is the setting forth of the principle that, in a day of ruin, a humble godly remnant represents the whole body, and receives mercy, and enjoys the best privileges of the dispensation, though at the same time being identified with, and suffering for the sins of the whole.

For events succeeding the time of Nehemiah see ANTIOCHUS.

Nehi'loth. This word occurs only in the heading of *Psa.* v. It is supposed to refer to some wind instrument or choir, but its meaning is uncertain.

Ne'hum. See REHUM.

Nehush'ta. Wife of Jehoiakim king of Judah. 2 Ki. xxiv. 8.

Nehush'tan. Name of contempt given by Hezekiah to the brazen

serpent, when he destroyed it because the Israelites burnt incense to it. He called it a 'piece of brass,' as in the *margin*. 2 Ki. xviii. 4.

Nei'el. Boundary city of Asher. Jos. xix. 27. Identified by some with ruins at *Yanin*, 32° 54' N, 35° 13' E.

Nek'eb. Boundary city of Naphtali. Jos. xix. 33. Identified with ruins at *Seiyadeh*, 32° 44' N, 35° 30' E.

Neko'da. 1. Ancestor of some Nethinim who returned from exile. Ezra ii. 48; Neh. vii. 50. 2. One whose descendants could not prove their descent from Israel. Ezra ii. 60; Neh. vii. 62.

Nemu'el. 1. Son of Eliab, a Reubenite. Num. xxvi. 9. 2. Son of Simeon. Num. xxvi. 12; 1 Ch. iv. 24. He is called JEMUEL in Gen. xlvi. 10; Exo. vi. 15.

Nemu'elites. Descendants of Nemuel, son of Simeon. Num. xxvi. 12.

Nep'heg. 1. Son of Izhar, a son of Kohath. Exo. vi. 21. 2. Son of David, born at Jerusalem. 2 Sa. v. 15; 1 Ch. iii. 7; xiv. 6.

Nephew. 1. *bene banim*, 'grandchildren.' Jud. xii. 14. 2. *neked*, 'offspring, progeny.' Job xviii. 19; Isa. xiv. 22. 3. *эк-гова*, 'offspring, descendant.' 1 Ti. v. 4.

Ne'phish. See NAPHISH.

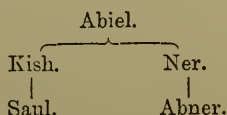
Nephi'shesim. Ancestor of some Nethinim who returned from exile. Neh. vii. 52. Called NEPHUSIM in Ezra ii. 50.

Neph'thalim. See NAPHTALI.

Nephto'ah, Waters of. A spring that formed the boundary of Judah and Benjamin. Jos. xv. 9; xviii. 15. Identified by some with *Ain Atan*, 31° 41' N, 35° 10' E.

Nephu'sim. See NEPHISHESIM.

Ner. Son of Abiel, father of Abner, and Saul's uncle. 1 Sa. xiv. 50, 51. The genealogy here falls thus:



This differs from the Chronicles, where Ner is the son of Jehiel of Gibeon, and the father of Kish, the father of Saul. 1 Ch. viii. 33; ix. 36, 39. The rabbis say that this Ner is the same person as Abiel; but others suppose him to be some earlier ancestor not elsewhere mentioned.

Ne'reus. Christian at Rome to whom Paul sent a salutation. Rom. xvi. 15.

Ner'gal. An Assyrian and Babylonian god. 2 Ki. xvii. 30. It has many titles on the monuments, such as 'the god of the chase,' 'the king of battle,' &c.

Ner'gal-sharezer. 1. Prince of the king of Babylon; he assisted at the destruction of Jerusalem. Jer. xxxix. 3. 2. Another prince present on the same occasion, whose title is given as Rab-mag, *q. v.* Jer. xxxix. 3, 13. The latter probably became the king, who was named NERIGLISSAR. He killed his brother-in-law Evil-merodach, and succeeded to the throne, B. C. 559. On some bricks his name has been found as *Nergal-shar-uzur*, *Rubi-emga*.

Ne'ri. Son of Melchi, in the genealogy of the Lord Jesus. Luke iii. 27.

Neri'ah. Son of Maaseiah and father of Baruch and Seraiah. Jer. xxxii. 12, 16; li. 59, &c.

Net. Various words are translated 'net,' some signifying large nets, and others the drag net. Symbolically nets represent devices secretly laid or they would be shunned, even as a bird avoids a net spread in its sight. Pro. i. 17. The kingdom of heaven is compared to a net cast into the sea,

which gathers good and bad; 'the wicked' will be sorted from 'the just' at the end of the age. Mat. xiii. 47-49. Satan and the wicked also prepare their nets and snares. Psa. cxli. 10; 1 Ti. iii. 7.

Neth'aneel. 1. Son of Zuar, of the tribe of Isaachar. Num. i. 8; ii. 5; vii. 18, 23; x. 15. 2. Son of Jesse, and brother of David. 1 Ch. ii. 14. 3. Priest who helped in the bringing up of the ark. 1 Ch. xv. 24. 4. Levite, father of Shemaiah. 1 Ch. xxiv. 6. 5. Son of Obed-edom. 1 Ch. xxvi. 4. 6. Prince of Judah, whom Jehoshaphat sent to teach the people. 2 Ch. xvii. 7. 7. Levite in the time of Josiah. 2 Ch. xxxv. 9. 8. Priest who had married a strange wife. Ezra x. 22. 9. Priest, 'of Jedaiah,' who returned from exile. Neh. xii. 21. 10. Levite, who assisted at the dedication of the wall of Jerusalem. Neh. xii. 36.

Nethani'ah. 1. Son of Elishama and father of Ishmael who slew Gedaliah. 2 Ki. xxv. 23, 25; Jer. xl. 8, 14, 15; xli. 1-18. 2. Son of Asaph, and one of the chiefs in the service of song. 1 Ch. xxv. 2, 12. 3. Levite whom Jehoshaphat sent to teach the people. 2 Ch. xvii. 8. 4. Father of Jehudi. Jer. xxxvi. 14.

Neth'inim. Name, signifying 'given, devoted ones,' applied to those who assisted the Levites in the service of the tabernacle and the temple. The name does not occur until 1 Ch. ix. 2, and afterwards in Ezra and Nehemiah. The Gibeonites were made "hewers of wood and drawers of water for the congregation and for the altar." Jos. ix. 27. These are not mentioned after 2 Samuel, so that they and their descendants may have been the 'Nethinim.' It does not appear that God appointed them, as He did the Levites, but 'David and the princes' appointed them 'for the service of the Levites.' Ezra viii. 20. Some of the Midianite captives were also given to the Levites. Num. xxxi. 46, 47. After the return from exile the Nethinim are called the 'ministers of this house of God.' They were, along with the priests and Levites, exempt from 'toll, tribute, or custom.' Ezra vii. 24. A list of them is given in Ezra ii. 43-54; Neh. vii. 46-56, 60; x. 28; &c.

Net'ophah. City of Judah. Ezra ii. 22; Neh vii. 26. Identified with ruins at *Umm Toba*, 31° 44' N, 35° 13' E.

Neto'phathi, Neto'phathite. Inhabitants of Netophah. 2 Sa. xxiii. 28, 29; 2 Ki. xxv. 23; 1 Ch. ii. 54; ix. 16; xi. 30; xxvii. 13, 15; Neh. xii. 28; Jer. xl. 8.

Nettles. These are mentioned in scripture as a sign that a place was deserted and given up to desolation. In Job the poor outcasts are described as taking shelter under them. Job xxx. 7; Pro. xxiv. 31; Isa. xxxiv. 13; Hos. ix. 6; Zep. ii. 9.

Net-work. Isa. xix. 9 *margin* reads 'white works:' it is any woven work full of holes. In the brazen altar there was a grate of net-work made of brass. Exo. xxvii. 4; xxxviii. 4; and in the temple there was net-work of brass along with checker work and chain work, as ornaments on the chapters of the pillars, which were carried away to Babylon. 1 Ki. vii. 18, 20, 41, 42; Jer. lii. 22, 23.

New. Besides the word *πρόσφατος*, for the newly-made and living way in Heb. x. 20; and the word *ἀγνῆτος* for the new (unfulled, unfinished) cloth in Mat. ix. 16; Mark ii. 21; there are two words translated 'new,' the difference between which is important. One is *καινός*, 'new' in the sense of never having existed or been used before, that is, new in the sense of 'different'; and *νέος* 'new' in the sense of 'fresh, youthful.' The new (*νέος*) wine must be put into new (*καινός*) bottles. Mat. ix. 17. Except in the Gospels, in reference to the wine as above, the word *νέος* is used only in 1 Co. v. 7, 'a new lump'; Col. iii. 10, 'the new [man]'; Heb. xii. 24, 'the new covenant'; and Titus ii. 4, 'young woman.' In *all* other places

the word employed is *καίνος*, and this is important, as indicating the entirely different character of the new covenant, the new creation, the new man, the new heavens and the new earth, &c. from all that had been. "He that sat upon the throne said, Behold I make all things new." Rev. xxi. 5.

New Birth is a term commonly used to convey concisely the truth brought out in the beginning of John iii., namely, that a man's origin spiritually must be of God's work in him if he is to come under the moral sway of God in grace. This is specially the point in the conversation of the Lord with Nicodemus: "Except a man be born again [*ἄνωθεν*, not only again, but 'anew,' a new source and beginning], he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God": that is, born of the Holy Spirit as the power, and of water (the word) as the means of moral cleansing. "Of his own will begat he us with the word of truth." Jas. i. 18: cf. Eph. v. 26. "That which is born of the Spirit is spirit:" it is of the nature of its source—spiritual and not natural.

Nicodemus was astonished at what he heard, yet as a teacher in Israel he should have known the 'earthly' (not 'worldly') things concerning the kingdom of God. He should have learned from such passages as Eze. xxxvi. 25–28; Jer. xxxi. 33, that new birth was necessary for Israel to have part in God's kingdom. The heavenly things of Christianity are spoken of subsequently in John iii. as the fruit of the cross, and the love of God, but there must be new birth as the foundation in man, whatever be the nature of the blessing proposed.

New Covenant. See COVENANT, THE NEW.

New Creation, New Creature. See CREATION, THE NEW.

New Man. An expression descriptive of a moral condition or order of man which has come into view in Jesus (Eph. iv. 21), and the character of which is described in that it is created after God in righteousness and holiness of truth. In His death Christ broke down the wall of partition between Jew and Gentile to create the two in Himself into 'one new man,' reconciling both unto God in one body by the cross, there remaining thus as before God no longer Jew or Gentile, but a man of an entirely new order. 'The new man' stands in contrast to 'the old man,' which represents the corrupt state by nature of the children of the first man Adam. This having been put off, the believer has also put on 'the new man,' the state proper to the Christian—a new creation in Christ. The new man being *created* is thus entirely new (*καίνος*). In Col. iii. 10 Christians are viewed as having put off the old man with his deeds, it being replaced by the new (*νέος*) man, which is renewed (*ἀνακαινούμενον*) for full knowledge; hence Christ lives in the saints, and His moral traits are developed in life in the one body. Christ is everything (for the old man of every kind is excluded) and is in each saint. For the difference of the two Greek words see NEW.

New Moon. See MOON.

New Testament. For the general contents of the New Testament see BIBLE. See also COVENANT. The chronology of the principal events recorded in the New Testament is given in the following tables, with approximate dates. The dates of the Epistles of Peter, James, John, and Jude are according to the A. V. For the date of the crucifixion see SEVENTY WEEKS: other dates are reckoned from that.

CHRONOLOGICAL TABLE OF THE NEW TESTAMENT.

B.C.	
27	Augustus emperor of Rome
6	Census in Judæa. Birth of John the Baptist
5	Birth of Jesus. (Four full years before A.D.)
	Pre-creation in the temple
4	Visit of the magi. Flight into Egypt

B.C.	
	Massacre of infants. Death of Herod;
	Archelaus made ethnarch of Judæa, Samaria and Idumæa
	Herod Antipas tetrarch of Peræa and Galilee
	Philip tetrarch of Ituræa, Trachonitis, &c.

A. D.	
6	Quirinus (Cyrenius) governor of Syria the second time
	Archelaus banished, and Judea made a province of Syria
7	Enrolment, or taxation, under Cyrenius
	Annas made high priest
8	Jesus at Jerusalem Luke 2. 42-46
14	Tiberius emperor of Rome: reigns alone
17	Caiaphas made high priest
26	Pontius Pilate procurator of Judea
	John commences his ministry. (See TIBERIUS.)
	Baptism of Jesus. The Temptation
	Miracle of the water made wine at Cana. John 2. 1-11
	Jesus visits Capernaum
	The first Passover. Jesus cleanses the temple. John 2. 13-22
	John cast into prison. Jesus preaches in Galilee ...
	Jesus at the synagogue at Nazareth: cast out of the city. Luke 4. 16-30
	Jesus visits the towns of Galilee
27	Jesus visits Jerusalem (probably the second Passover). John 5. 1
	The twelve Apostles chosen ...
	Sermon on the Mount. Mat. 5.-7. Luke 6. 17-49
	Miracles in the land of the Gadarenes
	The Jews offended at Jesus at Nazareth ...
	Jesus again visits the villages around
	Jesus sends forth the twelve ...
	Death of John the Baptist ...
	Feeding the five thousand ...
	Miracles in Gennesaret ...
28	Approach of the third Passover. John 6. 4
	Feeding the four thousand ...
	The Transfiguration ...
	Feast of Tabernacles. John 7.
	Journey towards Jerusalem. Luke 9. 51
	The seventy disciples sent out. Luke 10. 1-16
	Feast of Dedication (winter). John 10. 22-39
	Jesus goes away beyond Jordan. John 10. 40-42
	The raising of Lazarus at Bethany. John 11. 1-44
	Jesus retires to Ephraim. John 11. 54
29	Jesus' entry into Jerusalem. Cleanses the temple ...
	The Greeks visit Jesus. Voice from heaven. John 12. 20-36
	The last (fourth) Passover. The Lord's supper ...
	The Crucifixion. Ascension. Pentecost
30-34	The events from Pentecost to Stephen ... Acts 3.
35	Martyrdom of Stephen. Saul "a young man" ...
	Great persecution disciples scattered except the apostles
36	Conversion of Saul (three years before his flight from Damascus.) Acts 9. 26-28; (Gal. 1. 18)
37	Caius (Caligula) emperor of Rome; reigns 4 years
	Herod Agrippa succeeds Herod Antipas
	Caiaphas deposed, and Jonathan made high priest
38	Paul at Damascus and in Arabia. Gal. 1. 15-18
39	Paul's first visit to Jerusalem; sent to Tarsus. Gal. 1. 18 ...
40	Conversion of Cornelius
41	Claudius emperor of Rome; reigns 13 years
	Judea and Samaria united, under Herod Agrippa as king
	Herod (brother of Agrippa) king of Chalcis
	Gospel preached to the Gentiles at Antioch ...

A. D.	
41	Barnabas goes to Antioch; fetches Paul ... Acts 11. 26
42-3	They remain a year at Antioch
	Herod Agrippa's persecution. James beheaded ...
	Peter's imprisonment and release
44	Death of Herod Agrippa. Palestine again a Roman province ...
	Paul's second visit to Jerusalem, with the collection ...
45	Paul returns to Antioch ...
46-8	First journey of Paul and Barnabas to Cyprus and Asia Minor
48	Ananias nominated high priest by Herod, king of Chalcis
49-50	Paul, after return, remains a long time at Antioch ...
	Dispute concerning circumcision, council at Jerusalem ...
50	Paul's third visit to Jerusalem with Barnabas (fourteen years from his conversion. Gal. 2. 1) ...
	Returns and stays at Antioch ...
51	Second journey of Paul with Silas and Timothy through Asia Minor to Macedonia and Greece ...
	Felix made procurator
52	Paul spends a year and a half at Corinth ...
	First and Second Epistles to the Thessalonians written.
	The Jews banished from Rome
53	Paul leaves Corinth, and sails to Ephesus ...
54	Nero emperor of Rome; reigns 14 years
	Paul's fourth visit to Jerusalem. Returns to Antioch ...
	Third journey through Galatia and Phrygia ...
55-6	Paul at Ephesus two years and three months ...
	Epistle to the Galatians written. First Epistle to the Corinthians written.
	Tumult at Ephesus. Acts 19. 23. Paul goes to Macedonia. 2 Co. 2. 13 ...
57	Second Epistle to the Corinthians written.
	Paul goes to Corinth, and stays three months ...
58	Epistle to the Romans written.
	Paul leaves Corinth, and goes through Macedonia with Luke
	Sails from Philippi; preaches at Throas ...
	Paul addresses the elders of Ephesus at Miletus ...
	Farewell at Tyre and at Cæsarea
	Paul's fifth visit to Jerusalem just before Pentecost ...
	Paul seized by Asiatic Jews in the temple ...
59-60	Sent by Lysias to Felix. at Cæsarea
	Heard by Felix. Paul kept in bonds two years ...
60	Felix superseded by Porcius Festus
	Paul heard by Festus; he appeals to Cæsar ...
	Paul heard by Agrippa and Festus
	Sent off by sea to Rome (autumn)
	Paul shipwrecked at Malta, where he winters ...
	Arrives at Rome. Heard by the Jews (About) Epistle of James written. (About) First Epistle of Peter written.
	Paul dwells two years in his own hired house, during which he writes the Epistles to the Colossians, Philemon, Ephesians, and Philippians. ("Paul the aged;" Philemon 9.)
63	Paul is liberated, and takes another journey
	Epistle to the Hebrews written.
	Paul visits Crete, and leaves Titus there ...

A.D.
 Paul bids Timothy to remain at
 Ephesus ... 1 Tim. 1.3
 64 Paul goes into Macedonia ... 1 Tim. 1.3
 First Epistle to Timothy written.
 Epistle to Titus written.
 Paul winters at Nicopolis ... Titus 3. 12
 64 Great fire at Rome, attributed to the
 Christians
 65 First general persecution under
 Nero
 The building of the Temple com-
 pleted—begun by Herod
 Paul visits Miletus, and leaves
 Trophimus there sick ... 2 Tim. 4. 20
 66 Ananias assassinated by Sicarii

A.D.
 Paul arrested, and sent to Rome
 Second Epistle of Peter written.
 (About) Epistle of Jude written.
 Second Epistle to Timothy written.
 67 Paul put to death
 68 Death of Nero, by suicide
 69 Vespasian emperor of Rome
 70 The Christians of Jerusalem retire
 to Pella, beyond the Jordan
 Jerusalem destroyed by Titus, son of
 Vespasian
 79 Titus emperor of Rome
 After 80 The Three Epistles of John
 written.
 The Revelation written.

Nezi'ah. Ancestor of some Nethinim who returned from exile. Ezra ii. 54; Neh. vii. 56.

Nezib'. City in Judah. Jos. xv. 43. Identified with ruins at *Beit Nusib*, 31° 36' N, 34° 59' E.

Nib'haz. Idol introduced into Samaria by the Avites. 2 Ki. xvii. 31.

Nib'shan. City in the wilderness of Judah. Jos. xv. 62. Not identified.

Nica'nor. One of the seven chosen to look after the poor saints at Jerusalem. Acts vi. 5.

Nicodé'mus. One of the Pharisees and a teacher in Israel. He came to the Lord by night for instruction, and was greatly astonished to find that, instead of instruction, he needed to be born again. See NEW BIRTH. To this the Lord added that the Son of man must be lifted up: sin must be condemned, and the Son of God be given in love, in order that whosoever believeth in Him should have everlasting life: that is, heavenly blessings in new creation. Nicodemus afterwards grew bolder, and suggested in the council that the Lord ought to be heard, and His acts examined before He was condemned. The last we read of Nicodemus is that after the crucifixion he brought about a hundred pounds' weight of myrrh and aloes to embalm the Lord's body. John iii. 1-9; vii. 50; xix. 39. This last act was a tacit acknowledgment of his attachment to the One to whom he had come for instruction, but who had spoken to him of God's love, and of heavenly blessings through the Son of man lifted up, and whom he had attempted to defend in the council.

Nicola'itanes. The designation of some sect whose deeds and doctrines are condemned without being specified. Rev. ii. 6, 15. Many suggestions have been made as to the tenets of the Nicolaitanes, but nothing is known with certainty. As their 'doctrine' and their 'deeds' are referred to, both of which Christ 'hated,' it has been thought they were libertines.

Nic'olas. A proselyte of Antioch, one of the seven chosen to look after the poor saints at Jerusalem. Acts vi. 5.

Nicop'olis. Place where Paul purposed to winter and where Titus was to meet him. Tit. iii. 12. The subscription to the epistle refers to the city of Nicopolis of Macedonia; but this has no authority, it was probably the city founded by Augustus on a peninsula in Epirus in Greece. Its ruins are now called *Paleoprèvesa*, 39° N, 20° 44' E.

Ni'ger. Designation of Simeon, one of the teachers and prophets at Antioch. Acts xiii. 1. Niger is the Latin for 'black,' and Simeon may have been so named because of his dark complexion; but this is not a necessary conclusion.

Night. Used symbolically for: 1. Death, a time "when no man can work." John ix. 4. 2. The moral darkness of the world, in which men sleep and are drunken. 1 Th. v. 7. 3 The period of Christ's rejection, which is far spent, and the 'day' at hand. Rom. xiii. 12. There

will be no night of moral or spiritual darkness in the heavenly Jerusalem. Rev. xxi. 25; xxii. 5.

Night-hawk. See **HAWK**.

Nile. See **RIVER OF EGYPT**.

Nim'rah. City in Gad. Num. xxxii. 3. See **BETH-NIMRAH**.

Nim'rim, Waters of. Streams of Moab. Isa. xv. 6; Jer. xlviii. 34. Perhaps connected with the springs near Nimrah, or near the brook *Zered* toward the south end of the Dead Sea.

Nim'rod. Son or descendant of Cush, the son of Ham. He was 'mighty upon the earth,' and 'a mighty hunter,' using force and craft to bring man as well as beasts under his sway. The words 'before the Lord' probably signify imperial energy and usurped authority in independence of Jehovah. "The beginning of his kingdom was Babel" with other towns in the land of Shinar. And "out of that land went forth Asshur," or 'he went out to Assyria,' and built Nineveh and other cities. So that Nimrod and his descendants were those who founded both Babylon and Nineveh. Babylonia was also called the land of Nimrod, which shews that the descendants of Ham settled in the East as well as in Egypt in the South. Those in the East afterwards gave place in a great measure to the descendants of Shem. Gen. x. 8-11; 1 Ch. i. 10; Mic. v. 6.

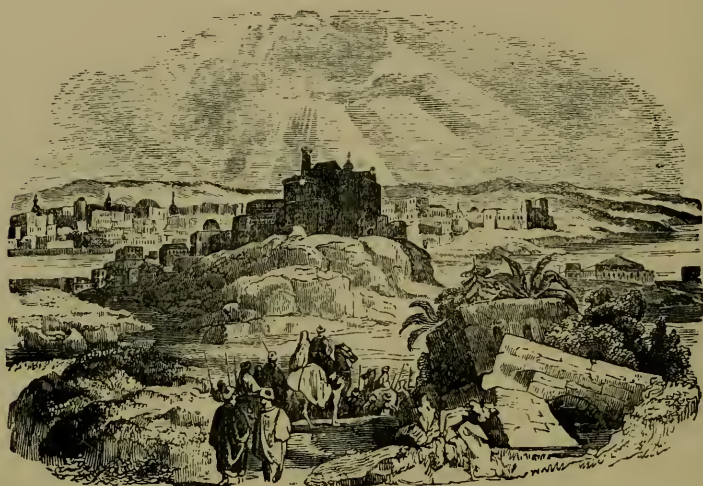
Nim'shi. Grandfather of Jehu king of Israel. 1 Ki. xix. 16; 2 Ki. ix. 2, 14, 20; 2 Ch. xxii. 7.

Nin'evah. The capital of the ancient kingdom of Assyria. It was founded very early by Nimrod. Gen. x. 11, 12; cf. Mic. v. 6. It was doubtless comparatively small at first, but nothing is related of its progress until Jonah was sent, about 1,300 years after its founding, to threaten its destruction. It was then an exceeding great city (*lit.* 'a great city unto God') of three days' journey, probably signifying its circumference. A 'three days' journey' is estimated by Niebuhr to be about ninety English miles. This area would include gardens, pastures (which the 'much cattle' would necessitate), and pleasure grounds. The population was large, but not densely located together as in modern cities. There were 120,000 that could not discern their right hand from their left, probably children, which would give a population of about 600,000.

Jonah took a day's journey in the city, delivering his message as he proceeded. The people believed God, and, led by the king, humbled themselves, fasted, and ceased from their evil deeds. Jon. iii., iv. God saw their works and turned from the evil that He had threatened. This king was perhaps Shalmaneser II., whose reign has been dated at B. C. 858-823.

Nineveh is next mentioned in 2 Ki. xix. 36; Isa. xxxvii. 37, when Sennacherib, after the destruction of his army by God, retired to Nineveh, where he was slain by two of his sons.

The other references to Nineveh in scripture are occupied with its judgment and foretelling its destruction. The prophecy of Nahum is especially devoted to this. Diodorus asserts that there was an ancient prophecy that Nineveh should not fall till the river became an enemy to the city; which happened in the third year of the siege, when the river partially overflowed the city. In the prophecy of Nahum it is said, "with an overrunning flood he will make an utter end of the place"; "the gates of the rivers shall be opened, and the palace shall be dissolved." Chap. i. 8; ii. 6. It was to be totally destroyed and not rise again: "a desolation, and dry like a wilderness." Nineveh had been very proud, and had said in its heart, "I am, and there is none beside me"; it should be a place for wild beasts. Zep. ii. 13-15: cf. Isa. x. 5-19. It had been 'a city of blood,' and full of lies and robbery; it should be made vile; its



NINEVEH.

destruction should be final: there would be no healing of its bruise. Nah. iii. 1, 19. In Eze. xxxi. 3-17 Assyria is compared to a cedar of high stature, which had been brought to utter ruin.

Nineveh may be regarded as typical of the world in its haughty pride, glorying in its prowess. It was the power used by God to carry out His indignation against Israel: it is thus called "the rod of mine anger," and the indignation of Jehovah against His land and people ceases in the destruction of the Assyrian—a reference to some power in the last days which will morally succeed to the character of the Assyrian, and be destroyed *subsequent* to Babylon. Isa. xiv. 24, 25. Historically Assyria fell before Babylon.

The account of the taking of Nineveh is thus given by Ctesias, preserved in Diodorus Siculus, ii. 27, 28. Cyaxares, the Median monarch, aided by the Babylonians under Nabopolassar, laid siege to the city. His efforts were in vain; he was repulsed again and again; but receiving reinforcements he overcame the Assyrian army and they were shut up in the city. He then attempted to reduce the city by blockade, but was unsuccessful for two years, till his efforts were unexpectedly assisted by an extraordinary rise of the Tigris, which swept away a part of the walls and allowed the Medes to enter. The Assyrian king Saracus, in despair, burnt himself in his palace. The conquerors gave up the whole to the flames, and it was razed to the ground.

Rawlinson and others do not credit this account, they consider it undeserving a place in history. Some such destruction would, however, agree with scripture, which, as quoted above, speaks of the water, it also refers to the place being pillaged of its gold and silver, "for there is none end of the store and glory out of all the pleasant furniture." Nah. ii. 9. Those who of late years have examined the mounds testify to its destruction by fire. Calined sculptured alabaster statues split by heat, charcoal, and charred wood have been found buried in bricks and earth. For years search has been made among its ruins, and there is yet much to be examined. The principal museums of Europe are stored with the relics, and many tablets have been discovered, one of which gives a remarkable account of the deluge. It may indeed be said that *the library* of Nineveh

has been opened in modern times, and the details of the records made thousands of years ago can now be read.

The principal ruins are found at: 1. *Kouyunjik* (or Nineveh proper), opposite Mosul, which is situate $36^{\circ} 22' S$, $43^{\circ} E$. 2. Some eighteen miles south-east, lies *Nimroud*. 3. About twelve miles nearly northward are ruins at *Karamles*. 4. About twelve miles north-west lies *Khorsabad*. These four places may be taken as the corners of the ancient city. They form a trapezoid of about sixty miles in circumference. The walls of the ancient city may have extended further, except where bounded by the river Tigris. The excavations reveal extensive buildings with the entrances adorned with winged bulls and other sculptures. In some places the marks of the chariot wheels can be traced on the limestone pavements.

It was destroyed about B.C. 606, by the Medes and Babylonians, and the fall of this city was the end of the kingdom of Assyria.

Ninevites. The Ninevites or Assyrians, as known in scripture and on the monuments, are judged to have belonged to the Semitic stock—the older inhabitants of the district having been expelled or destroyed. They would thus be allied in blood and in language to the Hebrews. They differed from the Babylonians who were a mixed race, partly Accadian and partly Semitic.

The Accadians invented the cuneiform system of writing which was adopted by the Assyrians, and tablets have been found explaining Accadian words by Assyrian words. A learned Assyrian studied Accadian as a dead language, as Latin is now studied by educated people. The Assyrians were, however, a warlike people, and were not much given to literature and peaceful pursuits; yet various 'lesson books' have been discovered which shew that literature was not altogether neglected.

The records give evidence of the great ferocity of the Assyrians, who were less humane than the Babylonians. They impaled some of their victims, burnt others, and they even flayed alive the king of Hamath. Their cruelty is alluded to in Nah. ii. 12: "The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin."

The greater part of the religious system of Babylon was transported into Assyria, though the Assyrians were less given to religious observances. They had, however, their ritual and their prayers. One of these is remarkable:

"Let the wind carry away the transgression I have committed,
Destroy my manifold wickedness like a garment.
O my God, seven times seven are my transgressions,
My transgressions are ever before me."

But excuses were made that the sins were those of ignorance:

"The transgression that I committed I knew not,
The sin that I sinned I knew not."

The whole (about 60 lines) was to be repeated ten times, and at the end is added, "For the tearful supplication of the heart let the glorious name of every god be invoked sixty-five times, and the heart shall have peace."—*Assyria: its Princes, Priests, and People*.

They had their temple, with its inner and outer courts, and a shrine to which only priests were admitted. A 'sea' of water was at its entrance, and winged bulls, called 'cherubs,' protected the place. They had their 'sabbath' and their sacrifices, principally the bullock, part of which was burnt on the altar, and part eaten by the offerer, or given to the priest. This appears to have been a counterfeit of the tabernacle and its service.

Ni'san. See MONTHS.

Nis'roch. An Assyrian idol, in the temple of which at Nineveh Sen-nacherib was slain. 2 Ki. xix. 37; Isa. xxxvii. 38.

Nitre. The *natron* of the moderns, not what is now called *nitre*, which is saltpetre. As vinegar upon natron or alkali (which would effervesce and evaporate) so is the unsuitableness of singing mirthful songs to a heavy heart. Pro. xxv. 20. It is a mineral alkali, and with oil is made into soap. Jer. ii. 22.

No. This is the scripture name of THEBES, a noted city in Egypt, built on both sides of the river Nile, having a hundred gates, situate about 25° 46' N. Its position is alluded to in Nah. iii. 8-10, where the Nile is called 'the sea,' and 'the rivers' refer to the canals. Instead of 'populous No,' 'No of Amon' should be read, referring to the Egyptian god Amon; and in Jer. xlvi. 25 for 'the multitude of No,' 'Amon of No' should be read.

The passage in Nahum refers to some past desolation. Assyria had been able to distress Egypt before this prophecy, and the reference there is probably to an attack on Egypt by Sargon (B. C. 722-705): cf. Isa. xx. 1-5. The account in Jer. xlvi. speaks of the city being delivered into the hands of Nebuchadnezzar, though afterwards it should be inhabited as in days of old. God's judgments on the city are also foretold in Eze. xxx. 14-16. Nebuchadnezzar overran Egypt in B. C. 581, and in 526 Cambyses conquered it.

The perishable nature of human greatness is evidenced in a striking manner in Egypt by miserable huts being in close proximity to ruins of colossal buildings, which could have been reared only at the cost of immense labour, and the exercise of much skill.

Noadi'ah. 1. Levite who weighed the vessels of the sanctuary. Ezra viii. 33. 2. One called a prophetess who attempted to terrify Nehemiah. Neh. vi. 14.

No'ah. Son of Lamech, the descendant of Seth, and father of Shem, Ham, and Japheth. Noah is introduced as a just man, perfect in his generations, and as one who walked with

God. To him God revealed that because the earth was full of violence, He would destroy all flesh with the earth. God bade Noah make the ark, and He would establish His covenant with him, and would preserve alive in the ark Noah, his wife, his three sons, and their wives. The N. T. reveals



RUINS AT KARNAK, THEBES.

the fact that Noah had faith, and that in godly fear he prepared the ark, in obedience to God's warning, for *the saving of his house*, thereby condemning the world and becoming heir of the righteousness which is by faith. God's salvation was seen by faith in the midst of coming judgment. Heb. xi. 7.

In Gen. vi. God said, "My spirit shall not always strive with man, for that he also [or 'indeed'] is flesh; yet his days shall be an hundred and twenty years." Men lived to a much greater age than this till long after the flood, so that this seems to refer to the period from the warning to the deluge. We know from other scriptures that God gave the people time for repentance: "*the longsuffering of God waited in the days of Noah, while the ark was a preparing.*" 1 Pe. iii. 20.

Noah is called a "preacher of righteousness," 2 Pe. ii. 5, but another scripture shews that his preparing the ark and his preaching had *no* effect: "they were eating and drinking, marrying and giving in marriage, until *the day* that Noe entered into the ark, and knew not until the flood came, and took them all away." Mat. xxiv. 38, 39.

When Noah and all the creatures were safely shut up in the refuge God had devised for them, it is said, God 'remembered' them. In due time He abated the flood, and eventually bade Noah go out of the ark, for though Noah saw that the earth was dry, yet he waited like a dependent one for God's word. His first act on the cleansed earth was to build an altar to the Lord, and offer burnt offerings of all the clean animals and fowls. The Lord smelled a sweet savour, and said in His heart that He would not again curse the ground for man's sake, nor would He again smite every living thing as He had done. We are thus taught that the providential government of God is carried on upon the ground of the sweet savour of Christ's sacrifice. God blessed Noah and his sons, and established His covenant with them and with every living thing, and gave the bow in the cloud as a token of it. He gave Noah and his sons authority over all living things, with permission to eat flesh, but not with the blood.

Thus God, after smelling a sweet savour in the burnt offering (type of the sacrifice of Christ, and so the earth not being again cursed for man's sake) began the new earth by establishing His covenant with Noah and his sons, blessing the earth and putting its government into their hands. It was a new beginning in a new earth: the "heavens and the earth which *are now*" are in 2 Pe. ii. 5; iii. 6, 7, put in contrast to the "world that *then was*," the 'old world.' Alas! in this new world failure at once characterised the man to whom government had been entrusted. Noah planted a vineyard, drank of the wine, became intoxicated, and dishonoured God and himself, and was dishonoured by his son.

Noah pronounced a blessing on Shem and Japheth: *Jehovah's* name is connected with Shem, while Japheth, head of the Gentiles, is enlarged providentially by *God*; a curse is pronounced on Canaan. Gen. vi.—ix. Noah is twice spoken of as a righteous man, along with Daniel and Job, though able to secure only their own safety when God's sore judgments were on the land. Eze. xiv. 14, 16, 20. See ARK and FLOOD.

No'ah. A daughter of Zelophehad, grandson of Gilead. Num. xxvi. 33; xxvii. 1; xxxvi. 11; Jos. xvii. 3.

Nob. City in the tribe of Benjamin, in which Ahimelech the priest dwelt with the tabernacle of the Lord. It was visited by David when he fled from Saul, and he and his followers ate the hallowed bread. David said it "is in a manner common": cf. Mat. xii. 3, 4. The priest also gave him the sword of Goliath. Through the treachery of Doeg, this led to the death of Ahimelech, his father's house, and all the inhabitants of

the city of Nob. 1 Sa. xxi. 1-9; xxii. 9-19; Neh. xi. 32; Isa. x. 32. Not identified.

No'bah. A Manassite who took Kenath and its villages, and called it after his own name. Num. xxxii. 42; Jud. viii. 11. See KENATH.

Nod. The land to which Cain went after the murder of Abel, when he went out from the presence of the Lord. It was on the east of Eden, but is not identified. Gen. iv. 16. The name signifies 'wandering' or 'nomad;' the verb is translated 'vagabond' in verses 12, 14.

No'dab. A tribe on the east of the Jordan conquered by the two and a half tribes. 1 Ch. v. 19.

No'e. The Greek form of NOAH. Mat. xxiv. 37, 38; Luke iii. 36; xvii. 26, 27.

No'gah. Son of David, born at Jerusalem. 1 Ch. iii. 7; xiv. 6.

No'hah. Fourth son of Benjamin. 1 Ch. viii. 2.

Non. The same as NUN, the father of Joshua. 1 Ch. vii. 27.

Noph. See MEMPHIS.

No'phah. Ancient name of some place, probably near Heshbon. Num. xxi. 30.

North. 1. *mezarim*, *lit.* 'the scattering': regarding the north wind as scattering the clouds and bringing severe cold. Elihu said the cold came out of the north. The word occurs only in Job xxxvii. 9. 2. *tsaphon*, 'hidden, dark.' The ancients regarded the north as the region of gloom and darkness. This is the word commonly translated 'north' in the O. T. Job xxxvii. 9, &c. 3. *βορρᾶς*, north. Luke xiii. 29; Rev. xxi. 13.

North-west, *χῶρος*. The harbour of Phenice in Crete looked towards south-west (λίψ) and north-west. Acts xxvii. 12.

Nose Jewels. These were rings, ornamented with jewels, and generally passed through the right side of the nostril, hanging down by the mouth. This mode of decoration is referred to in Pro. xi. 22: "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." In Isa. iii. 21 the nose jewels are mentioned among other adornments of women, which should be taken away in God's judgments; and in Eze. xvi. 12, among the ornaments spoken of symbolically with which God adorned Jerusalem, is 'a jewel on thy forehead,' which should however read 'a ring upon thy nose.'

Novice. The word *νεόφυτος* is literally 'newly planted,' and is applied to those who had been but recently converted. They were not to be appointed as bishops or overseers, lest, being lifted up with pride, they should fall into the condemnation of the devil. 1 Ti. iii. 6.

Numbers as Symbols. There can be little doubt that numerals are used in scripture as symbols; and by comparing the instances in which any numeral is employed the idea hidden in it may often be arrived at. The signification of some numbers is too obvious to be mistaken; that of others is less apparent. In some cases the symbolical number may be discovered where the numeral itself is not mentioned: as, for instance, under *three* we may class the law, the psalms, and the prophets; spirit, soul, and body, &c. A few references only are given here for each number.

ONE. *Supremacy, exclusiveness.* One Jehovah. Deu. vi. 4; Isa. xlii. 8; Zec. xiv. 9. One God and Father. 1 Co. viii. 6; Gal. iii. 20; Mark xii. 29; Eph. iv. 6; 1 Ti. ii. 5. "None other God but one," one Lord Jesus Christ. 1 Co. viii. 4; Eph. iv. 5. One Holy Spirit. 1 Co. xii. 11, 13. One mediator. 1 Ti. ii. 5. One body. 1 Co. xii. 12, 13; Eph. iv. 4. One hope, one faith, one baptism. Eph. iv. 4, 5. One offering that has perfected for ever the sanctified. Heb. x. 14.

Two. *Distinctness, and hence adequate testimony and fellowship when in agreement.* Two witnesses needful. Deu. xix. 15; 2 Co. xiii. 1. Caleb

and Joshua witnessed for the land. Num. xiv. 6-9. Two spies sent over Jordan. Jos. ii. 1. Two olive trees typical of two witnesses. Zec. iv. 3; Rev. xi. 3, 4. God's word and His oath shew the immutability of His counsel. Heb. vi. 17, 18. Two are to agree in asking. Mat. xviii. 19. Two or three can be gathered to Christ's name. Ver. 20.

THREE. *Divine fulness or completeness, and hence perfection in testimony.* God—Father, Son, and Spirit. This fulness was pleased to dwell in the Son of His love. Col. i. 19. Three times the voice came from heaven respecting the Lord Jesus. Mat. iii. 17; xvii. 5; John xii. 28. The Lord Jesus is Prophet, Priest, and King; Son of God, Son of Man, and Son of David. Three bear witness, the Spirit, the water, and the blood, "and these three agree in one." 1 John v. 7, 8. The scriptures, comprising the law, the prophets, and the psalms, bore witness to Christ. Luke xxiv. 44. Faith, hope, and love are elements of christian life here. A three-fold cord is not easily broken (Ecc. iv. 12), corresponding to perfection in testimony: three also describes perfected experience. Luke xiii. 32; Gen. xxii. 4; Acts ix. 9.

FOUR. *Completeness in that which is created or ordained of God.* Four winds from the four quarters of the heaven. Jer. xlix. 36. Four quarters of the earth. Rev. xx. 8. In the arranging the camp of Israel there were four standards. Num. x. 14-25. Ezekiel saw four living creatures, each had four faces, four wings, and four hands. Chap. i. 5-8: compare the four living creatures in Rev. iv. 6.

FIVE. *Human weakness in its appreciation of obligation.* In the dedication of the tabernacle each prince offered for a peace offering two oxen, five rams, five he goats, and five lambs. Num. vii. 17-83. Weakness in contrast to the power of the enemy: five should chase a hundred. Lev. xxvi. 8. The disciples could only provide five barley loaves and two small fishes when the five thousand were fed. John vi. 9. Paul said he would rather speak five words to teach others than ten thousand words in an unknown tongue. 1 Co. xiv. 19. In the parable of the virgins there were five wise and five foolish. Mat. xxv. 2.

SIX. *Incompleteness, imperfection* (one short of the perfect number seven). Solomon had six steps to his great throne, 1 Ki. x. 19; but it was not elevated enough to save him from idolatry. Six hundred sixty and six talents of gold were brought him in a year, 1 Ki. x. 14; yet he had to confess that all was vanity and vexation of spirit. The Jews at Cana had six water-pots for purification, John ii. 6; but they expressed the insufficiency of ordinances to meet man's need. The number of the imperial beast will be six hundred sixty and six, Rev. xiii. 18; being imperfect in every particular.

SEVEN. *Spiritual completeness, generally in good but occasionally in evil.* It is the compound of three and four, and the highest single indivisible number. Seven days in a week, every seventh day was a day of rest, every seventh year was a year of rest for the land, and every seven times seven years brought the jubilee. Creation was complete on the seventh day, God's rest being the result. There were seven lamps to the golden candlestick. Num. viii. 2: cf. Zec. iv. 2. The blood was sprinkled before the Lord seven times. Lev. iv. 6, 17; viii. 11. The Christian is exhorted to keep the feast of seven days after the passover, which makes it a perpetual feast for him. 1 Co. v. 7, 8. John speaks of seven Spirits before the throne of God. Rev. i. 4. There are seven abominations in man's heart. Pro. xxvi. 25. The first beast has seven heads and ten horns. Rev. xiii. 1. In the Revelation 'seven' occurs frequently; the symbol is found therein more than seven times seven. Forgiveness is to be 'seventy times seven.' Mat. xviii. 22.

EIGHT. *A new departure outside of, but connected with, creation-order: hence in resurrection.* Circumcision was on the eighth day, when a new communion was entered into. Eight souls were saved in the ark, to commence a new world. 1 Pe. iii. 20; 2 Pe. ii. 5. The new form of the future Roman empire will be the eighth. Rev. xvii. 11. The resurrection-day may be called the eighth, the day after the seventh, the Jewish sabbath.

TEN. *Complete ground of human responsibility.* Pharaoh was visited by ten plagues. Exo. vii.—xii. The ten commandments. Exo. xxxiv. 28. Abraham gave a tenth of the spoils to Melchisedek. Gen. xiv. 20. The Israelites gave a tenth to the Levites, and they gave a tenth to the priests. Num. xviii. 21, 26. Ten virgins went forth to meet the bridegroom. Mat. xxv. There were ten servants to whom the pounds were entrusted. Luke xix. 13. In the last form of the Roman empire there will be ten kings. Rev. xvii. 12, 16.

TWELVE. *Completeness administratively, that is, in what is set forth or displayed manward.* (The first most divisible of the earlier numbers.) There were twelve patriarchs, ancestors of the twelve tribes, who are commemorated in the twelve loaves on the table, the twelve stones in the breastplate and twelve names on the shoulders of the high priest; the twelve stones taken out of Jordan, and the twelve stones placed in the bed of the river; also in the woman with a crown of twelve stars. Rev. xii. 1. Through the twelve apostles the Lord fed the hungry multitudes. The twelve apostles will sit upon twelve thrones, judging the twelve tribes. Mat. xix. 28. The new Jerusalem will have twelve foundations for its walls with the names of the twelve apostles; it will have twelve gates, consisting of twelve pearls, with the names of the twelve tribes inscribed, the gates will be attended by twelve angels. Rev. xxi. 12–21. There are twelve hours in the day, in which the children of light may walk. John xi. 9. The flexibility of administrative perfection may be seen in:

Six-tuos: Two apostles in each of the six companies sent to preach.

Two-sixes: Six loaves in each of the two rows of shewbread.

Three-fours: Four rows of three names each on the breastplate.

Four-threes: Three gates on each of the four sides of the new Jerusalem.

FORTY = 10×4 . *Complete probation to bring to light good or evil.* Moses was forty years in the desert, being himself tried; he was in the mount two periods of forty days, which were times of trial to the Israelites. Exo. xxiv. 18; xxxiv. 28. The spies were forty days searching the land. Num. xiii. 25. The tribes were tested forty years in the wilderness. Acts xiii. 18. Goliath challenged Israel forty days. 1 Sa. xvii. 16. Saul, David, Solomon, and Jehoash were each tested by a reign of forty years. Elijah's period of testing at Horeb was forty days. Nineveh was given forty days for repentance. Jon. iii. 4. The Lord Jesus was under temptation forty days. Mark i. 13.

Numbers, Book of. This is so-called because of the numbering of the Israelites, twice given in detail: chaps. i. and xxvi. The book may be summarised under four divisions. 1. The arrangements for the departure of the people from Sinai; chaps. i.–ix. 2. The journey from Sinai to the borders of Canaan; chaps. x.–xiv. 3. Laws and a few events during the thirty-eight years' journeyings; chaps. xv.–xix. 4. The events of the last year, with a list of all the halting places from Egypt; chaps. xx.–xxxvi. As a whole the book may be said to give the service and walk of the people, their trials and testings under responsibility: typical of the spiritual service and walk of Christians now in the wilderness. In the Hebrew the title of the book is "In the Wilderness."

The book opens with the numbering of the people, and then the arrangement of the tribes around the tabernacle. Each tribe had an individual

place and interest before the Lord: type of God's saints being acknowledged and their place appointed in reference to His testimony. There were twelve tribes besides the Levites, who were reserved for the service of the tent of testimony, and would be located round the court. All were placed as appointed, and each was to pitch his tent near the standard to which he belonged. See CAMP.

Chapter III. The Levites were to be offered to God in lieu of the firstborn, all of whom God took to Himself when He smote the firstborn of the Egyptians. As the number of the firstborn exceeded that of the Levites, the residue were redeemed: a type of the saints looked at as firstborn ones, and as redeemed, being wholly claimed as God's, and given to Aaron (that is to Christ), to serve in God's house, over which He is set as Lord. The Levites were arranged by their families, and the service of each was definitely assigned. The servant ever has his particular service from God, to be exercised under responsibility to the Lord, and he is in no way left to choose for himself as to his service.

Chapter IV. gives instruction as to the moving of the tabernacle and the care to be taken. When journeying the sacred things of the tabernacle in general were to be covered with skins, to preserve from defilement, over a covering of blue: typical of the heavenly character of the assembly as the vessel of the testimony of Christ in the wilderness, in separation from evil. The brazen altar was covered with purple; the table of shewbread was covered with scarlet (Israel's glory), and the ark alone had blue on the outside (Christ exhibiting the heavenly).

In chapter V. laws are given as to the removing out of the camp all lepers, &c.; as to restitution in all cases of trespass; and as to the trial of jealousy (Israel in result became unfaithful in her relations with Jehovah).

Chapter VI. The law of the NAZARITES, *q. v.* This peculiar separation to Jehovah is followed by instructions to Aaron and his sons as to the manner of blessing the people, the words they were to use being given, closing with "They shall put my name upon the children of Israel; and I will bless them." When unfaithfulness is complete, any witness of the position of God's people can be maintained only through chosen vessels, in absolute separation to God from natural interests, proprieties of life, and human springs of joy. Such is the testimony of God at such a time. Samson, Samuel, &c., are examples.

Chapter VII. Here are given the offerings of the princes at the dedication of the tabernacle and of the altar, each tribe having its appointed day. When Moses entered into the tabernacle he heard "one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubim:" cf. Exo. xxix. 42. He had access to the mercy-seat and received his directions from thence, while the place of approach for the people was at the brazen altar.

Chapters VIII., IX. Instructions were given as to the lighting of the lamps. (The light of the glory of Jehovah was in Israel; Isa. lx. 1 shews that it will be made good in the kingdom.) The offering up of the Levites as a sacrifice (cf. Rom. xv. 16), and the age and time of their service are prescribed. Before Israel started on their journey from Sinai, they were to keep the passover, the memorial of their redemption from Egypt. Those that were ceremonially unclean were graciously provided for by being allowed to keep it on another day. Then instructions were given as to their movements, depending on the cloud that covered the tabernacle. They were to proceed only when the cloud moved, thus they were to be guided by Jehovah. Whether it were a day, or a month, or a year, that the cloud rested, they were to move only at the command of the Lord: a striking type of the guidance which God accords now.

This ends the first division of the book.

Chapter X. Details are given as to the use of the silver trumpets for summoning the people, and the tribes commence their journey. This was on the twentieth day of the second month of the second year. They went three days' journey. Moses begged of Hobab his father-in-law to go with them to be 'instead of eyes;' but he refused. This was well; for they might have depended on him instead of upon God, who had provided the cloud of glory to guide them. The pillar of cloud was above, and the ark went before them. The Lord was invoked at starting: "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." And at resting: "Return, O Lord, unto the many thousands of Israel."

Chapter XI. The people began their murmurings, and the fire of the Lord broke in among them. Then they despised the manna and turned back to the things of Egypt. Moses' heart failed him; the burden was greater than he could bear, and he asked God to kill him. Then God bade him appoint seventy men, to be elders of the people, and officers over them, on whom He put of Moses' spirit. God gave the people quails, but His anger was kindled and He smote them with a great slaughter.

Chapter XII. Miriam and Aaron spoke against Moses, the meekest of men; the Lord vindicated Moses and smote Miriam with leprosy, but at the intercession of Moses it was removed from her, though she was shut out of the camp seven days. It was sin against God in His apostle, and was a type of God's people Israel, who, though occupying a privileged place, deny the rights of Christ to act in grace toward those who have no such place.

Chapters XIII., XIV. detail the searching of the land by the spies, and the consequences of their want of faith. Forgetting God, and judging from their own standpoint, the spies (except Caleb and Joshua) gave an evil report of the land. The whole congregation exclaimed, "Would God that we had died in this wilderness," and proposed to return into Egypt. At the intercession of Moses, God graciously said that He would pardon the people, but that all the earth should be filled with the glory of Jehovah. Their failure under responsibility was now completely manifested, and God decreed that all of twenty years old and upwards should die in the wilderness, save Caleb and Joshua, and that their little ones should be brought into the land. In further rebellion they said they would go up into the land, but they were smitten by the Amalekites and Canaanites. This is the beginning of their wandering in the wilderness.

Chapters XV.—XIX.—the third division of the book—shew that God had in no way deviated from His purpose, and give some of the laws of the offerings when they should come into the land of their dwellings. See OFFERINGS. Then is recorded the rebellion of Korah, Dathan, and Abiram, that which is spoken of in the N. T. as the gainsaying of Core. It was the assumption of the priesthood by the Levites and rebellion against the anointing of God. See KORAH.

By the budding of Aaron's rod God bore witness as to whom He had chosen for the priesthood, and He gave instructions as to the responsibility and the portions of the priests and Levites; the people were not to draw nigh the tabernacle. See AARONIC PRIESTHOOD, and LEVITES. Then is given the law of the Red Heifer, a provision for defilement in the wilderness. See HEIFER.

Chapter XX. opens with the Israelites at Kadesh, the place from whence the spies had been sent thirty-eight years previously. Here Miriam dies and is buried. The people murmur against Moses because they have no water. He is told to *speak* to the rock, with the rod of priestly grace in

his hand, but he *smites* the rock as with his own rod of judgment, and calls the people rebels: for this failure he is forbidden to lead the people into Canaan. The lawgiver did not rise to the grace of God. See MOSES. From here they had to make a long detour to the Akaba Gulf of the Red Sea because the Edomites would not suffer them to pass through their land. Aaron dies in Mount Hor, and is succeeded by Eleazar.

Chapter XXI. Arad and the Canaanites are smitten. The further journeying led the people again to murmur, and God sent among them fiery serpents. On the prayer of the people for the removal of the serpents, Moses made by divine directions a SERPENT OF BRASS (*q. v.*) and put it on a pole, and whosoever looked (having been bitten) *lived*. After skirting the east of the land of Edom, the Israelites encountered the Amorites, who, refusing to let them pass, were smitten by Moses, and Heshbon was taken. The Israelites smote also Og the king of Bashan, and took his land.

Chapters XXII.—XXV. give the history of Balak hiring Balaam the prophet to curse Israel. In spite of Israel's failure in walk, the Lord turned the attempt to curse them into the pronouncing of blessings. Balaam saw in his successive visions the elect people of God, and announced their *sanctification* (chap. xxiii. 8–10); *justification* (vers. 19–24); *acceptance and consequent blessing* (chap. xxiv. 5–9); the rise of a Star out of Jacob, and the destruction of the hereditary enemies of Israel. (Vers. 17–24.) The evil advice of Balaam, however, led the children of Israel into sin by allying themselves with the daughters of Moab, and so falling into idolatry. The zeal of Phinehas, who in a signal case executed judgment, is commended of God.

Chapters XXVI., XXVII. The people are again numbered, with a view to inheriting the land, but all the men of war included in the first numbering, save Caleb and Joshua, had died. Details are given as to the distribution of the inheritance. Moses, being told of his approaching death, pleads with God to appoint a leader for the people, and Joshua is put in that place.

Chapters XXVIII.—XXX. Directions are given as to the whole system of regularly instituted offerings, and as to ratification or otherwise of vows.

Chapter XXXI. The Midianites are smitten, among whom Balaam is slain: special directions are given as to the division of the spoil.

Chapter XXXII. Moses accedes to the request of the Reubenites and Gadites to have their possession on the east of the Jordan, provided in the first instance they go armed before their brethren over Jordan: type of Christians stopping short of the purpose of God in regard to them through refusing to accept death with Christ.

Chapters XXXIII.—XXXVI. The various stations are recorded at which the Israelites had halted in their journeyings. Details follow as to the borders of the promised land; the forty-eight cities for the Levites; and the cities of refuge. The book closes with instruction as to the inheritance of daughters, so that the position belonging to each tribe should remain as allotted; ending with the words, "These are the commandments and the judgments which the Lord commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan near Jericho." Here, close to the land, Moses rehearsed to them all their evil ways, but spoke with certainty of their possessing the land, and named those who should aid in dividing it. God was about to fulfil to the children of Israel His promise made to Abraham, Isaac, and Jacob in grace, which abounded over all their sin, and has abounded toward His people ever since.

In conclusion, a few words may be added on the spiritual import of the

Book of Numbers. It literally considers the children of Israel in two aspects: first, in view of the wilderness; and secondly, in view of possessing the promised land. The link between the two numberings is Caleb and Joshua, the representatives of faith. The book is the obverse of Exodus, in which we have the actings of *God*—His redemption of the people; His resources for them in the wilderness; the declaration of His will; and the setting up among them of the tabernacle—all this was *God's* side. On the other hand, we have in Numbers the side of *the people*—they are taken into consideration, and hence their perversities and *God's* chastisements are prominent. These lead, in their spiritual significance, to the conclusion that the means necessary to conduct a people through the wilderness are the water of purification (chap. xix.), and priestly ministration (chap. xx.): Christ in death and Christ risen; the red heifer, and the budding rod. This part closes in chapter xx.

Then after the death of Aaron the high priest, which is the proper end of responsibility and its testing, we have a second part of the book, in which are seen the means by which the elect of *God* are brought to light, namely, the brazen serpent, and the springing well—the acceptance of the cross, and the power of the Spirit. In this part of Numbers there is but little reference to priesthood. We have following this the prophesies of Balaam, which speak of the elect people of *God*. The people are then numbered in view of possessing the land of promise, and Joshua succeeds Moses as leader. He is, what Moses was not, the type of a risen Christ.

In spiritual experiences the second part of the book runs concurrently with the first, for while in the type Israel did not come to the brazen serpent until they had been thirty-eight years in the wilderness, Christians *begin* their spiritual course with the cross, which is the antitype of the brazen serpent. John iii. 14, 15. The state of man in the flesh has been condemned in the cross, and the Christian begins in the Spirit; and in that way is able to appreciate the water of purification and priestly refreshment, while finding that no good dwells in the flesh.

Nun. An Ephraimite, father of Joshua, and referred to in scripture only to distinguish his son, who succeeded Moses. Exo. xxxiii. 11; Num. xi. 28, &c.

Nurse. Such in O.T. times were held in esteem, as was Deborah, Rebekah's nurse. Gen. xxxv. 8. Twice the expression, 'nursing fathers,' occurs, and queens are to be 'nursing mothers' to Israel in the future. Num. xi. 12; Isa. xlix. 23. Paul said, "We were gentle among you, even as a nurse cherisheth her children." 1 Th. ii. 7.

Nuts. 1. *botnim*. This is judged to be the fruit of the pistachio tree (*Pistacia vera*). These nuts were among the good things sent to Joseph by his father. Gen. xliii. 11. 2. *egoz*. The bride "went down into the garden of nuts." Cant. vi. 11. This word is considered to refer to the walnut tree (*Juglans regia*). Josephus and others speak of the walnut tree growing in Palestine.

Nym'phas. Saint at Colosse or Laodicea, to whom Paul sent his salutations. Col. iv. 15. Several editors read, 'the church which is in *their* house.'

O

Oak. There are four Hebrew words so translated, but they are all apparently from the same root, signifying 'strong, hardy,' and are mostly applied to the oak, which lives to a great age. Three species of the *Quercus* are known in Palestine, the *pseudo-coccifera*, *agilops*, and *infectoria*. It is symbolical of strength, and affords shade from the heat of the sun. Gen. xxxv. 8; Jos. xxiv. 26; Isa. i. 29; ii. 13; Eze. xxvii. 6; Hos. iv. 13; Amos ii. 9; Zec. xi. 2. The word *elah* is judged to refer to the terebinth (*pistacia terebinthus*), though generally translated oak. Gen. xxxv. 4; Jud. vi. 11, 19; 2 Sa. xviii. 9-14; 1 Ki. xiii. 14; 1 Ch. x. 12; Isa. i. 30; Eze. vi. 13.

Oath. A solemn asseveration with an appeal to God that what is said is true. The apostle said that among men an oath for confirmation is the "end of all strife" or dispute; and God, willing to shew "the immutability of his counsel, confirmed it by an oath; that by two immutable things [His word and His oath] in which it was impossible for God to lie, we might have a strong consolation." Heb. vi. 16-18. Jehovah swore that the Lord Jesus should be a priest for ever after the order of Melchizedek. Psa. cx. 4.

Lev. v. 1 has been interpreted as signifying that when the voice of adjuration was heard, persons were compelled to confess what they knew as to any charge. Thus the Lord Jesus when adjured by the high priest answered him. The Lord was under an accusation, and was adjured to say if it was true. He acknowledged that He was "the Christ the Son of God." Mat. xxvi. 63, 64.

The Lord exposed the folly of the tradition that some oaths were not binding. Mat. xxiii. 16-22.

In the common intercourse of life there should be no oaths, the simple 'yea' and 'nay' should be enough, "swear not at all," Mat. v. 34-37; Jas. v. 12: the context of these passages shews that they do not refer to judicial oaths: cf. also Heb. vi. 13, 16; vii. 21; Rev. x. 6.

Obadi'ah. 1. The governor of Ahab's house. He feared the Lord greatly, and had the boldness, in spite of Ahab and Jezebel, to hide a hundred of the prophets of Jehovah, and feed them with bread and water, when Jezebel was cutting off the prophets. When Elijah sent Obadiah to tell Ahab that he was there, he feared that the Spirit of the Lord would catch away Elijah, and he would be slain; but he obeyed, and Elijah met the king. Obadiah is a remarkable instance of how a servant who feared the Lord could maintain his integrity amid flagrant wickedness, though otherwise he seems out of his right place, for he was not separate like Elijah. His false position may account for his dwelling upon his own work for the Lord, and his fear for his life before Ahab. 1 Ki. xviii. 3-16. 2. Descendant of David. 1 Ch. iii. 21. 3. Son of Izrahiah, a descendant of Issachar. 1 Ch. vii. 3. 4. Son of Azel, a Benjamite. 1 Ch. viii. 38; ix. 44. 5. Son of Shemaiah, a Levite. 1 Ch. ix. 16. Apparently called ABDA in Neh. xi. 17. 6. Gadite who resorted to David at Ziklag. 1 Ch. xii. 9. 7. A Zebulunite, father of Ishmaiah. 1 Ch. xxvii. 19. 8. Prince sent by Jehoshaphat to teach the people. 2 Ch. xvii. 7. 9. Levite who was overseer in the repairs of the temple. 2 Ch. xxxiv. 12. 10. Son of Jehiel: he returned from exile. Ezra viii. 9. 11. Priest who sealed the covenant. Neh. x. 5. 12. Levite who acted as doorkeeper. Neh. xii. 25. 13. The prophet, of whom personally nothing is known. Oba. i. 1.

Obadiah, Book of. There is nothing in this prophecy to fix its date. The whole of it relates to Edom or the Edomites. Edom (Esau) is characterised in scripture by his deadly hatred to his 'brother Jacob,' ver. 10. His pride is spoken of, exalting himself as the eagle, setting his nest in the firmament of heaven, and seeking his safety in the high caves of the rocks, which well answers to their habitations in Idumea.

Part of the prophecy may refer to the time when Jerusalem was destroyed by Babylon. In Psa. cxxxvii. 7, 8, Edom is associated with Babylon as against Jerusalem. Verses 12 to 14 of the prophecy exactly describe the manner of a people like the Arabs when a city was captured. There are seven reproaches against them: they helped to pillage the place, stood in by-places to cut off any that escaped, and delivered them up to their enemies. These intimations of their assisting in the destruction of Jerusalem have led to the prophecy being usually dated B. C. 587, the year following the destruction.

The prophecy, however, probably looks onward to the last days, when Israel, restored to their land, will be attacked by Edom, and kindred nations. Psa. lxxxiii. Idumea will be their rendezvous, and the sword of the Lord will be filled with blood. Isa. xxxiv. 5, 6. Obadiah depicts the Jews themselves as God's instruments for the destruction of Esau; which agrees with Isa. xi. 14; Dan. xi. 41. "Upon mount Zion shall be deliverance . . . the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble." Vers. 17, 18. The destruction shall be complete: "every one of the mount of Esau" shall be cut off by slaughter; "there shall not be any remaining of the house of Esau." Vers. 9, 18. Their land shall be possessed by Israel, for God's ways are retributive. The prophecy ends with "the kingdom shall be Jehovah's."

O'bal. See EBAL.

O'bed. 1. Son of Boaz and Ruth the Moabitess, and father of Jesse. Ruth iv. 17-22; 1 Ch. ii. 12; Mat. i. 5; Luke iii. 32. 2. Son of Ephlal, a descendant of Jarha, the Egyptian slave of Sheshan. 1 Ch. ii. 37, 38. 3. One of David's mighty men. 1 Ch. xi. 47. 4. Son of Shemaiah, a Korhite. 1 Ch. xxvi. 7. 5. Father of Azariah. 2 Ch. xxiii. 1.

O'bed-e'dom. 1. The Gittite at whose house the ark rested for three months. 2 Sa. vi. 10-12; 1 Ch. xiii. 13, 14; xv. 25. 2. A Levite musician and doorkeeper of the sanctuary. 1 Ch. xv. 18, 21, 24; xvi. 5, 38; xxvi. 4, 8, 15. 3. A Levite, son of Jeduthun. 1 Ch. xvi. 38. 4. One who had charge of the vessels of the sanctuary in the days of Amaziah. 2 Ch. xxv. 24.

O'bil. An Ishmaelite, camel-herdsman of David. 1 Ch. xxvii. 30.

Oblation. Anything presented to God. All the Hebrew words so translated are also rendered 'offering,' except *maseth* in Eze. xx. 40; it signifies 'lifting up,' a gift. See OFFERINGS.

O'both. One of the stations of the Israelites east of Moab. Num. xxi. 10, 11; xxxiii. 43, 44.

Oc'ran. Father of Pagi, a chief of the tribe of Asher. Num. i. 13; ii. 27; vii. 72, 77; x. 26.

O'ded. 1. A prophet and father of the prophet Azariah. 2 Ch. xv. 1, 8. 2. Prophet in Samaria who protested against the captives from Judah being brought into the city. 2 Ch. xxviii. 9.

Offence. See SIN.

Offering, Offering up. There were two distinct actions connected with the sacrifices. Any Israelite could bring an offering, or offer a gift, or a sacrifice; but only the priest could offer up the sacrifice on the altar to God. In the N. T. there are two Greek words translated 'to offer.'

One is *προσφέρω*, 'to bring to,' 'present.' This is used in Mat. ii. 11, of the wise men who 'presented' their gifts unto the Lord. So too vinegar was 'offered' to the Lord on the cross. Luke xxiii. 36. The word is referred to the Lord in Heb. ix. 14, 25, 28; x. 12. The other word is *ἀναφέρω*, 'to bring up,' and hence 'to offer up.' In Mat. xvii. 1, Jesus 'bringeth up' Peter, &c.; and in Luke xxiv. 51 the Lord was 'carried up' into heaven. This word is employed in Heb. vii. 27, both as to the high priest 'offering up' sacrifices and to Jesus who 'offered up' Himself. It occurs also in Mark ix. 2; Heb. ix. 28; xiii. 15; Jas. ii. 21; 1 Pe. ii. 5, 24.

In the LXX the word *προσφέρω* is mostly a translation of *qarab*, 'to draw near,' which constantly occurs in Leviticus and Numbers in the laws respecting the offering of sacrifices, and is translated 'to offer.' On the other hand *ἀναφέρω* is chiefly the rendering adopted for *alah*, 'to ascend, to make to ascend.' The word *alah* is frequently translated 'to offer,' but only twice in Leviticus (xiv. 20; xvii. 8); and four times in Numbers (xxiii. 2, 4, 14, 30), when Balaam and Balak offered up sacrifices. Both Greek words are applied to Christ as to the offering of Himself. Heb. ix. 14; vii. 27. They are both also used of Abraham offering Isaac; he gave Isaac, and as a priest virtually offered him up. Heb. xi. 17; Jas. ii. 21.

Offerings, The. The sacrifices described in the O. T. shew the ground and means of approach to God. They are all typical, having no intrinsic value, but they foreshadowed Christ, who, as antitype, fulfilled them all. The principal offerings are four: the Burnt offering, the Meat offering, the Peace offering, and the Sin offering, with which the Trespass offering may be associated. This is the order in which they are given in the opening chapters of Leviticus, where we have their significance presented from God's side, beginning with Christ in devotedness to God's glory even unto death, and coming down to the need of guilty man. If the question be of a sinner's approach to God, the sin offering must necessarily come first: the question of sin must be met for the conscience before the one who approaches can be in the position of a worshipper.

The offerings, in one respect, divide themselves into two classes, namely, the sweet-savour offerings, presented by worshippers, and the sin offerings, presented by those who having sinned needed to be restored to the position of worshippers. But even in the sin offering the fat was burnt on the brazen altar, and it is *once* said to be for a sweet savour (Lev. iv. 31), thus forming a link with the burnt offering. The sweet-savour offerings represent Christ's perfect offering of Himself to God, rather than the laying of sins on the substitute by Jehovah.

The various kinds and the sex of the animals presented in the sin offerings are proportioned to the measure of responsibility in Lev. iv., and to the offerer's ability in chap. v. Thus the priest or the whole congregation for a sin offering had to bring a bullock, but a goat or a lamb sufficed for one of the people. In the sweet-savour offerings the offerer was left free to choose a victim, and the different value of the animals offered gave evidence to the measure of appreciation of the sacrifice: thus if a rich man brought a sheep instead of a bullock, it would shew that he undervalued the privileges within his reach.

The *blood* was sprinkled and poured out: it might not be eaten; the blood was the life, and God claimed it: cf. Lev. xvii. 11. The *fat* of the offerings was always to be burnt, for it represented the spontaneous and energetic action of the heart of Christ godward. Psal. xl. 7, 8. *Leaven*, which always signifies what is human and hence evil (for if the human element is introduced into and works in the things of God it is evil), might never be burnt on the altar to God, nor be in any of the offerings

except in one special form of the meat offering (Lev. xxiii. 16-21), and in the bread accompanying a peace offering. Lev. vii. 13. *Honey* was forbidden in the meat offering, as denoting mere human sweetness. *Salt* was to be added to the meat offering and used in the *corbans*. Lev. ii. 13; Eze. xliii. 24. Salt is preservative and gives a savour. Num. xviii. 19; 2 Ch. xiii. 5; Col. iv. 6. The *breast* of the victim may be taken as emblematic of love, and the *shoulder* of strength.

The principal Hebrew words used in reference to the offerings are :

1. *Olah, Alah*, from 'to make to ascend.' Translated burnt offering.
2. *Minchah*, from 'a present, gift, oblation.' Translated meat offering. Others prefer to translate it meal offering.
3. *Shelem*, from 'to be whole, complete,' to be at peace, in friendship with any one. Translated peace offering. The ordinary form is plural, and may be rendered 'prosperities offering.'
4. *Chattath*, from 'to sin.' Constantly translated sin offering.
5. *Asham*, from 'to be guilty.' Translated trespass offering.
6. *Tenuphah*, from 'to lift up and down, wave.' Translated wave offering.
7. *Terumah*, from 'to be lifted up.' Translated heave offering.

As to the *burning* of the sacrifices different Hebrew words are employed. Besides the word *alah*, mentioned above, the word *qatar* is commonly used for burning on the altar: it signifies 'to burn incense,' 'to fumigate.' But where the carcase of the sin offering was burnt, the word used is *saraph*, which signifies 'to burn up, consume.' Thus what ascends as a sweet savour is distinguished from what is consumed under the judgment of God.

THE BURNT OFFERING. This is typical of Christ presenting Himself according to the divine will for the accomplishment of the purpose and maintenance of the glory of God where sin was taken account of. In the type the victim and the offerer were essentially distinct, but in Christ the two were necessarily combined. The burnt offering, where not specifically prescribed, was brought for a man's acceptance. The expression "of his own voluntary will" in Lev. i. 3 is better translated, "He shall offer it for his acceptance." The victim might be a male of the herd, or a sheep or a goat of the flock, or be turtle doves or young pigeons, according to the ability of the offerer, or the appreciation he had of the offering. These offerings were different in degree, but the same in kind. The male is the highest type of offering: no female is mentioned in the burnt offering.

After the offerer had laid his hands on the victim, he killed it (except in the case of birds, which the priest killed). From Leviticus i. it would appear that the offerer also flayed it, cut it in pieces, and washed the inward parts and legs in water; but the expressions can be taken in an impersonal sense, 'Let it be flayed,' &c., and these acts may have been done by the priests or the Levites. (The Levites flayed the sacrifices in 2 Ch. xxix. 34, when the priests were too few.) The priest sprinkled the blood round about upon the altar, and, except the skin which was the priest's, the whole of the animal was burnt as a sweet savour on the altar. It made atonement for the offerer, who found acceptance in its value. It was typical of Christ's perfect offering up of Himself, being tested in His inmost parts by the searching fire of divine judgment. Lev. i. (This aspect of the cross is seen in such passages as Phil. ii. 8; John x. 14-17; xiii. 31; xvii. 4; Rom. v. 18, &c.)

Leviticus vi. gives the law of the burnt offering. "It is the burnt offering because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it . . . it shall not be put out." This refers to the morning and evening lambs; they formed a

perpetual burnt offering. Exo. xxix. 38-41. It is to be remarked that it was "all night unto the morning" (although it was perpetual), doubtless to point out that Christ is for Israel ever a sweet savour to God, even during the present period of Israel's darkness and forgetfulness. Aaron had to put on his linen garments to remove the ashes from the altar to 'the place of ashes' beside the altar: he then changed his dress and carried the ashes outside the camp. The ashes were the proof that the sacrifice had been completely accepted (Psa. xx. 3, *margin*). In 'the morning' Israel will know that their acceptance and blessing is through the work of their Messiah on the cross. The daily sacrifice was offered by the priest as acting for the whole nation, and presented typically the ground of its blessings and privileges. Hence faith made much of it. Ezra iii. 3; Dan. viii. 11, 13, 26; ix. 27.

THE MEAT OFFERING. In Lev. ii. the intrinsic character of this offering is given, though in offering the burnt offering a meat offering was added. Here was no blood-shedding, and consequently no atonement. The burnt offering typified the Lord Jesus in devotedness to *death*; the meat offering represents Him in His *life*—the pure humanity of Christ—in the power and energy of the Holy Ghost. It consisted of fine flour, unleavened, mingled with oil, and anointed with oil and with frankincense: in its simple elements a handful of flour with oil poured on was burnt on the altar; but it might, in the form of cakes, be baked in an oven, or in a pan, or frying pan. Only a part of the flour and of the oil but *all* the frankincense was burnt upon the altar, as a sweet savour unto Jehovah: the rest was food for the priest and his sons, not his daughters. The excellence of Christ as a man, in whom every motion even to death was for God, can only be enjoyed in priestly nearness: it is an offering which essentially belonged to the sanctuary.

All the savour of the Lord's life was *to* God. He lived not to men or for their praise: hence *all* the frankincense was to ascend from the altar. The *fine* flour is typical of the evenness of character in the Lord: in Him no special trait had undue prominence, as in man generally. With the Lord as man all was perfection, all *evenness*, and to the glory of God. He was begotten of the power of the Holy Ghost (antitype of the oil), and anointed at His baptism; His graces and moral glory answer to the frankincense. In beautiful connection with the perpetual burnt offering every morning and evening, there was a perpetual meat offering. It was 'most holy': neither leaven nor honey might be burnt with the meat offering, but salt must accompany it. The traits here symbolised were remarkably witnessed in the life of the Lord. Lev. ii.; vi. 14-18; Exo. xxix. 40, 41.

In Lev. xxiii. 17 there is leaven with the meat offering because it there represents the church, the first-fruits of God's creatures, presented at Pentecost in the sanctification of the Spirit.

THE PEACE OFFERING. This is distinct from both the burnt offering and the meat offering, though founded upon them. Its object was not to shew how a sinner might get peace, nor to make atonement: it was rather the outcome of his having been blessed—the response of his heart to that blessing. The soul enters into the devotedness of Christ to God, the love and power of Christ as the blessing of the priestly family, and its own sustainment in life where death has come in. The peace offering might be of the herd or of the flock, male or female. The offerer laid his hands on the head of the offering and killed it. The blood was sprinkled round about the altar. All the fat, the two kidneys, and the caul above the liver were burnt upon the altar, an offering made by fire of a sweet savour unto the Lord. These were God's portions,

literally His bread. The breast of the offering was waved for a wave offering, and was then food for Aaron and his sons and daughters. The right shoulder was a heave offering, and was for the offering priest. The offerer and his friends also ate of the offering on the same day; or, if it were a vow or a voluntary offering, it might be eaten on the second day. What remained was burnt with fire: indicating that communion to be real must be *fresh*, and not too far separated from the work of the altar.

The peace offering was accompanied by a meat offering, namely, unleavened cakes mingled with oil, and unleavened wafers anointed with oil; together with *leavened* bread. The last named recognised the existence of sin *in* the worshipper (1 John i. 8), which, if inactive did not disqualify, though sin *on* him did disqualify. All that typified Christ was without leaven. That the peace offering typified communion is plain from the directions as to its disposal: part of it was accepted of God on the altar, called 'the food of the offering'; part was the food of the priest (Christ), and the priest's sons (Christians); and part was eaten by the offerer and his friends (the people, and perhaps also the Gentiles, who in the kingdom will 'rejoice with his people'). This thought of communion finds expression in the Lord's table, in the *communion* of the blood and of the body of the Lord. 1 Co. x. 16. It is said of the peace offering that it 'pertains to Jehovah: ' so all worship pertains to God: it is the fruit and expression of Christ in believers. Lev. iii.; vii. 11-21, 28-34.

THE SIN OFFERING. This and the trespass offering stand apart from all the other offerings. In the burnt offering and the peace offering the offerer came as a worshipper, and by the imposition of hands became identified with the acceptability and acceptance of the victim: whereas in the sin offering the victim was identified with the *sin* of the offerer.

The sin offering was to make an atonement for sin—to avert judgment from the offerer. This general characteristic is always the same, though the details differ, as will be seen in the following table:—

On the day of atonement. Lev. xvi.	Bullock for Aaron; two goats for the people.	Blood sprinkled on the mercy seat and before the mercy seat; also placed on the horns of the brazen altar and sprinkled there.	All the fat was burnt upon the altar, and the whole carcase consumed without the camp.
For the anointed priest. Lev. iv.	Bullock.	Blood sprinkled in the holy place, and placed on the horns of the altar of incense, and poured out at the bottom of the brazen altar.	(same as on the day of atonement.)
For the whole congregation.	Bullock.	(same as for the priest.)	(same as on the day of atonement.)
For a ruler.	Male kid of the goats.	Blood placed on the horns of the brazen altar, and the blood poured out at the bottom.	The fat burnt on the altar, the rest eaten by the offering priests. Lev. vi. 26, 29.
One of the common people.	Female kid of the goats, or female lamb.	(same as for a ruler.)	(same as for a ruler.)

The Day of Atonement stands alone—the blood of the sin offering being taken then into the holy of holies, and sprinkled on and before the mercy seat. Atonement had to be made according to the requirement of the nature and majesty of God's throne. This type was repeated yearly

to maintain the relationship of the people with God, because the tabernacle of Jehovah remained among them in the midst of their uncleanness. Atonement was also made for the holy place and the altar: all were reconciled by the blood of the sin offering, and on the ground of the same blood the sins of the people were administratively borne away into a land not inhabited. Lev. xvi.

In the case of sin on the part of the priest or the whole congregation, all approach was interrupted: so the blood had to be carried into the holy place, sprinkled there seven times, and placed on the horns of the altar of incense—the place of the *priest's* approach—for the re-establishment of approach. See ATONEMENT, DAY OF. In the case of a ruler or of one of the people the blood was sprinkled on the brazen altar, the place where the *people* approached: this also was to restore approach for the individual.

The sin offering is not, as a whole, said to be a sweet savour: *sin* is the prominent idea, yet the fat was burnt upon the altar for a sweet savour. Lev. iv. 31. Christ was at all times (on the cross as elsewhere) a delight to God. The sin offering that was eaten by the priest is declared to be 'most holy.' Chap. vi. 29. This is typical of Christ, priest as well as victim, having our cause at heart.

In the cases provided for in chap. v. 1–13, where it was chiefly for acts which were sins by reason of infraction of some enactment or ordinance, the ability of the offerer was considered. If a person was unable to bring a goat for a sin offering, he was allowed to bring two doves; and if he were unable to bring even these, then he might bring the tenth part of an ephah of fine flour. This does not seem to agree with the necessity of blood-shedding for remission, but the memorial burnt upon the altar typified the judgment of God in dealing with sin. It brought the offering within the reach of all, so that the very poorest soul could have a way of meeting God as to its sin. Poverty represents little light or ignorance, not rejection of or indifference to Christ. And as the flour reached the *fire* of judgment on the altar, the death of Christ for sin was not left out in this most simple form of sin offering.

THE TRESPASS OFFERING differs from the sin offering in that it contemplates God's *government*, whereas the sin offering refers to God's holy *nature*, and hence His necessary dealing with sin in judgment. The Lord is also the true trespass offering, as seen in Isa. lii. 10–12; and Psa. lxi. He restores more to God than the wrong done to Him by man's sin, and the effects of the trespass offering will be manifested in the kingdom.

The trespass offering is first found in Leviticus v. and vi. concerning cases of wrong done to the Lord or to a neighbour. In these cases a man needed to offer a trespass offering—for a trespass against a neighbour encroached on the rights of God—and to make restitution also, with a fifth added. In chap. v. 6–9 the same offering is called both a trespass offering and a sin offering; but in chapter xiv., for the cleansing of a leper, both a sin offering and a trespass offering were needful; and the same two offerings were to be brought if a Nazarite were defiled. Num. vi. 10–12. It appears therefore that the trespass offering is a variety of sin offering.

THE RED HEIFER was also a sin offering. In the A. V. it is called 'a purification for sin' in Num. xix. 9, 17, but the meaning is a sin offering. It was for defilement by the way. See HEIFER, RED.

THE DRINK OFFERING. This was not usually offered alone, but see Gen. xxxv. 14. It was offered with the morning and evening sacrifice, which was a burnt offering, accompanied by a meat offering. It consisted of wine, the quantity varying with the animal offered. Num. xxviii. 14.

"In the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering." Ver. 7. In the land of Canaan a drink offering was to be joined to the sweet savour oblations. The quantity of oil and of wine was equal, and proportionate to the importance of the victim. Num. xv. 1-11. The drink offering may be typical of joy in the Spirit in the sense of the value of Christ's work as done to God's glory. Phil. ii. 17 may allude to the drink offering.

THE HEAVE AND THE WAVE OFFERINGS. These are not separate offerings, but on some occasions certain portions of an offering were heaved or waved before the Lord. Thus at the consecration of Aaron and his sons, the fat, the fat tail, the caul, the kidneys, and the right shoulder of the ram, together with one loaf of bread, one cake of oiled bread, and one wafer, were placed in the hands of Aaron, and in the hands of his sons, to wave them for a wave offering before the Lord, and then they were burnt on the altar for a burnt offering. Lev. viii. The breast of the ram was also waved for a wave offering before the Lord, and the shoulder was heaved up for a heave offering; these were eaten by Aaron and his sons. Exo. xxix. 23-28. Of the peace offerings, the breast was always a wave offering, and the right shoulder a heave offering, and were for the priests. Lev. vii. 30-34.

The rabbis explain that the heave shoulder was moved up and down, and the wave breast waved from side to side. The actions were done 'before the Lord,' and seem to symbolise that those who moved the offerings were really in His presence, with their hands filled with Christ.

Christ is thus the antitype of all the sacrifices: in them is foreshadowed His devotedness unto death; the perfection and purity of His life of consecration to God; the ground and subject of communion of His people; and, finally, the removal of sin by sacrifice. In the Epistle to the Hebrews is brought out in detail the *contrast* between the status of the Jew, for whom all the sacrifices needed to be *repeated* (the typical system existing on repetition), and that of Christians, who by the *one* sacrifice of Christ (non-repetition) are perfected for ever, and also have access to the holiest, because the great high Priest has entered in.

In the N. T. offerings are also alluded to in a moral sense. Christians being priests are exhorted to present their bodies a living sacrifice, holy, acceptable to God, Rom. xii. 1; and are to lay down their lives for the brethren. 1 John iii. 16. Having come as living stones to the living Stone, they are a holy priesthood to offer up spiritual sacrifices. 1 Pe. ii. 5: cf. Phi. iv. 18; Heb. xiii. 15, 16; Mark ix. 49.

Officer. This word is used in scripture indefinitely for any one in authority, there being seven Hebrew words so translated. In the N. T. are 1. *πράκτωρ*, from 'to do or act,' it occurs only in Luke xii. 58. It is used for the officer appointed to exact the money adjudicated by the judge. 2. *ὑπηρέτης*, *lit.* 'an under-rower,' a subordinate officer, who assisted the priests and the Roman governors. Mat. v. 25; John vii. 32, 45, 46; xviii. 3-22; xix. 6; Acts v. 22, 26. It is also translated 'minister' and 'servant.'

Offscouring. Scrapings, refuse. Lam. iii. 45; 1 Co. iv. 13.

Og. The Amorite king of Bashan, one of the giant warriors who ruled over sixty cities, inhabited by a hardy and warlike race. He came against Israel, but was smitten by Moses, and his land was possessed by the half-tribe of Manasseh. His bedstead is spoken of as measuring 9 cubits by 4 cubits, about 13 feet 6 inches in length by 6 feet wide. Num. xxi. 33; Deu. iii. 1-13; Neh. ix. 22; Psa. cxxxv. 11; cxxxvi. 20. See BASHAN.

O'had. Third son of Simeon. Gen. xlv. 10; Exo. vi. 15.

O'hel. Son of Zerubbabel. 1 Ch. iii. 20.

Oil. In the description of the goodness of the land of promise one of the advantages mentioned is 'a land of oil olive'; and among the blessings enumerated with which God would endow His obedient people is that their oil should be multiplied. Deu. vii. 13; viii. 8. It was an article of value, and the people had their olive yards as well as their vineyards. Oil was employed for various purposes. It was used as food, 2 Ch. ii. 10, 15; xi. 11; Psa. lv. 21; for anointing the kings, &c., 1 Sa. x. 1; xvi. 1, 13; in the sacrifices of the meat offering, Lev. ii. 1-16; as an ingredient in the holy ointment, Exo. xxx. 24, 25, see OINTMENT; as a cosmetic, Psa. xxiii. 5; xcii. 10; Luke vii. 46; to give light in the lamps, Exo. xxxv. 8, 14; as an emollient, Luke x. 34. Oil is a type of the Holy Spirit. Mat. xxv. 3-10; Heb. i. 9.

Oil Tree. This occurs but once in the A. V. (Isa. xli. 19), but the Hebrew (*ets shemen*) occurs also in 1 Ki. vi. 23, where it is translated 'olive tree;' and in Neh. viii. 15, where it is rendered 'pine branches;' 'olive branches' being mentioned in the same verse would seem to indicate that the 'tree of oil' is distinct from the olive tree. Some believe it to be the *Balanites Ægyptiaca*; but others identify it with the *Elæagnus angustifolius*.

Ointment. Except in Exo. xxx. 25 (where the Hebrew words are *mishchah* and *roqach*, and may be translated "an oil of holy ointment, a perfume"), and in 1 Ch. ix. 30; Job xli. 31 (where the words are derived from *roqach*), the Hebrew word is *shemen*, which is constantly translated 'oil.' It is used for 'fatness, oil, spiced oil,' and hence 'ointment,' with which on joyful occasions the head was anointed, Psa. cxxxiii. 2, and is elsewhere called the 'oil of gladness.' Psa. xlv. 7; cf. Pro. xxvii. 9, 16; Ecc. vii. 1; ix. 8; Amos vi. 6. As an emollient it was applied to wounds or bruises. Isa. i. 6. In the N. T. the word is *μύρον*, 'oil mingled with fragrant spices:' with such Mary anointed the Lord, and its perfume filled the house, John xii. 3, 5; it was also used by a woman 'which was a sinner.' Luke vii. 37, 38. The ointment would be more or less costly according to the ingredients.

Ointment, The Holy. This was compounded of pure myrrh, sweet cinnamon, sweet calamus, cassia and olive oil. With it was anointed the whole tabernacle with all its vessels. Aaron and his sons also were anointed and consecrated to the priest's office. No one was allowed to make or to use such an ointment. After speaking of Aaron and his sons, this remarkable injunction is given: "Upon man's flesh shall it not be poured:" that is, not upon man as man, only upon Aaron and his sons as priests. Exo. xxx. 22-33. It is typical of the Holy Spirit, with whom only the Lord Jesus and believers are anointed. Acts x. 38; 1 John ii. 20, 27; cf. Lev. viii. 24, 30.

Old Man. A term used in the N. T. to express a moral condition or order of man which has been superseded for the Christian by the introduction of the new man. "Our old man *has been* crucified with him [Christ], that the body of sin might be annulled, that we should no longer serve sin." Rom. vi. 6. The old man is corrupt according to the deceitful lusts, and the Christian is appealed to as *having* put off the old man. Eph. iv. 22; Col. iii. 9. If he has learnt this in his soul, "as the truth is in Jesus," he has to maintain consistency with it, and to act in the character of the *new man*, which he has put on, and in which Christians are one in Christ Jesus.

Old Testament. See BIBLE.

Old Time. The Lord referred to what was said to 'the ancients' by Moses. Mat. v. 21, 33. (The words are omitted from ver. 27 by the editors.) Moses had been proclaimed 'from old time' in the synagogues. Acts xv. 21.

Olive, Olive Tree. This was the principal source of oil in the East, the trees being extensively cultivated on the sides of the hills, and formed into 'olive yards.' See OIL. In the temple, within the holy of holies, Solomon made two cherubim of olive wood; the doors into the oracle were also made of the same wood. 1 Ki. vi. 23-33.

Israel in general is called a green olive tree, fair and of goodly fruit, Jer. xi. 16; and a good olive tree, with root and fatness; in contrast to the Gentiles who are compared to a *wild* olive tree. The fact that the wild olive tree needs grafting gives point to the passage in Rom. xi. 17-24. God's two Jewish witnesses in a future day are called the two olive trees and the two candlesticks standing before the God of the earth. They will then be the fruit and light bearers on the earth. Zec. iv. 3, 11, 14; Rev. xi. 3, 4. The Hebrew is *zayith*, and the Arabic name is *zeitun*: it is the *Olea Europæa*.



OLEA EUROPEA.

Olives, Olivet, Mount of. The mountain range on the east of Jerusalem, separated from the city by the Kidron valley. It doubtless derived its name from the olive-trees that grew on it. This name occurs but seldom in the O. T., and apparently the mountain is not referred to under any other name. David when he hastened from Jerusalem at the rebellion of Absalom ascended Mount Olivet. 2 Sa. xv. 30. In a future day its configuration will be changed, for the prophet says the feet of the Lord will stand upon it and the mount will be cleft asunder. Zec. xiv. 4.

It comes into prominence in the N. T. because of the Lord's association with it: He was 'wont' to go there and "at night he went out and abode in the mount." Luke xxi. 37; xxii. 39; John viii. 1. The Lord sat on this mount, opposite to the temple, when He spoke to His disciples of the future tribulations and coming judgment. Mark xiii. 3. Apparently the Lord ascended to heaven from a low part of the mount near to Bethany, Luke xxiv. 50; Acts i. 12; and, as noticed above, He will again stand on that mount on His return.

On the northern slope of the mount is a walled garden kept by the Franciscan monks, with a few old olive trees, said to be the garden of Gethsemane, but another site is now shewn by the Greek church. There are two principal roads over the mount. One nearly due east from St. Stephen's gate which passes the old so-called garden of Gethsemane. This was doubtless the road most frequented by the Lord in retiring for the night. The other road, from the same gate but farther south, led to Bethany and thence to Jericho. It was doubtless by this road that the Lord came when riding on an ass.

A great part of the mount is cultivated with wheat and barley, with a vine here and there; also a few fig trees, but of trees there are still more of olives than any other. Its modern name is *Jebel et Tor*, 'Mount of the Summit,' signifying 'mount of importance,' or *Jebel ez Zeitun*, 'Mount of Olives.' It is 2,683 feet above the sea, and about 250 feet above Moriah. From its summit the best view of Jerusalem is obtained.

Olym'pas. A Christian at Rome saluted by Paul. Rom. xvi. 15.

O'mar. Son of Eliphaz, a son of Esau. Gen. xxxvi. 11, 15; 1 Ch. i. 36. The name is supposed to survive in the *Amir* tribe of Arabs.

O'mega. The last letter of the Greek alphabet: with Alpha, the first letter, it is descriptive of Jehovah as the beginning and the ending of all purpose concerning man. Rev. i. 8, 11; xxi. 6; xxii. 13.

Omer. See WEIGHTS AND MEASURES.

Omnipotent. The word *παντοκράτωρ* is only once translated 'omnipotent.' Rev. xix. 6. Elsewhere it is rendered ALMIGHTY. See GOD.

Om'ri. 1. Commander of the army under Elah, king of Israel. When this king was slain the soldiers made Omri king. He had to overcome first Zimri and then Tibni before he could reign alone: altogether he reigned from B. C. 929 to 918, and was succeeded by his son Ahab. It is recorded of him that "he did worse than all that were before him." 1 Ki. xvi. 16-30. In Mic. vi. 16 it is said "the statutes of Omri are kept:" they with "all the works of the house of Ahab," were kept in remembrance for punishment. Omri is mentioned on the 'black obelisk' of Shalmaneser II. in the British Museum, and on the Moabite Stone. See MOAB. 2. Son of Becher, a son of Benjamin. 1 Ch. vii. 8. 3. Son of Imri, a descendant of Judah. 1 Ch. ix. 4. 4. Son of Michael, and a ruler of Issachar. 1 Ch. xxvii. 18.

On. 1. The 'city of the Sun,' in Egypt. Poti-pherah, the father of Asenath, Joseph's wife, was priest of the city. Gen. xli. 45, 50; xlii. 20. It is regarded as the same as BETH-SHEMESH in Jer. xliii. 13, and as AVEN in Eze. xxx. 17; and is supposed to be alluded to in Isa. xix. 18: see *margin*. Identified with the ruins of *Heliopolis*, 30° 8' N, 31° 23' E: about ten miles N.E. of Cairo. On has been found in the inscriptions as AN and AN-T. 2. Son of Peleth, a Reubenite: he joined with Korah in murmuring against Moses and Aaron. Num. xvi. 1. He is not mentioned after verse 1. The Jews say he separated from the guilty company and was saved.

O'nam. 1. Son of Shobal, a son of Seir. Gen. xxxvi. 23; 1 Ch. i. 40. 2. Son of Jerahmeel. 1 Ch. ii. 26, 28.

O'nan. Second son of Judah by a Canaanitess, 'daughter of Shua': he was slain by Jehovah for his sin. Gen. xxxviii. 4-10; xli. 12; Num. xxvi. 19; 1 Ch. ii. 3.

One'simus. Slave of Philemon, converted when with Paul, and sent back to his master not simply as a servant, but as 'a brother beloved.' Col. iv. 9; Philem. 10. Christianity did not come in to set the world right thus: Onesimus was sent back to his master, and slaves are elsewhere exhorted to be faithful to their masters; but slavery is doubtless one of the fruits of man's sin.

Onesiph'orus. One who sought out Paul at Rome and ministered to him: Paul commended his household to God. 2 Ti. i. 16; iv. 19.

Onions. The well-known vegetable: only once mentioned. The Israelites, having enjoyed them in Egypt, lamented their loss in the wilderness. Num. xi. 5. The onions in Egypt are mild in flavour, and sweet, and are much prized.

O'no. City and plain in Benjamin, some men of which returned from exile. 1 Ch. viii. 12; Ezra ii. 33; Neh. vi. 2; vii. 37; xi. 35. Identified with *Kefr Ana*, 32° 1' N, 34° 52' E.

Onycha. One of the ingredients of the holy 'perfume' which was burnt as incense. Exo. xxx. 34. The Hebrew is *shecheleth*; onycha is from the Greek *ὄνυξ*, 'nail or claw,' and it is supposed to refer to the *operculum* or claw of one or more species of the *Strombus*, a shell fish: the claw gave a sweet odour when burnt.

Onyx. The precious stone in each shoulder piece of the ephod, and one of those in the breastplate of the high priest. Its Hebrew name is *shoham*; but this has five different translations in the LXX, and its identity is uncertain. Gen. ii. 12; Exo. xxv. 7; xxviii. 9, 20; xxxv. 9, 27; xxxix. 6, 13; 1 Ch. xxix. 2; Job xxviii. 16; Eze. xxviii. 13.

O'phel. A part of Jerusalem, first mentioned in 2 Ch. xxvii. 3, where it is said that Jotham built much "on the wall of Ophel." Manasseh in

his building, "compassed about Ophel and raised it up a very great height." Chap. xxxiii. 14. On the return from exile the Nethinim dwelt there. Neh. iii. 26, 27; xi. 21. It is supposed to have been at the S.E. corner of Jerusalem, outside the present walls, near the Virgin's fountain. The same word is translated 'tower' in 2 Ki. v. 24, as in the margin of some of the above passages.

O'phir. 1. Son of Joktan, a descendant of Shem. Gen. x. 29; 1 Ch. i. 23. He is judged to have settled in Arabia. 2. Place from whence Solomon imported gold, precious stones, and almug trees. These were brought by ships to the Gulf of Akaba. Possibly southern Arabia is alluded to; but India and Africa have also been suggested. 1 Ki. ix. 28; x. 11; xxii. 48; 1 Ch. xxix. 4; 2 Ch. viii. 18; ix. 10; Job xxii. 24; xxviii. 16; Psa. xlv. 9; Isa. xiii. 12.

Oph'ni. City in Benjamin. Jos. xviii. 24. Identified by some with *Jufna*, 31° 58' N, 35° 13' E.

Oph'rah. 1. City in Benjamin. Jos. xviii. 23; 1 Sa. xiii. 17. Perhaps the same as EPHRAIM in 2 Ch. xiii. 19 and EPHRAIM in John xi. 54. Identified with *et Taiyibeh*, 31° 57' N, 35° 18' E. 2. City in Manasseh, the native place of Gideon. Jud. vi. 11, 24; viii. 27, 32; ix. 5. Identified by some with *Fer'ata*, the old name of which was Ophrah. It is six miles west of Shechem. 3. Son of Meonothai. 1 Ch. iv. 14.

Oracle. It was said of Ahithophel that his counsel was "as if a man had enquired at the oracle of God," or at the 'word' of God. 2 Sa. xvi. 23. In all other places in the O.T. the word 'oracle' applies to the holy of holies. It is doubtless so called because God said, "There I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Exo. xxv. 22. And it was from thence that Moses received many of the laws. 1 Ki. vi. 5-31; vii. 49; viii. 6, 8; 2 Ch. iii. 16; iv. 20; v. 7, 9; Psa. xxviii. 2.

In the N.T. the word thus translated is *λόγιον*; it is applied to the law given to Moses, and committed to Israel; and also to truths revealed in N.T. times. Acts vii. 38; Rom. iii. 2; Heb. v. 12; 1 Pe. iv. 11. It signifies 'a message or answer given by God,' and thence the place from which such were given.

In the learned heathen world, Satan had places in imitation of this, at which it was professed that an answer from their gods could be obtained; but the answers were often purposely vague in order that afterwards they could be interpreted differently according as the event turned out. Thus the persons were duped who asked the questions.

Orator. 1. *lachash*. This is joined with 'eloquent' in Isa. iii. 3, A.V., but signifies 'a whisper,' 'incantation,' and may be translated 'one versed in enchantments.' The R.V. has 'skilful enchanter.' See DIVINATION. 2. *ρήτωρ*, 'a speaker.' At the trial of Paul before Felix, Tertullus was hired to argue their case, and plead for Paul's condemnation. Acts xxiv. 1.

Ordain. In the O.T. there are eleven words so translated, with a variety of meanings and applications. God ordained the moon and the stars. Psa. viii. 3. Jeroboam ordained priests for the high places, and for the devils, and for the calves which he had made. 2 Ch. xi. 15. None of God's priests or prophets were ordained, in the sense now understood by that word, as inducting into some spiritual place, with power and authority imparted by man. In Jer. i. 5, where God said to the prophet, "I sanctified thee, and ordained thee a prophet unto the nations," the word translated 'ordained' is *nathan*, which means simply 'to give,' as in the margin. See also 2 Ki. xxiii. 5.

In the N. T. there are ten words translated 'ordain.' The passages that might seem to have some reference to the impartation of a sacerdotal supremacy are: 1. Christ ordained his twelve apostles. Mark iii. 14. Here the word is *ποιέω*, 'to do, make.' 2. Matthias was ordained to take the place of Judas, Acts i. 22: *γίνομαι*, 'to become.' 3. Paul ordained elders in every city, Acts xiv. 23: *χειροτονέω*, 'to appoint by stretching out the hand:' this is translated 'chosen' in 2 Co. viii. 19. 4. Paul said, "I am ordained a preacher and an apostle," 1 Ti. ii. 7: *τίθημι*, 'to put, place:' cf. John xv. 16. 5. Elders ordained, and high priests ordained, Tit. i. 5; Heb. v. 1; viii. 3: *καθίστημι*, 'to place, appoint.' The meanings of the Greek words shew that, though elders were appointed by the apostles and were called 'bishops,' there was no sacerdotal power conveyed thereby, nor was any authority to continue such appointments handed down.

Ordinance. This term in the O. T. generally signifies that which God 'ordered' for His people to observe. "They kept his testimonies, and the ordinance that he gave them." Psal. xcix. 7. "Ye are gone away from mine ordinances." Mal. iii. 7. It is also applied to things in creation: God giveth "the ordinances of the moon and of the stars for a light by night." Jer. xxxi. 35. David made an ordinance. Ezra iii. 10: cf. Neh. x. 32. In the N. T. it refers especially to the enactments of the law: "ordinances of divine service," Heb. ix. 1, 10; "blotting out the handwriting of ordinances." Col. ii. 14. It is also applied to human laws, Rom. xiii. 2; 1 Pe. ii. 13; and to the rules of the moralists. Col. ii. 20. The directions that Paul had given to the Corinthians are in the A. V. called 'ordinances,' 1 Co. xi. 2; *margin*, 'traditions.'

Oreb. Prince of Midian: he invaded Israel, but was defeated by Gideon, and slain at the ROCK OREB—this occurrence apparently giving to the rock its name. Jud. vii. 25; viii. 3; Psal. lxxxiii. 11; Isa. x. 26.

Oren. Son of Jerahmeel, the son of Hezron. 1 Ch. ii. 25.

Organ, uggab, ugab. A wind musical instrument, of either one or several pipes. The Egyptian monuments shew a double pipe, with holes as in a flute: several pipes of different lengths were also joined together. Gen. iv. 21; Job xxi. 12; xxx. 31; Psal. cl. 4. The syrinx, or Pan's pipe, is still used in Syria, and sometimes has as many as twenty-three pipes.

Ori'on, kesil, 'strong.' Supposed to refer to the constellation now known by this name, which Orientals call 'the giant.' Job ix. 9; xxxviii. 31; Amos v. 8. In Isa. xiii. 10 *kesil* is translated 'constellations.'

Or'nan. See ARAUNAH.

Or'pah. Wife of Chilion son of Elimelech. She wept at parting from her mother-in-law, but she returned to Moab when Naomi with Ruth came to Canaan. Ruth i. 4, 14. She stands in contrast to Ruth, whose faith and trust in the God of Israel were so highly rewarded.

O'see. See HOSEA.

Oshe'a. Son of Nun, afterwards named JOSHUA. Num. xiii. 8, 16.

Ospray, ozniyyah. The ospray is a bird allied to the large fish-eating eagles. It steadily balances itself over the water with scarcely a wing moving, and darts down upon a fish when it comes to the surface, strikes its sharp hooked talons into its side, and carries it to the shore. It was classed among the unclean birds. Lev. xi. 13; Deu. xiv. 12. The ospray belongs to the family of *Falconidæ*, of the order of birds which seize their food with violence. The *Pandion haliaëtus* is the species probably alluded to.

Ossifrage. The Hebrew is *peres*, which signifies 'breaking,' and ossifrage signifies 'bone breaker.' This has led to the identifying the bird with the one now known as the Lammergeier (*Gypaëtus barbatus*), which

is a species of vulture, though it has the appearance of an eagle, its neck being covered with feathers. It attacks a carcass when the vultures have finished: picks the bones, and then breaks them to feed upon the marrow. It does this by carrying them up to a height and letting them fall upon a stone or rock till they break. The shells of tortoises are broken in the same way by them. In the Levitical economy it was an unclean bird. Lev. xi. 13; Deu. xiv. 12.

Ostrich. This name occurs but twice in the A. V. 1. *yaen*, Lam. iv. 3, where its cruelty is referred to. A kindred Hebrew word (preceded by *bath*, signifying the female), *bath yaanah*, 'daughter of howling,' is eight times translated 'owl.' Lev. xi. 16; Deu. xiv. 15; Job xxx. 29; Isa. xiii. 21; xxxiv. 13; xliii. 20; Jer. l. 39; Mic. i. 8.

It is classed among the unclean birds, and is characterised by dwelling in waste places, and also by its wailing cry, which well agree with the habits of the ostrich. Though some passages may seem to point to the owl, doubtless the ostrich is referred to in all the above passages. 2. *notsah*, signifying 'plumage,' is translated ostrich in Job xxxix. 13-18: the ostrich, however, is referred to in verse 13 by the word *renanim*, *pl.*, which signifies, 'a crying or wailing,' but in the A. V. is translated 'peacocks.' The passage is obscure, but verse 13 may be better translated thus: "The wing of the ostrich beats joyously: but is it the stork's pinion and plumage?" The passage then speaks of the ostrich leaving its eggs unprotected, and being hardened against its young. The ostrich leaves its eggs in the sand, well covered up. The sun keeps them warm by day, and the parent sits upon them at night. Other eggs are left unprotected near by for the young birds when hatched to eat, and these may be trampled on. As to the indifference of the parents to their young, it is asserted that when a hunter approaches they will leave their nests and then often they cannot find the place again in the wide desert; but dead jackals have been found near the nests, which have been killed by the parent birds. Some suppose that verse 16 refers to other birds laying eggs in the ostrich's nest, from which are hatched birds that are 'not hers.' Verse 18 refers to the speed of the bird, which has often exceeded that of the best horses. The ostrich is of the family *Struthionidæ*, order *Cursores*.

Oth'ni. Son of Shemaiah, a Korhite. 1 Ch. xxvi. 7.

Oth'niel. Son of Kenaz, brother or nephew of Caleb. He took Kirjath-sepher, and married Achsah, Caleb's daughter. He afterwards became one of the judges, and prevailed against Chushan-rishathaim, king of Mesopotamia. Under him the land had rest forty years. Jos. xv. 17; Jud. i. 13; iii. 9, 11; 1 Ch. iv. 13. An Othniel is mentioned in 1 Ch. xxvii. 15, which may be the same or a descendant.

Ouches. Sockets or settings for gems. Exo. xxviii. 11-25; xxxix. 6-18.

Outlandish. Applied to any stranger or foreigner. Neh. xiii. 26.

Oven. Except in cities where there were those who followed the trade of the baker, with built-up ovens, it was customary for every household to have its own simple oven. A hole was dug in the ground and coated with clay, which hardened with the heat of the fire. Any species of grass soon



OSPRAY.

dried in the sun and was then thrown into the oven to heat it. The bread was made into thin cakes which were baked by being stuck to the sides of the oven, or placed on a cover at the top. There are many instances in scripture where on the arrival of a visitor bread had to be kneaded and baked for them. Exo. viii. 3; Lev. ii. 4; vii. 9; xi. 35; xxvi. 26; Lam. v. 10; Hos. vii. 4-7; Mat. vi. 30; Luke xii. 28. The heat of the oven is used symbolically for rapid destruction. Psa. xxi. 9; Mal. iv. 1.

Overseer. Used in scripture for any one that had the oversight or leadership of others. Gen. xxxix. 4, 5, &c. In the A. V. it is once the translation of ἐπίσκοπος, Acts xx. 28, which is elsewhere translated BISHOP, *q. v.*

Owl. In the passages that speak of the unclean birds "the owl . . . the little owl . . . and the great owl," are enumerated. Lev. xi. 16, 17; Deu. xiv. 15, 16. The Hebrew for the first is *bath yaanah*. (See OSTRICH.) The second is *kos*: it occurs in the above two passages and in Psa. cii. 6; and doubtless refers to the owl. The third, *yanshuph*, occurs also in Isa. xxxiv. 11. This



STRIX FLAMMEA.

in the LXX and Vulgate is the 'ibis,' and has been supposed by some to refer to the *Ibis religiosa*, a sacred bird of Egypt. There is also *lilith* in Isa. xxxiv. 14 only, translated 'screech owl,' (*margin* and R. V. 'night-monster'); its reference is doubtful. Also *gippos* in Isa. xxxiv. 15 only, 'great owl,' (R. V. 'arrowsnake,' LXX and Vulgate 'hedgehog,' reading perhaps *qippod* with six Hebrew MSS.) There are several well-known species of the owl, but to which of them these various words refer cannot be specified with certainty. The *Athene meridionalis* is the owl most common in Palestine; the *Strix flammea* is the white owl.

Ox, Oxen. Several Hebrew words are translated both Ox, Oxen, and Bull, Bullock. The principal word for 'bullock' is *par*, this is constantly spoken of as offered in the sacrifices. Exo. xxix. 3-14. The same word is used in Psa. xxii. 12: "many bulls have compassed me." The principal words translated 'oxen' are: 1. *baqar*, so called because used for labour, though also offered in sacrifice. Num. vii. 3-88; 2 Ch. xxxv. 8-12. 2. *shor*, so called from its strength, boldness, &c. Exo. xxi. 28-36; Pro. xiv. 4; Eze. i. 10. In Psa. xxii. 12 for 'strong [bulls]' the word is *abbir*, signifying 'mighty one,' it is translated 'bulls' in Psa. L. 13; lxviii. 30; Isa. xxxiv. 7; Jer. L. 11. The ox is typical of attributive power in patience as found in the living creatures in Eze. i. 10; and in Rev. iv. 7.

For WILD BULL in Isa. li. 20 the word is *to*; and the WILD OX in Deu. xiv. 5 is *teo*. Both of these are supposed to refer to some large antelope, which could be caught in a strong net.

Ox-goad. See GOADS.

O'zem. 1. Son of Jesse and brother of David. 1 Ch. ii. 15. 2. Son of Jerahmeel, the son of Hezron. 1 Ch. ii. 25.

Ozi'as. See UZZIAH. No. 1.

Oz'ni, Oz'nites. Son of Gad and his descendants. Num. xxvi. 16. Called EZBON in Gen. xli. 16.

P

Pa'arai. See NAARAI.

Pa'dan, Pa'dan-a'ram. A cultivated district in Mesopotamia, in which was the city of Nahor, to which Terah and his family migrated from Ur of the Chaldees; and from whence Rebekah, Leah, and Rachel, the wives of Isaac and Jacob, were obtained. Gen. xxv. 20; xxviii. 2-7; xxxi. 18; xxxiii. 18; xxxv. 9, 26; xlvi. 15. It is strictly Paddan-aram, signifying 'table land of Aram.' Mesopotamia is the translation of Padan-aram both in the LXX and the Vulgate. In Gen. xlviii. 7 it is simply PADAN.

Paddle. *Lit.* 'a pin or nail'; probably a small spade. Deu. xxiii. 13.

Pa'don. Ancestor of some Nethinim who returned from exile. Ezra ii. 44; Neh. vii. 47.

Pagi'el. Son of Ocran and a chief of the tribe of Asher. Num. i. 13; ii. 27; vii. 72, 77; x. 26.

Pa'hath-mo'ab, 'Governor of Moab.' A family who returned from exile, one of whom sealed the covenant, and several had married strange wives. Ezra ii. 6; viii. 4; x. 30; Neh. iii. 11; vii. 11; x. 14.

Pai. City in Edom in which Hadad or Hadar reigned. 1 Ch. i. 50. Called PAU in Gen. xxxvi. 39. Not identified.

Painting. Only once applied to a house: 'painted with vermilion.' Jer. xxii. 14. Jezebel 'painted her eyes,' as 2 Kings ix. 30 should read. Israel is compared to a lewd woman who painted her eyes. Eze. xxiii. 40. "Thou rentest thy face with painting" in Jer. iv. 30 is 'enlarging the eyes.' The eyelids and eyebrows were painted with antimony or some other pigment, which made the eyes look larger. Small bottles and the short sticks which were used to apply the moistened powder have been found in the tombs of Egypt.

Palace. This term represents several Hebrew words, and may signify castle, fortress, the king's residence, or any large building. Thus the expression occurs, "the palace of the king's house." 2 Ki. xv. 25. Solomon built several for himself and for his wives. 2 Ch. xxxvi. 19. The temple built by Solomon is also called 'the palace.' 1 Ch. xxix. 1, 19. In the N. T. the palace of the high priest, *αὐλή*, signifies his court. Mat. xxvi. 3, 58, 69. In Phi. i. 13 the word is *πραιτώριον*, 'the court of the prætor,' or governor, or perhaps 'the prætorian guard,' from which Paul's keepers were taken. Called PRÆTORIUM in Mark xv. 16.

Pa'lal. Son of Uzai: he helped to repair the wall of Jerusalem. Neh. iii. 25.

Palesti'na, Pal'estine. The Hebrew word, *Pelesheth*, occurs but four times, and did not allude to the whole of the land of Canaan, as the name Palestine is now applied; but was restricted to part of the coast of the Mediterranean, occupied by the Philistines. In Exo. xv. 14, 15, Palestina, Edom, and Moab are mentioned, and then 'all the inhabitants of Canaan.' In Joel iii. 4, Tyre and Sidon are not included in the term. In these passages, and in Isa. xiv. 29, 31, it is usual now to translate the word PHILISTIA (as in the R. V.), the Hebrew being the same as in Psa. lx. 8; lxxxvii. 4; cviii. 9. See CANAAN and SYRIA.

Pal'lu, Pal'luites. Second son of Reuben, and his descendants. Exo. vi. 14; Num. xxvi. 5, 8; 1 Ch. v. 3. He is called PHALLU in Gen. xlvi. 9.

Palm. See WEIGHTS AND MEASURES.

Palm, Palm Tree, *tamar.* This is a lofty tree without lateral branches, with a large tuft of leafy branches clustering at the top several feet long.

At the base of the branches grow the dates in large clusters. Exo. xv. 27; Num. xxxiii. 9; Jud. iv. 5; Cant. vii. 7, 8; Jer. x. 5; Joel i. 12. The branches were used to construct the booths at the feast of tabernacles. Lev. xxiii. 40; Neh. viii. 15; and were strewn in the path on the Lord's last entrance into Jerusalem. John xii. 13. There were many representations of palm-trees in the decorations of the temple, as there will also be in the future temple. 1 Ki. vi. 29-35; vii. 36; 2 Ch. iii. 5; Eze. xl. 16-37; xli. 18-26. The palm-tree is used as an emblem of fertility in Psa. xcii. 12: some trees will bear yearly more than a hundred-weight of dates and for a period of about seventy years. The palm-branches are a token of rest and peace after sorrow. Rev. vii. 9. The palm is the *Phoenix dactylifera*.

CITY OF PALM-TREES. Name given several times to Jericho because of the palms that grew there. Deu. xxxiv. 3; Jud. i. 16; iii. 13, &c.

Palmer-worm. The word is *gazam*, from a root signifying 'to cut off,' and is supposed to refer to some species of caterpillar, but to which is unknown. The devastations it causes are mentioned in Joel i. 4; ii. 25; Amos iv. 9.

Palsy. The Greek word, *παράλυσις*, to loosen, shews that the disease was paralysis. Persons thus afflicted were brought to the Lord on beds or couches. Mat. ix. 2-6; Mark ii. 3-10; Luke v. 18, 24; Acts viii. 7; ix. 33. The paralysed were a type of that thorough human helplessness which can be relieved and raised up by God only.

Pal'ti. Son of Raphu, a Benjamite. Num. xiii. 9.

Pal'tiel. Son of Azzan, and prince of Issachar. Num. xxxiv. 26.

Pal'tite. Designation of Helez, one of David's mighty men. 2 Sa. xxiii. 26. Connected by some with Beth-palet; but in 1 Ch. xi. 27 Helez is called 'the Pelonite.'

Pamphyl'ia. District in the south of Asia Minor, having Cilicia on the east and Lycia on the S.W. Acts ii. 10; xiii. 13; xiv. 24; xv. 38; xxvii. 5.

Pan. Some of these were made of iron as mentioned in Eze. iv. 3, and were used for baking cakes, &c. Lev. ii. 5; 1 Ch. xxiii. 29. The iron plates that were laid on the small ovens, and on which bread and cakes were baked, are probably alluded to.

Pannag. An unknown article of commerce, exported from Palestine to Tyre. Eze. xxvii. 17.

Paper, Paper Reeds. The paper reeds, *aroth*, were the papyrus, much of which grew in the Nile, and of which paper was made. Some of such paper has been found in the tombs of Egypt, but it is very fragile. Isa. xix. 7. The 'paper,' *χάρτης*, in 2 John 12 is supposed to be the same.

Paphos. City at the west end of the Isle of Cyprus, visited by Paul. Acts xiii. 6, 13. It is now called *Bafo*.

Parable. In the O.T. the word is *nashal*, 'a similitude,' and is also translated 'proverb.' In the N.T. it is *παραβολή*. A parable is a mode of relation under which something is figured which is not expressed in the terms. Hence a parable usually necessitates an expositor. The Lord said on one occasion that He spoke in parables, so that the multitude should *not* understand His teaching: they had virtually rejected their Messiah, and were not morally in a condition to be taught. The Lord acted as expositor and explained the meaning privately to His disciples, for it was given unto them to know 'the mysteries of the kingdom.' Mat. xiii. 11. Some, however, of the Lord's parables were so pointed that they were understood even by His enemies, which doubtless was His intention; they were laid bare as in His presence. Some of those in the O.T. also were plain, but in the parable of the ewe lamb, David did not see the application till he had himself judged the culprit. So also with Ahab and the 'escaped captive.'

These allegories were calculated to strike home the intended lesson, by portraying in an objective way the evil.

The word 'parable' is used many times in the O. T. for figurative language where no distinct parable is related, as when Balaam 'took up his parable,' Num. xxiii. 7, 18, &c.; and Job 'continued his parable.' Job xxvii. 1; xxix. 1. The word *παραβολή* is twice translated 'FIGURE.' Heb. ix. 9; xi. 19.

From the fact of the Lord connecting 'the mysteries of the kingdom' with the parables He uttered, we may be sure that there is much instruction to be gathered from them if rightly interpreted: they need the teaching of the Spirit of God as much as any other part of scripture.

It will be seen by the annexed list that some of the parables are recorded only by Matthew; two 'similes' are found in Mark only; several parables are given only by Luke; and none are recorded by the evangelist John. There must be divine reasons for this, and wisdom is needed to discern and profit by it. All is doubtless in harmony with the character of each of the Gospels. The word 'parable' occurs in John x. 6 in the A. V., but it is not the same word, and signifies 'allegory.' The teaching is not in the form of a parable: the Lord is speaking of Himself as the good Shepherd.

Some of the parables are grouped together. Thus in Matthew xiii. there are seven parables, four of which were delivered in the hearing of the multitude, and three in private. The first was introductory, namely, the SOWER. The Lord came seeking fruit, but finding none He revealed that He had really been sowing 'the word of the kingdom,' and explained why much of the seed did not produce fruit. The next three parables give the outward aspect of the kingdom during Christ's absence, that which man has made of it. The second is the WHEAT AND THE TARES. The Lord sowed the good seed, but Satan at once sowed his seed, and both grew up together until the harvest at the end of the age. The third is the MUSTARD SEED. This grows up into a tree large enough for the birds (which caught away the good seed in the parable of the sower) to lodge in its branches. The fourth is the LEAVEN. A woman hid leaven (always a type of what is human, and hence of evil, because sin is in the flesh) which diffused itself unseen amid the three measures of meal until all was leavened.

Then Jesus sent the multitude away, and in private explained first to His disciples the parable of the Wheat and the Tares, and then added parables that shew the divine object and intent in the kingdom. The first is the HID TREASURE, for the sake of obtaining which a man buys the field in which it is hid. The second is the PEARL OF GREAT PRICE. The merchant-man seeks goodly pearls, and having found *one* pearl of great price, sells all that he has to be possessed of it. Christ renounced all that belonged to Him as man after the flesh and as Messiah on earth, in order that He might possess the church. The third is the parable of the NET, which gathers out of the sea of nations good and bad, as the gospel has done in Christendom. When the net is drawn to shore the servants make a selection of the good from the bad, but at the end of the age (it is added in the exposition) the angels will separate the wicked from the just, and cast them into the furnace of fire.

Another group of parables is in Luke xv., or in one sense a parable in three sections (verse 3). It answers the charge brought against the Lord, "This man receiveth sinners."

1. THE LOST SHEEP was followed by the shepherd until it was found.

2. THE LOST PIECE OF MONEY. The piece of money was lost in the house, even as many persons in God's sight were lost in the outward

profession of being Abraham's children (as many indeed are lost now in Christendom). The lost piece was sought by the light of the candle till it was found. It was precious, a piece of silver.

3. THE PRODIGAL SON was joyfully received by the father, a feast was prepared, and the recovery of the lost one was celebrated by music and dancing. This is the climax—the celebration of grace. In all three the joy is that of the finder. It is the joy of heaven over the recovery of lost sinners.

It is doubtless best to study each parable or each group, with its context, as the Holy Spirit has given them. Attempts have, however, been made to classify them according to the truth conveyed by them, thus: 1. *The setting aside of Israel*. THE TWO SONS, of which the Lord gives the interpretation. THE WICKED HUSBANDMEN: the rulers of Israel were among the Lord's hearers, and He explained the parable thus: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The BARREN FIG TREE: the Lord came seeking fruit in Israel as representing man under culture, but found none. He gave time for repentance, but the fig tree yielded no fruit and was to be cut down: the destruction of Jerusalem was its actual removal.

2. *The introduction of the kingdom and Satan's opposition to it*. The SOWER. The WHEAT AND TARES. The GROWTH OF SEED: notwithstanding the opposition of Satan, God in His own secret way makes His seed fructify and bring forth fruit. The LEAVEN; the HIDDEN TREASURE; the PEARL OF GREAT PRICE; and the NET.

3. *God's way of bringing into blessing*. The LOST SHEEP; the LOST PIECE OF MONEY; and the PRODIGAL SON. The MARRIAGE FOR THE KING'S SON: God will do honour to His Son. The Jews were invited to the feast, but would not come. Others, the Gentile outcasts, were invited. One without the wedding robe (Christ) was cast out. He had no sense of natural unfitness. The GREAT SUPPER: the feast of heavenly grace in contrast to the earthly things of the kingdom of God. All who were invited made excuses, not as prevented by evil but by earthly things; they were indifferent to the gracious invitation. Some, the poor and afflicted of the city, were brought in, and others were to be compelled to come in. God will have His house filled. The PHARISEE AND PUBLICAN: the Pharisee thanked God that he was not as other men; the publican cried for mercy, and went down to his house justified rather than the other. The TWO DEBTORS: the poor woman was forgiven much, and she loved much; not forgiven *because* she loved much. The UNJUST JUDGE: the Lord's point was that men "ought always to pray and not to faint." God will answer in His own time, and the earthly elect will be saved. The LABOURERS IN THE VINEYARD: God in His sovereignty asks, "Is it not lawful for me to do what I will with mine own?" Man claims this liberty for himself, yet murmurs against the sovereignty of God. "Many are called, but few chosen." Notice also in this parable the Lord's reply to Peter's question in Mat. xix. 27: chapter xx. continues the subject and shews us sovereign grace in contrast with the mercenary spirit of man's heart.

4. *The various responsibilities of men*. The GOOD SAMARITAN: this was given in answer to "Who is my neighbour?" The Lord was really the good Samaritan, and after describing the course He took He said, "Go thou and do likewise." The FOOLISH RICH MAN: the moral is, "So is he that layeth up treasure for himself, and is not rich toward God." The UNJUST STEWARD: he sacrificed the present for the future, for which his master commended him, not for his injustice but his wisdom. The Lord applies the parable thus: "Make to yourselves friends with the mammon

of unrighteousness [worldly possessions] that when it fails ye may be received into eternal tabernacles." Giving to the poor is lending to the Lord, and laying up treasure in heaven. The Lord exhorted His hearers to be (unlike the unjust steward) faithful in their stewardship of the unrighteous mammon (which does not belong to the Christian), that the true riches might be entrusted to them.

THE RICH MAN AND LAZARUS. Nothing is said of the moral character of either of these men. It had been taught in the O. T. that outward prosperity should mark the upright man. Psa. cxii. 2, 3. In the kingdom in its new phase, consequent upon Christ's rejection, the possession of riches is no sign of divine favour. This was a needful lesson for the Jew. It was very difficult for a rich man to be saved, but the poor had the gospel preached unto them. The poor man was carried into Abraham's bosom, and the rich man fell into perdition. Another world reverses the conditions of the present one. The teaching in the parable of the Unjust Steward is continued here: the rich man was not sacrificing the present for the future. It also gives a vivid picture of the unalterable condition of the lost.

THE UNMERCIFUL SERVANT. This illustrates the government of God, which is not set aside by His grace. It is revealed that God will recompense to His people according as they act towards others. Mat. vii. 2. Doubtless this parable has another application, bearing upon the Jews as to their jealousy of grace being shewn to the Gentiles. The debt of the Gentiles to them is expressed in the hundred pence (about £3 4s. 7d.); whereas the indebtedness of the Jews to God is seen in the ten thousand talents (£1,937,500). Pardon was offered to them by Peter in Acts iii. 19-26; but it was rejected, and their persecution of Paul and those who carried the gospel to the Gentiles shewed that they could not forgive the Gentiles the hundred pence. They must now pay the uttermost farthing. Compare Isa. xl. 2; Mat. v. 25, 26; 1 Th. ii. 15, 16.

THE TEN VIRGINS. The explanation of this is simple. The normal attitude of Christians is that they have gone forth to meet the Bridegroom. This was the hope and expectation of the apostles. After their days all in this respect fell asleep. There may have been times of awakening, but when the last call goes forth it reveals the solemn fact that some have a profession only, without Christ—lamps without oil—who will be for ever shut out. "Watch therefore, for ye know neither the day nor the hour." The virgins signify Christians, and not the faithful Jewish remnant, for these will not sleep (persecution will prevent that), nor be a mixed company, nor have to wait a long time for their Deliverer.

THE TALENTS. This parable is similar in character to that of the POUNDS. The talents were distributed according to the ability of each servant, so that one had five, another two, and another one. This parable follows that of the Ten Virgins, shewing that while the Christian waits for his Lord, he should be faithfully using the gifts entrusted to him. The POUNDS shew the Lord Jesus leaving the earth to receive a kingdom, and giving to each of His servants a pound to trade with during His absence. All gifts are for the glory of the Lord, and the servant is responsible to Him for the faithful use of them.

Another arrangement of the principal parables has been suggested, namely, in three groups, corresponding to different periods of the Lord's ministry. 1. In His early ministry, embracing the new teaching connected with the kingdom, and the mysterious form which it takes during His absence. This extends to Mat. xiii. and Mark iv. These parables will be easily distinguished in the following table.

2. After an interval of some months. The parables are now of a

different type, and are drawn from the life of men rather than from the world of nature. They are principally in answer to questions, not in discourses to the multitude. Most of them occur in Luke only, in which gospel the Son of man is for man. They fall chiefly between the mission of the seventy and the Lord's last approach to Jerusalem.

3. This group falls towards the close of the Lord's ministry. They concern the kingdom in its consummation, and are prophetic of the rejection of Israel and the coming of the Lord.

In Mat. xiii. the Lord asked His disciples if they understood what He had been saying to them. They said, "Yea, Lord." He added, "Every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder which bringeth forth out of his treasure things new and old."

PARABLES AND SIMILES IN THE OLD TESTAMENT.

Parables.	By whom spoken.	References.
Trees choosing a King	Jotham to the Shechemites...	Jud. 9. 7-15.
The Ewe Lamb	Nathan to David	2 Sa. 12. 1-4.
The Two Brothers and the Avenger of Blood	Widow of Tekoah to David ...	2 Sa. 14. 4-7.
The escaped Captive	Man of the sons of the prophets to Ahab	1 Ki. 20. 37-40,
The Thistle and Cedar	Jehoash to Amaziah	2 Ki. 14. 9.
The Vineyard and Grapes	Isaiah to Judah and Jerusalem	Isa. 5. 1-7.
The Eagles and a Vine	Ezekiel to Israel	Eze. 17. 3-10.
The Lions' Whelps... ..	Ezekiel to Israel	Eze. 19. 1-9.
The boiling Pot	Ezekiel to Israel	Eze. 24. 3-5.

IN THE NEW TESTAMENT.

Parables.	Mat.	Mark.	Luke.
Houses on the Rock and on the Sand	7. 24-27	...	6. 48, 49
New Cloth in Old Garment	9. 16	2. 21	5. 36
New Wine in Old Bottles	9. 17	2. 22	5. 37-39
The Sower	13. 3-9	4. 3-9	8. 5-8
Candle under a Bushel or a Bed	5. 15	4. 21	8. 16
The Wheat and the Tares	13. 24-30	...	...
Growth of Seed	...	4. 26-29	...
Mustard Seed	13. 31, 32	4. 30-32	13. 18, 19
The Leaven	13. 33	...	13. 20, 21
The Hidden Treasure	13. 44	...	...
The Pearl of Great Price	13. 45, 46	...	...
The Drag Net	13. 47-50	...	...
Unmerciful Servant	18. 23-35	...	...
The Two Debtors	...	...	7. 41-43
The Good Samaritan	...	...	10. 30-37
Friend at Midnight	...	...	11. 5-8
The Rich Fool	...	...	12. 16-21
Servants waiting for their Lord	...	...	12. 35-48
The Barren Fig Tree	...	...	13. 6-9
The Great Supper	...	...	14. 16-24
The Tower, and King making War	...	...	14. 28-33
Lost Sheep... ..	18. 12, 13	...	15. 4-7
Lost Piece of Money	...	...	15. 8-10
Prodigal Son	...	...	15. 11-32
Unjust Steward	...	...	16. 1-13
Rich Man and Lazarus	...	...	16. 19-31
Master and Servant	...	...	17. 7-10
Importunate Widow	...	...	18. 1-8
Pharisee and Publican	...	...	18. 10-14
Labourers in the Vineyard	20. 1-16	...	...
Sons sent to Labour	21. 28-32	...	...
The Vineyard and Husbandmen	21. 33-46	12. 1-12	20. 9-19
Marriage of the King's Son	22. 2-14	...	...
Young Leaves of Fig Tree	24. 32-35	13. 28-31	21. 29-33
Household watching	...	13. 34-37	...
Ten Virgins	25. 1-13	...	...
The Talents	25. 14-30	...	...
The Pounds	...	...	19. 12-27
Sheep and Goats... ..	25. 31-46	...	...

Paraclete. This is a Greek word, though sometimes used by English

writers. It is translated 'Comforter,' referring to the Holy Spirit, in John xiv. 16, 26; xv. 26; xvi. 7; and 'Advocate,' referring to the Lord Jesus, in 1 John ii. 1. See **ADVOCATE**.

Paradise. The word *παράδεισος* appears to have had an oriental origin. It is said of the king of Persia that he had gardens which were called *paradises*, full of everything beautiful and good that the earth could produce. The LXX, adopting this word for the garden of Eden, which signifies 'delights,' accounts for Eden being often called paradise, and may account for the use of the word in the N. T. as denoting some place of happiness and blessing in the heavens. The Lord on the cross called the place where the thief would be with Him that day Paradise. Luke xxiii. 43. The name is also given to 'the third heaven,' to which Paul was caught up, 2 Co. xii. 4; and to the paradise of God, where there is the tree of life (type of Christ), of which the overcomer in the church at Ephesus would have authority to eat. Rev. ii. 7.

Pa'rah. City in Benjamin. Jos. xviii. 23. Identified with ruins at *Farah*, 31° 50' N, 35° 18' E.

Pa'ran. The wilderness on the south of Canaan and west of Edom. It was here Ishmael dwelt, and in which was Kadesh, where the Israelites encamped when they sent out the twelve spies, and again near the close of their wanderings. David also at one time took shelter in this wilderness. Gen. xxi. 21; Num. x. 12; xii. 16; xiii. 3, 26; Deu. i. 1; 1 Sa. xxv. 1; 1 Ki. xi. 18. In Deu. xxxiii. 2; Hab. iii. 3 **MOUNT PARAN** is spoken of, which doubtless refers to some mount in the same district. Paran is now called *et Tih*, it lies between Kadesh and Sinai. See map under **WANDERINGS**.

Par'bar. Some place connected with the temple, at which two door-keepers were placed: its meaning or situation is not known. 1 Ch. xxvi. 18; R. V. *margin* 'the Precinct.' Gesenius identifies it with *parvar*, 'suburbs,' 2 Ki. xxiii. 11, 'precincts,' R. V.

Parchment. A thin skin prepared for receiving writing. It is much more durable than papyrus. The great majority of the early copies of the scriptures that are extant are on parchment and have thus been preserved to us. 2 Ti. iv. 13.

Pardon. Four Hebrew words are so translated. 1. *kaphar*, 'to cover,' same as 'to make atonement,' forgive. 2 Ch. xxx. 18. 2. *nasa*, 'to lift up,' forgive. Exo. xxiii. 21; 1 Sa. xv. 25; Job vii. 21; Mic. vii. 18. 3. *salach*, 'to pass over,' forgive; used only of God's forgiveness. Exo. xxxiv. 9; Num. xiv. 19, 20; 2 Ki. v. 18; xxiv. 4; Neh. ix. 17; Psa. xxv. 11; Isa. lv. 7; Jer. v. 1, 7; xxxiii. 8; L. 20; Lam. iii. 42. 4. *ratsah*, 'to delight in,' receive graciously, forgive. Isa. xl. 2.

Parlour. An inner or upper private apartment. Jud. iii. 20-25; 1 Sa. ix. 22; 1 Ch. xxviii. 11.

Parmash'ta. Son of Haman: he was slain and hanged. Est. ix. 9.

Par'menas. One of the seven chosen to look after the poor saints at Jerusalem. Acts vi. 5.

Par'nach. A Zebulunite, father of Elizaphan. Num. xxxiv. 25.

Pa'rosh. A family who returned from exile, one of whom sealed the covenant, and some had married strange wives. Ezra ii. 3; x. 25; Neh. iii. 25; vii. 8; x. 14.

Parshanda'tha. Son of Haman: he was slain and hanged. Est. ix. 7.

Par'thians. Inhabitants of Parthia, a country in the East, lying south of Hyrcania, north of Sagartia, and east of Media. Some Jews from thence were present in Jerusalem on the day of Pentecost. Acts ii. 9. They were a very warlike people, they rode swift horses, and skilfully used the bow as they rode.

Partridge. The word *gone* signifies 'caller' and this suits the common Palestine partridge because of its loud ringing call. Two things are said of this bird. David, when pursued by Saul, compares himself to a partridge hunted on the mountains. 1 Sa. xxvi. 20. This agrees with the way in which



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the partridges are taken: they are chased on the mountains till they are tired out. The other passage, Jer. xvii. 11, says, "as the partridge sitteth on eggs and hatcheth them not; so he that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool." In the margin it reads, she "that gathereth young which she hath not brought forth." This rendering is confirmed by the LXX and Vulgate and is supposed to refer to the partridge sitting upon eggs she has not laid, such eggs being left in her nest on the ground by other birds. When hatched the young birds desert her. This agrees with the context. The *Caccabis saxatilis* and *Ammoperdix Heyii* are known in Palestine.

Paru'ah. Father of Jehoshaphat, a commissariat officer of Solomon. 1 Ki. iv. 17.

Parva'im. An unknown gold region. 2 Ch. iii. 6. Supposed by some to be a general term from the Sanscrit for the East.

Pa'sach. Son of Japhlet, a descendant of Asher. 1 Ch. vii. 33.

Pas-dam'mim. See EPHES-DAMMIM.

Pase'ah, Phase'ah. 1. Son of Eshton, a descendant of Judah. 1 Ch. iv. 12. 2. Ancestor of some Nethinim who returned from exile. Ezra ii. 49; Neh. vii. 51. 3. Father of Jehoiada, who helped to repair the wall of Jerusalem. Neh. iii. 6.

Pa'shur. 1. Son of Malchijah, a priest, and ancestor of some who returned from exile. 1 Ch. ix. 12; Ezra ii. 38; x. 22; Neh. vii. 41; xi. 12. Perhaps the same as No. 4. 2. Priest who sealed the covenant. Neh. x. 3. 3. Son of Immer, 'chief governor in the house of the Lord.' He struck Jeremiah and put him in the stocks. Jeremiah said to him that the Lord had called his name MAGOR-MISSABIB, 'fear round about, margin.' The Lord would make him a terror to himself and all his friends; and they should fall by the sword. He should be carried into captivity and die there. Jer. xx. 1-6. 4. Son of Melchiah or Malchiah: he with others advised Zedekiah to put Jeremiah to death. Jer. xxi. 1; xxxviii. 1. 5. Father of Gedaliah. Jer. xxxviii. 1.

Passage. Any mountain pass, or ford over a river. Jos. xxii. 11; Jud. xii. 5, 6; 1 Sa. xiv. 4; Isa. x. 29; Jer. li. 32.

Passion. 'Suffering.' Christ shewed Himself alive after His suffering. Acts i. 3.

Passover, The. This was instituted when the Israelites were in Egypt. Jehovah being about to cut off all the firstborn of Egypt, the Israelites were ordered to sprinkle the blood of a lamb, taken for each house, on the lintel and two side posts of their houses, and the promise was given, "The Lord will *pass over* the door, and will not suffer the destroyer to come in unto your houses to smite you." The Israelites obeyed, and in perfect

safety fed upon the lamb, under shelter of the blood. When they should come to the promised land they were enjoined to keep the Passover, as one of their yearly feasts. Exo. xii. 3-28; Lev. xxiii. 4-8. See FEASTS.

The Passover sets forth typically the offering of Christ as that in which the righteousness of God in regard of sin has been declared. The blood was a witness of death, that is, of the removal from under the eye of God of the man, or order of man, that had sinned against God. This removal was brought to pass vicariously in the person of the righteous One who gave Himself a ransom for all. In the eating of the lamb roast with fire the people were to enter into the solemnity of what had been effected.

The Lord Jesus greatly desired to eat the last passover with His disciples, forming, as they did, a unique 'family' circle. It was about to be fulfilled in the kingdom of God, and the Lord takes the place of separation from the earth until the kingdom of God should come. Luke xxii. 15-18.

The Jewish authorities state the manner of eating the Passover at the time of the Lord to have been as follows: 1. When all were seated, the head of the feast gave thanks, and they drank the first cup of wine mingled with water. 2. All washed their hands. 3. The table was spread with the paschal lamb, unleavened bread, bitter herbs, and a dish of thick sauce (said to signify the mortar with which they made bricks in Egypt). They all dipped a portion of the bitter herbs into the sauce, and ate it. 5. All the dishes were removed from the table, and the children or proselytes were instructed in the meaning of the Passover. 6. The dishes were then brought back, and the president said, "This is the passover which we eat, because the Lord passed over the houses of our fathers in Egypt." And holding up the bitter herbs he said, "These are the bitter herbs that we eat in remembrance that the Egyptians made the lives of our fathers bitter in Egypt." He then spoke of the unleavened bread, and repeated Psalms cxiii. and cxiv., concluding with a prayer. They all drank the second cup of wine. 7. The governor broke one of the cakes of unleavened bread, and gave thanks. 8. They then all partook of the paschal lamb. 9. As an ending of the supper they all took a piece of bread and some of the bitter herbs, dipped them in the sauce, and ate them. 10. They then drank the third cup of wine, called 'the cup of blessing.' 11. The governor rehearsed Psalms cxv., cxvi., cxvii., and cxviii., and a fourth cup of wine concluded the whole.

Connected with the Passover is the FEAST OF UNLEAVENED BREAD. It was kept for seven days, during which all leaven had to be put away. The first day and the seventh day were holy convocations, on which no servile work was to be done. This feast was intimately connected with the Passover: "Christ our passover is sacrificed for us: *therefore* let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth." The unleavened bread sets forth that sense of grace, through faith, in the Christian, in which, apart from influences of the flesh and old associations, he can be habitually in the appreciation of, and in communion with the sacrifice of Christ, so that his whole life is consistent therewith.

It appears evident that the term 'passover' was also applied to the Feast of Unleavened Bread, as in Deu. xvi. 2: "Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd." The 'herd' here must refer to the seven days' feast; and this may account for the Jews refusing to go into the judgment hall "lest they should be defiled, but that they *might* eat the passover," John xviii. 28, though they had eaten the paschal lamb the night before.

Pastor. In the O. T. the word is *raah*, 'to feed,' and refers to those

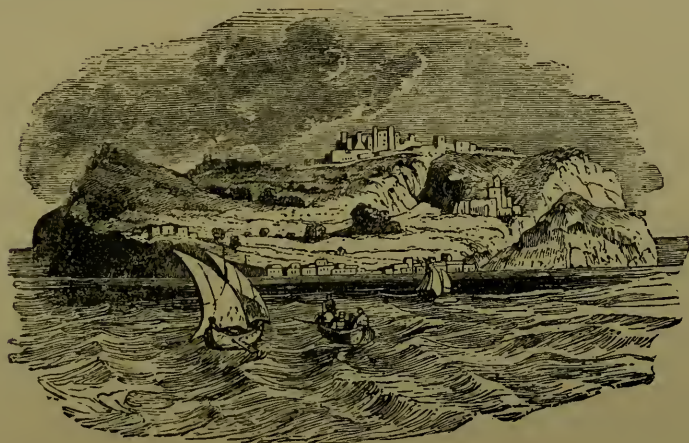
who should have succoured God's people. They, as all others, had failed; they had destroyed and scattered the sheep. Jer. ii. 8; iii. 15; xii. 10; xvii. 16; xxii. 22; xxiii. 1, 2. In the N. T. it is *ποιμήν*, which is applied to Christ Himself as the good Shepherd, &c. The pastor is one of the gifts in the church, Eph. iv. 11: he is one who is gifted to help on the saints individually, enter into their trials and difficulties, and bring the word to instruct and comfort them, or to remonstrate with and counsel them if needed.

Patara. City on the coast of Lycia in Asia Minor. Acts xxi. 1. The same name is still retained, but the ruins are being covered and the harbour blocked up with sand.

Pate. Crown of the head. Psa. vii. 16.

Path'ros. Place situate in Egypt, probably a part of Upper Egypt, where there were many Jews who set Jeremiah at defiance. Jer. xlv. 1, 15. In a future day the Israelites will be gathered from thence, and the place be destroyed. Isa. xi. 11; Eze. xxix. 14; xxx. 14.

Pathru'sim. The people of Pathros. Gen. x. 14; 1 Ch. i. 12.



PATMOS.

Pat'mos. An island to which John was banished by one of the Roman emperors, and where he received the Revelation. Rev. i. 9. It is a rocky island in the Ægean Sea, about 37° 15' N, and is peculiarly rugged, bare, and desolate. On the hill to the south is a monastery called 'John the Divine.' In the ascent is a cave or grotto in which John is said to have written the Revelation.

Patriarch. 'Head of a family,' applied in the N. T. to Abraham, Isaac, and Jacob as ancestors of the Israelites, and to the twelve sons of Jacob. David also is thus designated. Acts ii. 29; vii. 8, 9; Heb. vii. 4. In other passages the same persons are called 'the fathers.'

Pat'robas. Christian at Rome to whom Paul sent a salutation. Rom. xvi. 14.

Paul. See **PAR.**

Paul. This apostle was of the tribe of Benjamin, a Hebrew of pure descent, born at Tarsus, a city of Cilicia, a fact which gave to him the privilege of Roman citizenship. He was a disciple of Gamaliel and a strict Pharisee. He is first introduced to us as a young man, by name SAUL, at whose feet the witnesses who stoned Stephen laid their clothes. He became afterwards a violent persecutor of the saints, both of men and

women, acting with great zeal, thinking he was doing God's service. His conversion as the effect of the Lord appearing to him was unique, and he was so completely changed that he became at once as bold *for* Christ as before he had been a persecutor *of* Christ in the persons of His saints. He immediately preached in the synagogues that Jesus was the Son of God. This was the distinctive point of his testimony. As the Jews sought his life at Damascus, he departed into Arabia, where doubtless he had deep exercise of heart and learnt more of the Lord.

After three years he went up to see Peter at Jerusalem, where he spoke boldly in the name of the Lord Jesus. The Jews again seeking his life, he was conducted to Cæsarea, and sent to Tarsus, his native place. From thence he was fetched by Barnabas to go to Antioch, where the gospel had been effectual, and there they both laboured. After having, in company with Barnabas, taken supplies to Jerusalem (his second visit), on occasion of a dearth, he commenced his first missionary journey to Cyprus and Asia Minor. He and Barnabas returned to Antioch, where he remained 'a long time.' On a dispute arising as to Gentile converts being circumcised, he went with Barnabas to Jerusalem concerning that question, and returned to Antioch. This city had become a sort of centre of the activity of the Spirit. Being far from Jerusalem it was less influenced by Judaising tendencies, though communion with the saints there was maintained.

Asia Minor, Macedonia and Greece were the sphere of Paul's second missionary journey. Having differed from Barnabas, because the latter wished to take John with them (who had left them on the first journey), Paul selected Silas for his companion, and departed with the full fellowship of the brethren. During part of this journey Timothy was one of the company. He abode a year and a half at Corinth, where he wrote the two EPISTLES TO THE THESSALONIANS. He now visited Jerusalem at the feast, and returned to Antioch. He took his third missionary journey through Galatia and Phrygia. When he visited Ephesus he *separated* the disciples from the synagogue, and they met in the school of Tyrannus. At Ephesus he wrote the FIRST EPISTLE TO THE CORINTHIANS, and probably the EPISTLE TO THE GALATIANS. After the tumult raised by Demetrius he went to Macedonia, and there wrote the SECOND EPISTLE TO THE CORINTHIANS. He again visited Corinth and wrote the EPISTLE TO THE ROMANS.

The Jews seeking his life, Paul went through Macedonia, sailed from Philippi, and preached at Troas. At Miletus he gave a solemn parting address to the elders of Ephesus, and took his leave of the disciples at Tyre, where he was cautioned not to go to Jerusalem. At Cæsarea also he was warned of what awaited him at Jerusalem, but he avowed that he was ready not only to be bound, but also to die for the name of the Lord Jesus.

Paul arrived at Jerusalem just before Pentecost. In order to prove himself a good Jew he was advised by the brethren to associate himself with four men who had a vow on them, and to be at charges with them. But while carrying this out he was seized by some Asiatic Jews, and beaten, but was rescued by Lysias, the Roman chief captain. After appearing before the council, and again being rescued by him, he was for safety sent off by night to Cæsarea. There his cause was heard by Felix, who kept him prisoner, hoping to be bribed to release him. Two years later, when superseded by Festus, Felix, to please the Jews, left Paul in bonds. On appearing before Festus, to save himself from being sent to Jerusalem, there being a plot to waylay and murder him, Paul appealed to the emperor. His case having been heard by Agrippa and Festus, he was finally remitted to Rome. The ship, however, was wrecked at Malta, where they wintered, all on board having been saved.

On his arrival at Rome, Paul sent for the chief men of the Jews and preached to them: some of them believed, though the majority rejected God's grace (thus fulfilling Isa. vi. 9, 10), which should henceforth go to the Gentiles. He, though still a prisoner, abode two years in his own hired house. There he wrote the EPISTLES TO THE COLOSSIANS, the EPHESIANS, the PHILIPPIANS, and also to PHILEMON.

The history of Paul is thus far given in the Acts of the Apostles, but there are intimations in the later epistles that after the two years at Rome he was liberated. His movements from that time are not definitely recorded; apparently he visited Ephesus and Macedonia, 1 Ti. i. 3; wrote the FIRST EPISTLE TO TIMOTHY; visited Crete, Tit. i. 5; and Nicopolis, Tit. iii. 12; wrote the EPISTLE TO TITUS (the early writers say that he went to Spain, which we know he desired to do, Rom. xv. 24, 28); visited Troas and Miletus, 2 Ti. iv. 13, 20; wrote the EPISTLE TO THE HEBREWS; and when a prisoner at Rome the second time, wrote the SECOND EPISTLE TO TIMOTHY, when expecting his death. Early writers say that he was beheaded with the sword, which is probable, as he was a Roman citizen.

Paul received his commission directly from Christ who appeared to him in glory, and this source of his apostleship he carefully insists on in the Epistle to the Galatians. New light as to the church in its heavenly character came out by Paul, who was God's special apostle for that purpose. To him was revealed the truth that the assembly was the body of Christ, and the *doctrine* of new creation in Christ Jesus, in which evidently there is no distinction between Jew and Gentile. This caused great persecution from the Jews and from Judaizing teachers, who could not readily give up the law, nor endure the thought of Gentiles having an equal place with themselves. This Paul insisted on: it was his mission as apostle to the Gentiles. To Paul also was committed what he calls "my gospel:" this was 'the gospel of the glory' (Christ in glory who put away the Christian's sins being presented in it as the last Adam, the Son of God). 2 Co. iv. 4. It not only brings salvation, great as that is, but it separates the believer from earth, and conforms him to Christ as He is in glory.

Paul was an eminent and faithful servant of Christ. As such he was content to be nothing, that Christ might be glorified. To the Thessalonians he was gentle 'as a nurse cherisheth her children.' 1 Th. ii. 7. He was severe however to the Corinthians when they were allowing sin in their midst, and to them he had to assert his apostolic authority when traducers were seeking to nullify his influence among them. To the Galatians he was still more severe: they were in danger of being shipwrecked as to faith by false Judaizing teachers, who were undermining the truth of the gospel.

In the epistles we get a few glimpses of the inner life of Paul. After having been caught up into the third heavens, he prayed for the removal of the thorn in the flesh which had been given him lest he should be puffed up, and was told that Christ's grace was sufficient for him, he could say, "most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Co. xii. 9, 10. He also could say, "To me to live is Christ;" and "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the calling on high of God in Christ Jesus." Phi. iii. 13, 14. As a martyr he reached that goal. The catalogue he gives of his privations and sufferings in 2 Co. xi. 23-28 discloses the fact that but a small part of his gigantic labours is recounted in the Acts of the Apostles.

Pavement. See JUDGMENT SEAT.

Pavilion. A booth or tent, used poetically for a dwelling. 2 Sa. xxii. 12; 1 Ki. xx. 12, 16; Psa. xviii. 11; xxvii. 5; xxxi. 20.

Peace. This term is used to express the present attitude and testimony of God toward man consequent on the declaration of God's righteousness in the death of Christ. The state of man which was obnoxious to the holiness of God by reason of sin has been removed in the cross. Hence the believer is justified by faith, and has peace (peace of conscience) with God through the Lord Jesus Christ. Rom. v. 1. Christ made peace through the blood of the cross, Col. i. 20; and to the Christian God is 'the God of peace,' and the Lord Jesus is 'the Lord of peace.' He also *is* peace between believers, having on the cross broken down the barrier between Jew and Gentile. Eph. ii. 14, 15.

When the Lord Jesus left the earth He left to the disciples peace, and said, "My peace I give unto you." Peace is also spoken of as the state of heart in which a believer is kept in regard of circumstances. The record in the O. T. is, "Thou wilt keep him in perfect peace (peace, peace, *margin*) whose mind is stayed on thee, because he trusteth in thee." Isa. xxvi. 3. The Christian makes his requests known unto God, and the peace of God that passeth all understanding keeps his heart and mind through Christ Jesus (peace of heart). Phi. iv. 6, 7. Blessed privilege! and what a contrast to "There is no peace, saith my God, to the wicked." Isa. lvii. 21. The Lord Jesus will, in the future, among His other titles, be hailed as PRINCE OF PEACE. Isa. ix. 6.

Peace Offering. See OFFERINGS.

Peacocks. These were imported by Solomon along with ivory and apes. The Hebrew word *tukkiyyim* is very similar to the Cingalese name of the peacock, *tokei*, and this is doubtless the bird intended. 1 Ki. x. 22; 2 Ch. ix. 21. The common peacock is the *Pavo cristatus*. In Job xxxix. 13 is the word *renanim*, and this is supposed to refer to the ostrich: *q.v.*

Pearl. In Job xxviii. 18 the word is *gabish*, which signifies 'ice' and hence 'crystal.' In the N. T. *μαργαρίτης* is from 'to glisten, shine,' and perhaps refers to pearls, such as are discovered in shells of various species. They are mentioned three times as distinct from precious stones. Rev. xvii. 4; xviii. 12, 16. They were worn as an ornament by women. 1 Ti. ii. 9. Metaphorically the term applies to anything costly: things which should not be cast before swine. Mat. vii. 6. The gates of the heavenly Jerusalem were each of one pearl. Rev. xxi. 21. In the parable of the one Pearl of Great Price the Lord is represented as selling all that He had (as man and Messiah) in order to become its possessor. Mat. xiii. 45, 46. It implies the unique character of the church in the eyes of Christ.

Peculiar People, or Treasure. Except in Ecc. ii. 8, where 'the peculiar treasure of kings' is gathered by Solomon, these expressions both in the O. T. and in the N. T. refer to what God's people are to Him. Exo. xix. 5; Deu. xiv. 2; xxvi. 18; Psa. cxxxv. 4; Tit. ii. 14. The terms imply a possession upon which a specially choice value is set. 1 Pe. ii. 9 is a little different: "Ye are 'a people for a possession': cf. Mal. iii. 17.



PAVO CRISTATUS.

Pedah'el. Son of Ammihud, and a prince of Naphtali. Num. xxxiv. 28.

Pedah'zur. Father of Gamaliel, of the tribe of Manasseh. Num. i. 10; ii. 20; vii. 54, 59; x. 23.

Pedai'ah. 1. Father of Zebudah the mother of Jehoiakim. 2 Ki. xxiii. 36. 2. Descendant of Jeconiah. 1 Ch. iii. 18, 19. 3. Father of Joel a prince of Manasseh. 1 Ch. xxvii. 20. 4. Son of Parosh: he helped to repair the wall of Jerusalem. Neh. iii. 25. 5. One who stood with Ezra when the law was read. Neh. viii. 4. 6. Son of Kolaiah, a Benjamite. Neh. xi. 7. 7. Levite, set over the treasuries. Neh. xiii. 13.

Pe'kah. Son of Remaliah and captain to Pekahiah, king of Israel, whom he murdered, and then seized the throne: he reigned 20 years, B. C. 759-739. He invaded Judah, and slew 120,000 in one day, and carried away 200,000 'women, sons and daughters.' It was on this occasion that the prophet Oded, with others, protested against their brethren, the children of Judah, being made slaves; the captives were thereupon released, clothed out of the spoils, and sent back to their homes. Pekah afterwards formed an alliance with Rezin, king of Damascus, against Judah; but Ahaz, king of Judah, called to his aid Tiglath-pileser, who killed Rezin and destroyed Damascus, and then attacked Pekah, and carried away captive the two and a half tribes on the east of the Jordan, B. C. 740. Pekah was killed by Hoshea, in what is called the 20th year of Jotham, that is, the 4th year of Ahaz, which would have been the 20th of Jotham. 2 Ki. xv. 25-37; xvi. 1, 5; 2 Ch. xxviii. 6-15; Isa. vii. 1.

Pekahi'ah. Son and successor of Menahem king of Israel. His two years' reign, B. C. 761-759, was uneventful; he did that which was evil in the sight of the Lord; and was slain by Pekah, who succeeded him. 2 Ki. xv. 22-26.

Peko'd. This name occurs in connection with Babylon, and is supposed to be a symbolical name, signifying 'visitation' or 'punishment,' associated with the name of Merathaim, signifying 'of the rebels,' or 'double rebellion.' That is, that Babylon should be visited by God 'because of its rebellion.' Jer. L. 21. In Eze. xxiii. 23 Pekod appears more as a proper name; but it is again associated with Babylon, and the three names Pekod, Shoa, and Koa are all judged to be symbolical names.

Pelai'ah. 1. Son of Elioenai, a descendant of David. 1 Ch. iii. 24. 2. Levite who instructed the people in the law, and who sealed the covenant. Neh. viii. 7; x. 10.

Pelali'ah. Ancestor of some priests who returned from exile. Neh. xi. 12.

Pelati'ah. 1. Son of Hananiah, a descendant of David. 1 Ch. iii. 21. 2. Captain in the tribe of Simeon when they smote the Amalekites. 1 Ch. iv. 42. 3. One who sealed the covenant. Neh. x. 22. 4. One seen in a vision by Ezekiel, described as son of Benaiah, and who devised mischief and gave wicked counsel in the city. He died when Ezekiel prophesied. Eze. xi. 1, 13.

Pe'leg. Son of Eber, a descendant of Shem. The name signifies 'division,' and apparently he was so called because 'in his days was the earth divided.' Gen. x. 25. This doubtless means, as is said in verse 5, "By these were the isles of the Gentiles divided in their lands;" and again in verse 32, "By these were the nations divided in the earth after the flood." In the next chapter is the account of the confusion of tongues and the scattering of the people generally. Gen. xi. 16-19; 1 Ch. i. 19, 25.

Pel'et. 1. Son of Jahdai, a descendant of Caleb, brother of Jerahmeel. 1 Ch. ii. 47. 2. Son of Azmaveth, and one of David's valiant men. 1 Ch. xii. 3.

Pel'eth. 1. Reubenite, father of On. Num. xvi. 1. 2. Son of Jonathan, a descendant of Jerahmeel. 1 Ch. ii. 33.

Pel'ethites. These formed a part of David's guard. They are always grouped with the Cherethites. It is uncertain from whence they came or what the name signifies. 2 Sa. viii. 18; xv. 18; xx. 7, 23; 1 Ki. i. 38, 44; 1 Ch. xviii. 17. Gesenius calls them 'public couriers,' doubtless because *peleth* means 'swiftness.' The LXX and Vulgate leave the name untranslated. Some trace the word to the Philistines.

Pelican. The Hebrew word is *gaath*, and this is said to be derived from a verb signifying 'to vomit.' The pelican has a peculiar habit in feeding its young that seems to have suggested this name. It goes into the sea and catches a number of fishes which it stows away in its lower beak, the under side of which is capable of being distended like a large pouch. Then it flies away inland with its burden, for which purpose it is provided with enormous wings. On the land it presses its beak against its breast, and the fish are thrown out for the young birds.

The Psalmist said, "I am like a pelican of the wilderness," which refers to the bird sitting solitary for hours as it digests its stock of fish. It was an unclean bird. Lev. xi. 18; Deu. xiv. 17; Psa. cii. 6. In two other passages the same Hebrew word is in the A. V. translated 'CORMORANT,' where it should be 'pelican.' Isa. xxxiv. 11; Zeph. ii. 14. The *Pelicanus graculus* and the *P. crispus* are known in Palestine.

Pelo'nite. Designation of Helez and Ahijah, two of David's mighty men. Why they are so called is not known. 1 Ch. xi. 27, 36; xxvii. 10. In 2 Sa. xxiii. 26 Helez is called 'the Paltite.'

Pen. A general term for any implement used either for cutting an inscription on stone or metal, or a reed for writing on papyrus or parchment. Jud. v. 14; Job xix. 24; Psa. xlv. 1; Isa. viii. 1; Jer. viii. 8; xvii. 1; 3 John 13.

Peni'el. See PENUEL.

Penin'nah. One of the wives of Elkanah. 1 Sa. i. 2, 4.

Pen-knife. *Lit.* 'knife of a writer,' with which he sharpened his reed. Jer. xxxvi. 23.

Penny, *δηνάριον*. A common Roman coin, of the value of about $7\frac{1}{2}$ d., but which purchased a great deal more than the same sum would now. It was the labourer's wages for a day. Mat. xx. Higher sums were reckoned by this coin, as the debt of 500 pence in Luke vii. 41. The Lord when answering the Jews said, "Shew me a penny." Luke xx. 24. It was the chief Roman silver coin. See WEIGHTS AND MEASURES.



ROMAN PENNIES.

Pentateuch. The Greek name given to the first five books of the O. T., which are also called 'the five books of Moses.'

The many references to and quotations from them in other parts of the scripture, and allusions to them by Christ under the name of Moses, shew plainly that Moses was the inspired writer of them, except of course the small portion that records his death and burial. See MOSES.

Pentecost. This name which signifies 'fiftieth' is found only in the N. T.: it corresponds to the FEAST OF WEEKS. From the waving of the sheaf of firstfruits fifty days were counted, and on the day after the seven sabbaths the feast was kept. A new meat offering of two loaves baked with leaven was offered; also seven lambs, one bullock, and two rams for

a burnt offering, with their meat and drink offerings "even an offering made by fire of sweet savour unto the Lord." Also one kid of the goats for a sin offering; and two lambs for a peace offering. It was proclaimed a holy convocation, in which no servile work was to be done. Lev. xxiii. 15-21. The Israelites came with their free-will offerings unto Jehovah, according as He had blessed them. See OFFERINGS.

The feast is typical of the presentation of the saints in the power and sanctification of the Holy Spirit. It was to be a day of universal rejoicing before the Lord, Deu. xvi. 9-12, and was the commencement of the ingathering of the harvest. It is not mentioned in Ezekiel's future feasts, because it has been fulfilled in the present interval in God's dealings with Israel. Cf. John vii. 37-39. See FEASTS.

Penu'el. 1. The place where the mysterious man wrestled with Jacob. Jacob gave it this name, signifying 'face of God,' because, as he said, he had seen God face to face, and his life was preserved. Five hundred years later the place is mentioned, the men of which would not give supplies to Gideon. On his return he broke down the tower and slew the men of the city. Jeroboam rebuilt it. It was situated between Succoth and the Jabbok, but its site cannot now be identified. Gen. xxxii. 31; Jud. viii. 8-17; 1 Ki. xii. 25. It is called **PENIEL** in Gen. xxxii. 30. 2. A descendant of Judah and father of Gedor. 1 Ch. iv. 4. 3. Son of Shashak, a Benjamite. 1 Ch. viii. 25.

Peor'. 1. A peak in the mountain range of Moab, to which Balaam was taken to curse Israel. It 'looked toward' or was 'opposite' Jeshimon; but it cannot be identified. Num. xxiii. 28. 2. A contraction of **BAAL-PEOR**: it refers to the fornication and idolatry of the Israelites in connection with the Midianites. Num. xxv. 18; xxxi. 16; Jos. xxii. 17.

Pera'zim, Mount. A place probably connected with **BAAL-PERAZIM**, where David smote the Philistines. Isa. xxviii. 21: cf. 2 Sa. v. 20.

Pe'resh. Son of Machir, a descendant of Manasseh. 1 Ch. vii. 16.

Pe'rez. One whose 'children' were in David's army. 1 Ch. xxvii. 3. His descendants returned from exile. Neh. xi. 4, 6. Perhaps the same as **PHARES**, *q. v.*

Pe'rez-uz'zah, or -uz'za. Place signifying 'Breach of Uzzah,' thus named by David, in his anger, because God there smote Uzzah for putting his hand to the ark, which by the law should not have been touched except by the priests. 2 Sa. vi. 8; 1 Ch. xiii. 11.

Perfect. The principal words in the N. T. thus translated are *τελειώω*, *τέλειος*, 'full, complete, perfect.' The Lord Jesus was always morally perfect, yet scripture speaks of His being 'made perfect,' for instance, as the captain of salvation: antitype of Joshua, leader into the purpose of God. All had been completed in view of that office. Heb. ii. 10. Though a Son, yet He learned obedience (not 'to be obedient') by the things which He suffered; and being made 'perfect' (that is, glorified) after He had finished the work of redemption, He became the author of eternal salvation to all that obey Him (chap. v. 9): this may be the meaning of the words "the third day I shall be perfected." Luke xiii. 32.

The disciples were exhorted to be perfect as their Father in heaven is perfect, for He sends His blessings on the evil and the good. Mat. v. 48. By one offering Christ hath perfected for ever them that are sanctified. His work consecrates them for the priesthood, Heb. x. 14: cf. Col. i. 12. Being 'perfect' is also applied to being a 'full grown' man. Eph. iv. 13. The same word is translated 'of full age' in Heb. v. 14; and simply 'men' (of a ripe age) in 1 Co. xiv. 20. The spirits of just men are made perfect. Heb. xii. 23. Paul was not yet perfected, Phi. iii. 12; yet in verse 15 he adds "as many as be perfect be thus minded." There are various appli-

cations of the term which can be gathered from the context of each occurrence, but in general it may be said to have reference either to the purging of conscience, which is indispensable to the service of God, or to intelligence of a true standard (dead and risen with Christ) as a necessity to testimony for Christ here.

Perfume. A special perfume was made to burn as incense in the tabernacle. It was compounded of stacte, onycha, galbanum, and frankincense, an equal weight of each: it was most holy. No one was allowed to compound the same for themselves, or they would be cut off from God's people. It was typical of the excellencies of Christ which were as sweet incense to God. Exo. xxx. 34, 38. Perfumes are supposed to be more needful in hot countries. Cant. iii. 6. In Pro. xxvii. 9 it is said, "Ointment and perfume rejoice the heart;" but it may also be employed as a mere matter of luxury or of sin when the heart is away from God. Pro. i. 17; Isa. lvii. 9.

Per'ga. City of Pamphylia in Asia Minor. It was twice visited by Paul. Acts xiii. 13, 14; xiv. 25. Its ruins are called *Eski-Kalesi*.

Per'gamos. Royal city of Mysia in Asia Minor: it was not visited by Paul as far as is recorded. The church there is one of the seven in Asia to which the addresses in the Revelation were sent. The saints dwelt where Satan's throne was (the city was renowned for its idolatry). Rev. i. 11; ii. 12. The city is still in existence, and is called *Bergama*, with a population of about 20,000, some 2,000 of whom are nominally christian. See REVELATION.

Peri'da. One of Solomon's servants, whose descendants returned from exile. Neh. vii. 57. Called PERUDA in Ezra ii. 55.

Perilous times. This expression occurs in Paul's second letter to Timothy: "In the last days perilous times shall come:" then follows such a picture of moral depravity that it might have been supposed that the apostle was referring to the heathen; but he adds, "having a form of godliness, but denying the power thereof . . . evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Ti. iii. 1-13. This plainly shews (and the solemn fact is confirmed by other passages) that so far from the *world* being converted before the Lord returns, even the professing *church* itself has been hopelessly corrupted, and the path of the Christian becomes more and more difficult as he seeks to avoid the multiplied dangers and seductions by which he is surrounded.

Periz'zites. One of the ancient nations in Palestine. They are several times the only people named along with the Canaanites. Joseph's descendants were told by Joshua to take the land of the Perizzites, where they are classed with the giants. Jos. xvii. 15. Though they were in a great measure either driven out or slain by the Israelites, yet some dwelt with the children of Israel, and intermarried with them. Jud. iii. 5, 6. In the days of Solomon those that were still in the land were made bond-servants. It is not known definitely in what part of Canaan they were originally located, but by Jos. xvii. 14-18 it was probably near Manasseh's lot on the west. Gen. xiii. 7; Exo. iii. 8, 17; Jos. iii. 10; ix. 1; Jud. i. 4, 5; 1 Ki. ix. 20; Ezra ix. 1; Neh. ix. 8, &c.

Persia, Persians. The Persians were located between Media and the Persian Gulf, but very little is known of their history until the time of Cyrus, when the kingdoms of Israel and Judah had been brought to an end. 2 Ch. xxxvi. 22, 23. Apparently they were a union of tribes, the ancestors of Cyrus being the chiefs of the leading clan. They conquered Elam ('ANSHAM' on the monuments). Media ruled them in early times, but under Cyrus the yoke was shaken off, and, together with the Medes, they formed the second Gentile empire, succeeding that of Babylon. In the

great image of Dan. ii. Nebuchadnezzar was represented by the head of gold. The empire that followed was an 'inferior' one, represented by the breast and arms of silver. Vers. 31-39. This refers to the Medo-Persian kingdom. It was *inferior* in that the nobles concurred in the king's laws, and the king could not alter them: the power was depreciated from gold. It is further described as a bear, and it raised up itself on one side, and it had three ribs in its mouth between the teeth, an emblem of its power and rapacity. To it was said, "Arise, devour much flesh." Chap. vii. 5.

The history in chap. v. relates that it was Darius the Mede that 'took the kingdom.' He was the first head of the empire, and his taking the *kingdom* does not clash with Cyrus taking the *city* of Babylon, which is implied in Isa. xlv. 1, 2. See **BABYLON**. On the death of Darius, Cyrus succeeded and reigned in Babylon, and from thence the Persian element prevailed in the empire. The Persians are mentioned before the Medes in Est. i. 19. This agrees also with the above passage in Dan. vii. which represents the bear as raising itself on *one* side.

The Medo-Persian empire is further represented as a ram with two horns, one higher than the other, though it came up last. It pushed westward, northward, and southward, and no beast could stand before it, nor deliver out of its hand. This again exactly corresponds with the above description; the one horn higher than the other representing Persia. The same chapter (viii. 6, 7) speaks of a he-goat that rushed upon the ram and smote it and cast it to the ground and stamped upon it; and none could deliver it. This foretold the destruction of the Persian empire by that of Greece in the person of Alexander the Great.

For the dealings of the Persian kings with Israel, see **AHASUERUS**, and the names of the other kings mentioned in Ezra, Nehemiah, and Esther. The following table gives the succession of the kings, with approximate dates:—

Historical Names.	Began to reign about	Scripture Names.
1. Cyaxares, king of Media	B.c. 633	Ahasuerus: Dan. ix. 1.
2. Astyages, his son, last king of Media	593	Probably Darius the Mede.
3. Cyrus, king of Persia	558	Cyrus: 2 Ch. xxxvi. 20-23.
Babylon taken	538	
Cyrus reigns at Babylon	536	Cyrus: Ezra i. 1.
4. Cambyses, his son	529	Ahasuerus: Ezra iv. 6.
5. Gomates, a Mede, who personified Smerdis	522	Artaxerxes: Ezra iv. 7.
6. Darius Hystaspes	521	Darius: Ezra v. 5; Hag. i. 1; &c.
7. Xerxes, his son	485	Ahasuerus of Esther.
8. Artabanus (seven months)	475	
9. Artaxerxes, Longimanus	474	Artaxerxes: Ezra vii. 1; Neh. ii. 1.
10. Xerxes II. (two months)	425	
11. Sogdianus	425	
12. Darius II., Ochus or Nothus	424	Darius: Neh. xii. 22.
13. Artaxerxes II., Mueon	405	
14. Ochus, or Artaxerxes III.	359	
15. Arsēs	338	
16. Darius III. (Codomanus)	336	
Defeated by Alexander	331	end of the Persian empire.

The above dates are those usually given to the kings of Persia, except Nos. 8 and 9, the common dates of which Usher and Hengstenberg have proved to be incorrect. See **SEVENTY WEEKS**. The kingdom of Babylon was smaller in extent than that of Persia. This latter included what is now known as Turkey in Asia, Persia, Afghanistan and Baluchistan, as far as the river Indus, with a good portion of Egypt. According to the language of scripture it had 'devoured much flesh.' Esther i. 1 speaks of a hundred and twenty-seven provinces. See **DANIEL** and **ESTHER**.

Per'sis. A Christian woman at Rome, to whom Paul sent a salutation. He called her, "the beloved Persis, which laboured much in the Lord." Rom. xvi. 12.

Peru'da. See **PERIDA**.

Pestilence. This is often mentioned along with the sword and the famine as punishment from God upon His rebellious people. It is represented as being sent directly by God Himself. When David had numbered the people, the Lord sent a pestilence upon Israel, and there died 70,000 men. 2 Sa. xxiv. 15, 16.

Peter. The son of Jonas and one of the twelve apostles. His name was originally Simon, and apparently at his first interview with the Lord he received from Him the surname CEPHAS. This is an Aramaic word, the same as Peter in Greek, both signifying 'a stone.' John i. 42. (In Acts x. 5 he is called "Simon, whose surname is Peter.") The next notice of Peter is in Luke v. when he was called to the apostleship. Overpowered at the draught of fishes, he exclaimed, "Depart from me; for I am a sinful man, O Lord;" but at the bidding of Christ he forsook all and followed Him. Mat. iv. 18; Mark i. 16, 17; Luke v. 3-11.

He had a sort of prominence among the apostles: when a few of them were selected for any special occasion, Peter was always one of them, and is named first. The three names 'Peter, James, and John' occur often together, still we do not read of Peter having any authority over the others: cf. Mat. xx. 25-28. Peter was in character energetic and impulsive: he wanted to walk on the water to go to Christ, and his strong affection for the Lord led him to oppose when the Lord spoke of His coming sufferings, for which he was rebuked as presenting Satan's mind. His self-confidence led him into a path of temptation, in which he thrice denied his Lord. But the Lord had prayed for him that his faith should not fail, and his repentance was real and instant. He was fully restored by the Lord, who significantly demanded thrice if he loved Him, and then committed to him the care of His sheep and His lambs. John xxi.

When Peter confessed to Jesus, "Thou art the Christ, the Son of the living God," the Lord said that He would build His church upon that foundation, and added, "I will give unto thee the keys of the kingdom of heaven," with assurance that what he bound or loosed on earth would be ratified in heaven. Mat. xvi. On the day of Pentecost we find Peter accordingly using these keys, and opening to three thousand Jews the doors of the kingdom. He afterwards admitted Gentiles in the person of Cornelius and those that were gathered with him.

Peter was the apostle of the circumcision, as Paul was of the Gentiles, and was a long time getting entirely clear of Jewish prejudices. Paul had to withstand him to the face at Antioch, for refusing under Jewish influence to continue eating with Gentiles. On the other hand, Peter, while confessing that in some of Paul's writings there were things hard to be understood, recognises them as scripture.

In the beginning of the Acts Peter's boldness in testimony is conspicuous. He was leaning on One stronger than himself and was carried on by the power of the Holy Spirit. He was miraculously delivered out of prison. The Lord had intimated to him that he would die the death of a martyr (John xxi. 19), and historians relate that he was crucified, and with his head downward by his own request: they also state that his wife died with him. He was the writer of the two epistles bearing his name.

Peter, First Epistle of. This was addressed to believing Jews dispersed in Pontus, Galatia, Cappadocia, Asia, and Bithynia. It was apparently sent from Babylon on the Euphrates, where many Jews were located. There is nothing in the epistle itself that fixes its date: but it is generally dated A.D. 60 to 63. The teaching of the epistle is based upon a living hope by the resurrection of Christ, in contrast to the portion of the Jews on earth. Believers are contemplated as strangers and pilgrims, salvation being regarded in its completeness as future, soul salvation being the point

of consequence in the present, in contrast to temporal deliverances. The thought of a 'spiritual house' composed of living stones, in chap. ii., connects the epistle with the revelation given to Peter in Mat. xvi.—as the reference to the Mount of Transfiguration in the second epistle brings before our minds the vision of the kingdom in Mat. xvii., of which Peter was eye-witness.

The epistle may be briefly summed up as a gracious leading of Christians into the sense and reality of their spiritual privileges, but, at the same time, pressing on them the recognition of their being subjects of God's moral government on earth. They were placed here between the time of Christ's sufferings and the glories that were to follow. They called on God as Father; are viewed as redeemed and born again, and by the sincere milk of the word were to grow up to salvation, having tasted that the Lord is gracious.

And further, though suffering under the government of God, they had, in coming to Christ as the Living Stone (disallowed of men but chosen of God and precious), acquired in a spiritual way privileges which, after a carnal sort, the Jews had lost. They were built up a spiritual house, a holy priesthood—were a royal priesthood, a holy nation, a peculiar people. They had thus the means for the service of God and for testimony to man. The calling of Christians is herein fully brought out.

But with all these privileges, Christians had to remember that they had nothing in which to boast after the flesh. They were among the Gentiles as strangers and pilgrims, the subjects of God's moral government, suffering for the state of Israel; and hence had to recognise those to whom God had entrusted honour and power here. But the eyes of the Lord were over the righteous, and His ears open to their prayers: the face of the Lord was against evil-doers. The general bearing of government was in favour of those who did good, and if they suffered for righteousness' sake they were happy. The point of importance was that none of them should suffer as evil-doers.

It is remarkable that, in touching on duties connected with social relationships, the apostle addresses himself to husbands and wives and domestic servants (not slaves), and the peculiar delicacy of his reference to the conduct relatively of the two former classes is a marked feature of beauty in the epistle.

The peculiar character of this moment, in which judgment as the issue of God's moral government is imminent, is marked by the reference to the time of Noah, whose testimony in preparing the ark was that of coming judgment; but at the same time of a way of salvation. Baptism has, in the case of Christians, much of the same character and import. Again, in chap. iv. it is said that the time has come for judgment to begin at the house of God; and if it begin first at us, where shall the ungodly and the sinner appear?

The epistle closes with special and touching admonitions to the elders and the younger, the former being especially exhorted to shepherd the flock of God. This is deeply interesting as coming from one who himself received the charge recorded in John xxi.

Peter, Second Epistle of. The object of this epistle appears to be primarily the confirmation of the minds of Jewish believers in the certainty of the kingdom of the Lord Jesus Christ. We have in it the only record by an eye-witness of what took place on the Mount of Transfiguration. This vision made more sure the word of prophecy to which saints did well in taking heed, as to a light shining in a dark place, till the day dawned, and the day-star arose in their hearts.

But before the kingdom could be displayed, it was necessary that the

corruption of Christianity, which had already set in, should be complete; and the course and climax of this corruption are vividly portrayed in chap. ii. It originated in false teachers privily bringing in destructive heresies, denying the Lord that bought them. The development of this evil is viewed in the light of wickedness (rather than of apostasy, as in the Epistle of Jude), as that which is specially obnoxious to the government of God. While in Jude the gainsaying of Core is shewn to be the culminating point of apostasy, here the incitement to abominable wickedness by Balaam is before the mind of the Spirit, indicating how corrupting the influence of those who held the place of 'prophet' would become.

In the concluding part of the epistle (chap. iii.) we have also the closing phase of unbelief (perhaps Jewish), namely, scepticism, built up on the assumed unchangeability of the creation, as to the coming of the day of the Lord. And this becomes the occasion of the apostle's leading the minds of the saints beyond the thoughts of the kingdom to that which, resting on perfect moral foundations, is eternal and unchangeable. The day of the Lord was a means to an end, and would make way for the day of God, and the fulfilment of His promise of new heavens and a new earth, in which righteousness would reside, and in view of which the existing heavens and earth would pass away. Saints, knowing these things before, were not to fall from their steadfastness, but to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Pethahi'ah. 1. Head of the nineteenth priestly course. 1 Ch. xxiv. 16.
2. Levite who had married a strange wife. Ezra x. 23. 3. Levite who called upon the people to bless Jehovah. Neh. ix. 5. 4. Son of Meshezabeel, a descendant of Judah: he was at the king of Persia's hand 'in all matters concerning the people.' Neh. xi. 24.

Pethor'. Dwelling place of Balaam in Mesopotamia. Num. xxii. 5; Deu. xxiii. 4. Not identified.

Pethu'el. Father of the prophet Joel. Joel i. 1.

Peultha'i. Son of Obed-edom, a Korhite. 1 Ch. xxvi. 5.

Pha'lec. Son of Heber, mentioned in the genealogy of the Lord Jesus. Luke iii. 35.

Phal'lu. See PALLU.

Phal'ti, Phal'tiel. Son of Laish, of Gallim: Saul gave him Michal, David's wife. When she was restored to David, Phalti followed weeping behind her, till abruptly sent back by Abner. 1 Sa. xxv. 44; 2 Sa. iii. 15.

Phan'uel. Father of Anna the prophetess. Luke ii. 36.

Pha'raoh. This was the regal title of the kings of Egypt, so the mere appellation 'Pharaoh' in no way intimates which king is alluded to. Some kings of Egypt are mentioned in scripture without this title, as Shishak, Necho, Hophra, So, and Tirhakah, the last two of whom were Ethiopians. Those specially referred to in the O.T. are: 1. The Pharaoh who took Abram's wife, Sarai, into his house (about B.C. 1919). Gen. xii. 14-20. 2. The Pharaoh who promoted Joseph (about B.C. 1715), and received into Egypt Jacob and his sons and their families. Gen. xl.-l.; Acts vii. 10, 13. 3. The Pharaoh who knew not Joseph (about B.C. 1635), he oppressed the Israelites, and ordered the male children to be killed, under whom Moses was born; and whose daughter adopted him as her son. Exo. i. 4. The Pharaoh from whom Moses fled when he was grown up (about B.C. 1531). Exo. ii. 5. The Pharaoh of the Exodus (about B.C. 1491). See EGYPT and PLAGUES.

After a period of about 500 years scripture refers to 6. The Pharaoh whose daughter Bithiah was married to Mered, of the tribe of Judah. 1 Ch. iv. 18. 7. The Pharaoh whose daughter was married to Solomon (about B.C. 1014). 1 Ki. iii. 1; vii. 8, &c. This Pharaoh captured and

burnt the city of Gezer in Canaan, and gave the site to his daughter. Chap. ix. 16. 8. The Pharaoh who received Hadad when he fled from Solomon, and gave him his sister-in-law to wife (about A.D. 984). 1 Ki. xi. 14-22.

The title 'Pharaoh' is judged by Professor Sayce to signify 'Great House' [in which all men live], or somewhat similar to the 'Sublime Porte,' or Gate. Each king had a title of honour as well as his personal name: the titles were such as 'The Sun, Lord of Glory'; 'The Sun, Lord of Truth,' &c. Pharaoh Necho's name is found on the monuments as here given.



Pha'res, Pha'rez. Son of Judah and Tamar, his daughter-in-law, through whom David descended. Gen. xxxviii. 29; xlv. 12; Num xxvi. 20, 21; Ruth iv. 12, 18; 1 Ch. ii. 4, 5; iv. 1; ix. 4; Mat. i. 3; Luke iii. 33. The Hebrew is the same as PEREZ in 1 Ch. xxvii. 3; Neh. xi. 4, 6.

Pharisees. This name was given to a religious school among the Jews; it is supposed to have been derived from the Hebrew word *parash*, signifying 'to separate'; it was given to them by others, their chosen name being *chasidim*, 'pious ones.' Josephus speaks of them as early as the reign of Jonathan (B.C. 161-144). They prided themselves on their superior sanctity of life, devotion to God, and their study of the law. The Pharisee in the parable thanked God that he was 'not as other men.' Luke xviii. 11. Paul, when before Agrippa, spoke of them as 'the most straitest sect.' The Pharisees included all classes of men, rich and poor: they were numerous, and at times had great influence. In the council before which Paul was arraigned they were well represented. Acts xxiii. 6-9. They were the great advocates of tradition, and were punctilious in paying tithes. In many respects the ritualists of modern days resemble them.

The Lord severely rebuked all their pretensions, and laid bare their wickedness as well as their hypocrisy. It may have been that because of the great laxity of the Jews generally, some at first devoutly sought for greater sanctity. Others, not sincere, may have joined themselves to the sect, and it thus degenerated from its original design, until its moral state became such as was exposed and denounced by the Lord. The very name has become a synonym for bigotry and formalism. Probably such men as Gamaliel, Nicodemus, and Saul were men of a different stamp, though all needed the regenerating power of grace to give them what they professed to seek.

Pha'rosh. Ancestor of some who returned from exile. Ezra viii. 3. The Hebrew is the same as PAROSH.

Phar'par. One of the two rivers of Damascus which the proud Naaman declared to be better than the waters of the Jordan. The *Barada* is associated with Abana, thus leaving only the *Awaj* for the Pharpar. This has its source in Hermon, then runs for about 40 miles, ending in a lake or swamp. It is in the district of Damascus, but does not approach the city nearer than about eight miles. 2 Ki. v. 12.

Phar'zites. Descendants of Pharez, son of Judah. Num. xxvi. 20.

Phase'ah. See PASEAH.

Phe'be. A christian woman commended by the apostle to the saints at Rome as 'a servant of the church.' He desired that they should assist her in anything in which she needed their aid. She had been a succourer of many and of Paul. The word for 'servant' is *διάκονος*, 'deaconess,' but may not imply any official service. Rom. xvi. 1.

Phe'nice. Harbour on the south coast of Crete. Acts xxvii. 12. Identified with the modern *Lutro*. The haven is said in the A. V. to lie

‘toward the S.W. and N.W.’; this is held to mean that it ‘looks toward the N.E. and S.E.’

Pheni'ce, Phenic'ia. The same as PHŒNICE, the coast of Northern Syria, extending south of Tyre, and north of Sidon, being a narrow strip of land in the south, but reaching to the Lebanon range in the N.E. The Phœnicians carried on great commercial enterprises; they established colonies (one of which was at Carthage), and their ships brought in the produce of foreign lands, with which they supplied the East. They became subject successively to the Babylonians, the Persians, the Greeks, and the Romans. Phœnice now forms a part of the Turkish Empire. Acts xi. 19; xv. 3; xxi. 2.

The language of the ancient Phœnicians may be said to be only a different dialect from the Hebrew, as shewn by ancient inscriptions; and according to Herodotus, the Phœnicians taught the Greeks ‘letters.’

Phi'chol. Chief captain of Abimelech, king of the Philistines, in the times of Abraham and Isaac. Gen. xxi. 22, 32; xxvi. 26.

Philadel'phia. City of Lydia, in the west of Asia Minor. It was founded by Attalus Philadelphus, king of Pergamos. It has been more or less destroyed by earthquakes several times, but is still an important town, with ancient ruins, called *Alla Shehr*. Rev. i. 11; iii. 7.

The assembly in this city was one of the “seven churches in Asia” to which the addresses in the Revelation were sent. The address to Philadelphia shews that the church there was characterised by little strength, but by *faithfulness*. If the seven addresses be viewed historically, this one comes after those representing Popery and Protestantism, intimating that when all hope of restoring the church is over, there may still be found a company keeping Christ’s word and not denying His name. See REVELATION.

Phile'mon, Epistle to. Nothing is known of Philemon beyond what is found in this epistle, nor is it clear where he resided. The similarity of the salutations to those found in the Epistle to the Colossians, and the reference to Onesimus in that epistle, leads to the conclusion that Philemon dwelt somewhere in the direction of Colosse (probably at Laodicea, Archippus being mentioned in Col. iv. 17, and Philem. 2), and that both epistles were sent from Rome about A.D. 62. Though the assembly in the house of Philemon is mentioned in verse 2, the epistle is a personal one to Philemon and his wife.

Onesimus their slave had run away, and, having been converted under the ministry of Paul, he was sent back by the latter to his master. Paul does not ask for the freedom of Onesimus, but that he may now be received in grace as a *brother*, indeed, be received as the apostle’s ‘own bowels.’ Paul does not assert apostolic authority, but entreats as the ‘prisoner’ and ‘the aged.’ Led by the Holy Spirit, the epistle is a gracious appeal, and difficulties are met in it in a matter requiring much delicacy. If the slave had robbed Philemon, Paul would repay it; but he reminds Philemon of how much he owed *him*, even his ‘own self besides.’

Some may be surprised that such an epistle should form part of the inspired word. But it is ‘profitable’: for fifteen hundred years slaves were extensively owned by Christians. Many may never have thought of seeking their conversion, or may have been prejudiced against it. A Boer in South Africa, though a Christian himself, once told a preacher that he was sure he might as well preach to the dogs as to his African servants. God saw the need of such an epistle. The slave had become ‘a brother beloved.’

Phile'tus. One mentioned with Hymenæus as having taught that the resurrection was already past (probably allegorising it) by whom the faith

of some had been overthrown. Their evil doctrine would eat as a canker, or gangrene. 2 Ti. ii. 17.

Phil'ip. 1. One of the twelve apostles: he was a native of Bethsaida. It was in Galilee that the Lord met him; and said to him, 'Follow me.' Philip at once announced to Nathanael that he had found the One of whom Moses and the prophets had written. He was the apostle who asked the Lord to shew them the Father, when the Lord said, "He that hath seen me hath seen the Father . . . Believe me, that I am in the Father, and the Father in me." Mat. x. 3; Mark iii. 18; Luke vi. 14; John i. 43-48; vi. 5-7; xii. 21, 22; xiv. 8, 9; Acts i. 13.

2. One of the seven chosen to look after the poor saints at Jerusalem. He is also called 'Philip the evangelist.' When the church was scattered from Jerusalem by persecution, Philip went to Samaria and preached Christ and wrought miracles, and men and women believed and were baptised. The apostles at Jerusalem hearing that Samaria had received the word of God, sent thither Peter and John. Then Philip was directed by an angel of the Lord to meet the eunuch of Ethiopia in the desert towards Gaza. Philip obeyed and preached unto him Jesus. On the eunuch asking what hindered him from being baptised, he was at once baptised by Philip. On coming out of the water, the Spirit of the Lord caught away Philip, and he was found at Azotus, and he preached in all the cities till he came to Cæsarea. Much later Philip was residing at Cæsarea and received Paul and those with him into his house. He had four daughters, virgins, who prophesied. Philip is a beautiful instance of one being under the immediate guidance of God in his service for Him. Acts vi. 5; viii. 5-40; xxi. 8.

3. Son of Herod the Great: he married Herodias, who deserted him to live with his brother, Herod Antipas. Mat. xiv. 3; Mark vi. 17; Luke iii. 19.

4. Another son of Herod the Great: he was tetrarch of Ituræa and Trachonitis. Luke iii. 1. He was the founder of Cæsarea Philippi. Mat. xvi. 13; Mark viii. 27.

Philippi. City in the east of Macedonia. It was founded by Philip the father of Alexander the Great, from whom it derived its name. It was the first European city visited by Paul. His preaching was blessed to the conversion of Lydia and others. On his casting out a spirit of divination from the young woman who followed him, a tumult was raised, and Paul and Silas were scourged and cast into prison; but this happily led to the conversion of the jailor and his household. Acts xvi. 12-40. Paul visited the place for a short time afterwards. Acts xx. 6. To the church gathered there the Epistle to the Philippians was written. Phi. i. 1; 1 Th. ii. 2. Extensive ruins are all that are left of the ancient city, now called *Kavalla*. It was the chief city, not of all Macedonia, but of *that part* of it.

Philippians, Epistle to the. This epistle is of profound interest on account of certain marks in it, which connect the truth presented with a state of things much akin to that of the present day. The testimony is not viewed as opposed by the Jewish leaders, as in the beginning of the Acts, nor in conflict with Judaizing influences, as at Antioch; but as in contact with the world power (Rome), which was holding Paul, the vessel of it, in bondage.

Further, in chapter iii. the Jews are viewed as utterly debased, and are spoken of as 'the concision;' and in the same chapter many of those professedly Christian are described as 'enemies of the cross of Christ,' serving their own desires, whose end is destruction.

Again, as regards the preaching of the gospel, though the apostle could rejoice in the fact of its being preached, he could find but little satisfaction in the motives that prompted activity in it. All this exhibits a state of things to which Christendom in our own day presents a striking analogy.

The immediate occasion of the epistle was the effect produced on the apostle by the practical expression which the Philippians had given to their fellowship with him in the gospel; and the object of his writing was that they might complete his joy in perfectly answering to God's mind for them down here. This was in order that, in the complete abnegation of self, as to the state of their minds, by the death of Christ, they might by God's power be manifest as a divine generation (children of God), occupying collectively the place which Christ had occupied in the world—lights in the world, holding forth the word of life. This is the proper place of the church in testimony here.

The second part of the epistle (chapters iii. and iv.) is intensely individual. In view of religious pretensions, in which men gloried, the apostle presents himself as the example of a man running a race. The course meant the distancing in spirit, at every step, all that which gave importance to him as a man after the flesh—all was in his account dross and dung for the excellency of the knowledge of Christ Jesus his Lord. At the same time every step brought his soul more distinctly under the power of the calling above of God in Christ Jesus.

While encouraging saints to follow him, he exhorts them to walk in unity by the same rule, to mind the same thing. In contrast to many who were earthly-minded, he reminds them that their citizenship was in heaven, and they were expecting Christ as Saviour from heaven completely to conform them to Himself.

The closing chapter shews the apostle's interest in, and consideration of individuals; his anxiety that saints should by prayer and supplication be kept in divine peace as to everything that might naturally occasion anxiety; and the moral superiority in which he himself was maintained through circumstances: the secret being his absolute confidence in the goodness of the God whom he had faith to appropriate as 'my God.'

The epistle was written when Paul was a prisoner at Rome, and probably near the close of his imprisonment, about A.D. 62, when he was expecting to be released and again to visit the Philippian saints.

Philis'tia. See PALESTINA.

Philis'tim. See PHILISTINES.

Philis'tines. Descendants, with the Capthorim, of the Pathrusim, and the Casluhim, two clans descended from Ham. Gen. x. 14; Deu. ii. 23; Jer. xlvii. 4; Amos ix. 7. They were found in the S.W. of Palestine when Abraham went to sojourn at Gerar, Gen. xx.; and both Abraham and Isaac had certain contentions with them respecting the wells which they had digged. Gen. xxi. 25-34; xxvi. 1-18. They were a warlike people, which was the reason that God did not lead the Israelites near to them when He led them out of Egypt. Exo. xiii. 17. It is probable that at first they were a sort of colony of Egypt. Their five cities commanded the coast road from Egypt to Syria, and there is proof that Egypt had a strong hold on Palestine before the arrival of Joshua; but it was then declining.

As they occupied a part of the promised land, the Israelites should have dispossessed them; but when Joshua was old 'all the borders of the Philistines' were still unoccupied by the Israelites. They represent the pretension and intrusion of man in the flesh into that which belongs to God. Nazariteship in Samson is God's way of deliverance, but the Nazarite utterly failed, and in the days of Eli the Israelites were conquered by them and the ark taken. When Saul was king he was in fear of them, and they were enabled to enter his dominions, and in a battle Saul and his sons lost their lives. It was by David, God's king, that the Philistines were really conquered, and under Solomon we find they were tributary.

When the kingdom of Israel was divided, the Philistines regained their independence more or less. God used them at times to punish His guilty people, and at other times gave those that served Him power over them. In the prophets destruction is pronounced upon their land and the remnant of the people. The five fortified cities of the Philistines, with their 'daughters' or dependent villages, were Gaza, Ashkelon, Ashdod, Gath, and Ekron. The Philistines were idolaters and worshipped Dagon, Ashtaroth and Baal-zebub. 1 Sa. v. 2; xxxi. 10; 2 Ki. i. 2; Jer. xlvii.; Eze. xxv. 15-17; Amos i. 7, 8; Zep. ii. 5. PHILISTIM in Gen. x. 14 is the same Hebrew word that is elsewhere translated Philistines.

Philo'logus. A Christian at Rome to whom Paul sent salutations. Rom. xvi. 15.

Philosopher, Philosophy. The words φιλόσοφος, -φίη signify 'a lover, or, love of wisdom.' The wisdom that God gives, the wisdom 'from above,' must ever be distinguished from that which emanates from man. This latter is variously designated in scripture as the wisdom of this world, fleshly wisdom, wisdom of man, the wisdom that does *not* come from above. This in regard to the things of God is only foolishness. It has an entirely different source, and works in the natural mind of man, which should not have any place in Christianity.

The Colossian saints were warned against being *spoiled* by such philosophy and vain deceit, after the tradition of men, after the rudiments of the world; which stands in contrast to what is 'after Christ.' Col. ii. 8: cf. 1 Ti. vi. 20. Then as to the gospel, the Greeks sought after wisdom, and to preach Christ crucified was foolishness to them. 1 Co. i. 22, 23. It was so at Athens, when Paul preached to the philosophers. They said, "He seemeth to be a setter forth of strange gods." And why? "Because he preached unto them Jesus and the resurrection." Paul spoke to them first of the true God, but when he came to the truth of 'the Man' whom God had raised from the dead, some mocked, and others would hear him another time. Acts xvii. 18-32. See EPICUREANS, GNOSTICISM, STOICS.

The philosophy of modern days has the same source, the mind of man, though it acts differently in respect to Christianity. For instance, with some, Christianity is regarded as emanating from man, and so is compared with Buddhism, Hindooism, Mahometanism, all of which are said to be branches of the same religion of man; though Christianity is judged to be the best, none are to be condemned; there is truth in them all! Others sit in judgment on the word of God, and profess to be able to cut out many parts as not being written by the professed writers, and having no claim, ought not to form a part of scripture. Others declare that modern thought cannot be cramped up in the dogmas hitherto held by Christians almost universally, which in general really means what scripture teaches.

According to the advocates of another theory, the wisest thing is to be ignorant of everything except what the senses or the higher affections teach. As to whether there is a Being in any higher position than man, or any future existence for man, they know nothing, and there is, they say, no means of knowing: it is all unknown. The key to their ignorance of God (which they call Agnosticism) is that they do not want to obey, or to know Him.

Again, another class resort to spirits, and let *them* teach them: they imagine the inhabitants of the unseen world must be able to tell them what is true, and these spirits even profess to interpret scripture for them.

These and other delusions prove how busy Satan is in using the *mind* of man to exalt man in his own eyes, and to lead him away from the scriptures, which alone are able to make wise unto salvation.

Phin'ehas. 1. Son of Eleazar and grandson of Aaron. He shewed his zeal for God in slaying Zimri and Cozbi, for which he was commended by God, who promised His 'covenant of peace' to him and his seed, even 'the covenant of an everlasting priesthood.' He succeeded Eleazar as high priest. Exo. vi. 25; Num. xxv. 7-13; xxxi. 6; Jos. xxii. 13-32; Jud. xx. 28; 1 Ch. vi. 4, 50; ix. 20; Ezra vii. 5; viii. 2; Psa. cvi. 30. 2. Son of Eli: he degraded the priesthood by his wickedness, and was slain with his brother Hophni by the Philistines when the ark was taken. He was father of Ahitub and I-chabod; his wife, overcome with sorrow, dying when the latter was born. 1 Sa. i. 3; ii. 34; iv. 4-19; xiv. 3. 3. Father of Eleazar who returned from exile. Ezra viii. 33.

Phleg'on. Christian at Rome to whom Paul sent salutations. Rom. xvi. 14.

Phœbe. See PHEBE.

Phrygia. District in the centre of Asia Minor, but its boundaries are not definitely known. It was visited by Paul. Acts ii. 10; xvi. 6; xviii. 23.

Phu'rah. Military attendant on Gideon. Jud. vii. 10, 11.

Phut, Put. Third son of Ham, the name being also applied to his descendants, and to the district they inhabited. Gen. x. 6; 1 Ch. i. 8; Eze. xxvii. 10; Nah. iii. 9. The land of Phut is generally supposed to be the same as Libya, in the N. W. of Egypt. A broken fragment of the annals of Nebuchadnezzar mentions 'the city of Phut-Yavan,' or 'Phut of the Ionians' (that is Greeks). This however may refer to a different people. The same Hebrew word is translated Libya in Eze. xxx. 5; xxxviii. 5; and Libyans in Jer. xlvi. 9.

Phu'rah. Son of Issachar and ancestor of the PUNITES. Gen. xlvi. 13. He is called PUA in the A. V. of Num. xxvi. 23., though the Hebrew is the same, and is apparently identical with PUAH in 1 Ch. vii. 1.

Phygel'us. One in Asia, who with Hermogenes turned away from Paul, probably from the heavenly doctrines Paul taught. 2 Ti. i. 15.

Phylactery. Short portions of the law written on strips of parchment, which were placed in a case made of calf skin, and worn upon the forehead and the left arm, supposed to be in obedience to Deu. vi. 8; xi. 18. The Pharisees and scribes made them large to attract attention; it was their being made 'broad' that was condemned by the Lord. Mat. xxiii. 5. In later times they were worn as a sort of charm. See FRONTLET.

Physician. The Lord said, "They that be whole need not a physician," shewing that then, as now, the work of such persons was to cure diseases. In the O. T. the word is *rapha*, 'to heal,' and in Gen. L. 2 Joseph called upon such to embalm the body of his father, a certain amount of chemical knowledge being needed also for that. The Lord promised to the Israelites that if they obeyed Him He would preserve them from the diseases that were common in Egypt. On the other hand, there are many proofs in scripture that diseases were sent as a punishment for the sins of His people. For any remedy for such, their eyes should have been directed to Him who was disciplining them. Of Asa it is said, "he sought not to the Lord, but to the physicians," which probably means those associated with magic. 2 Ch. xvi. 12.

The Christian should surely be cast upon the Lord in his sicknesses, and be exercised as to why they are sent or allowed, though doubtless he may use the means, without trusting to them apart from the blessing of God upon them. Jehovah Himself was the physician of His people Israel,



PHYLACTERIES.

ready at all times to heal and restore them. Jer. viii. 22. Job, in the bitterness of his soul, found his friends to be physicians of no value. They did not understand his case, and only added to his misery. Job xiii. 4.

In the N. T. *iarpós* signifies 'healer.' The Lord Jesus was the Great Healer not only of the diseases of the body, but of the soul. Luke iv. 23. A woman who had spent her all on physicians without relief obtained from Him an immediate cure. Luke viii. 43. Luke was called 'the beloved physician,' though there is no information as to his practising this profession. Col. iv. 14.

Pi-bes'eth. Place whose young men were to fall by the sword and others be carried into captivity, mentioned in the judgment of God upon Egypt. Eze. xxx. 17. Judged to be the city Bubastis on the west bank of the Pelusiac branch of the Nile. Its ruins at *Tell Basta*, 30° 35' N, 31° 30' E, attest its ancient grandeur; pieces of the finest red granite are there, which apparently formed part of a temple.

Picture. In Isa. ii. 16 the expression 'pleasant pictures' is supposed to mean 'pictures of desire,' as it reads in the *margin*, referring to anything on which their hearts were set. In ancient Egypt the nearest approach to what is now called a picture, is the coloured representations made on the walls of the temples and tombs. The walls in Babylon were ornamented with pictures on enamelled bricks: these seem to be alluded to in Eze. xxiii. 14: cf. Num. xxxiii. 52. In Pro. xxv. 11 "apples of gold in pictures of silver" probably describe some piece of jewelry judging from what immediately follows; others prefer to translate it 'graven imagery.'

Pieces of Gold or of Silver. See WEIGHTS AND MEASURES.

Piety. The word *εὐσεβεια*, *-βία* signifies 'to exercise piety, reverence': a reverential sense of having to say to God, which should be shewn by the creature to the Creator, and which should especially characterise the saints towards God their Father and to the Lord Jesus. The word is translated 'piety' in the A. V. only in 1 Ti. v. 4. It is rendered 'holiness' in Acts iii. 12, and 'worship' in Acts xvii. 23. In all other places it is 'godliness.' 'Piety' is a better translation, and distinguishes it from *θεοσεβεια*, which signifies 'worship, or fear of God,' and is translated 'godliness' in 1 Ti. ii. 10.

Pigeon. The well-known bird, often associated with the turtle dove, as being used by the poor in various sacrifices. A pair of these birds were offered when the Lord was presented in the temple. Luke ii. 24. Pigeons were so numerous in Palestine that the poor were enabled easily to obtain a pair for any needed sacrifice. Gen. xv. 9; Lev. i. 14; v. 7, 11; xii. 6, 8; xiv. 22, 30; xv. 14, 29; Num. vi. 10.

Pi-hahi'roth. Place on the west of the Red Sea where the children of Israel encamped. Exo. xiv. 2, 9; Num. xxxiii. 7, 8. Not identified.

Pi'late. See PONTIUS.

Pil'dash. Son of Nahor, Abraham's brother. Gen. xxii. 22.

Pi'leha. One who sealed the covenant. Neh. x. 24.

Pill, to. 'To peel.' Gen. xxx. 37, 38.

Pillar. There are several Hebrew words translated 'pillar': the principal are 1. *matstsebah*, from 'to set, put, place,' and hence anything that is set up. It is used for the stone that Jacob had had for a pillow, which he set up, and on which he poured oil and made his vow. Also for the heap of stones he raised when Laban and he parted. Gen. xxviii. 18, 22; xxxi. 13, 45-52; xxxv. 14, 20; Exo. xxiv. 4; Isa. xix. 19. From Deu. xii. 3 it would appear that pillars of some sort were also connected with idolatry. These may resemble the cairns often found in what were idolatrous lands. Absalom raised up for himself a pillar to keep his name in remembrance because he had no son. 2 Sa. xviii. 18.

2. The word *ammud* occurs many times for the pillars of the tabernacle and the temple. It is also used for the pillar of cloud and the pillar of fire; also symbolically for the pillars of the heavens and the pillars of the earth. Exo. xiii. 21; xxvii. 10-17; 1 Ki. vii. 2-42; Job ix. 6; xxvi. 11; Psa. lxxv. 3; Eze. xl. 49; xlii. 6.

In the N.T. the word is *στήλος*, 'a pillar or column.' James, Cephas and John seemed to be 'pillars' in the church at Jerusalem—those to whom matters were referred, as they were afterwards to Paul. Gal. ii. 9. The church of God is "the pillar and ground of the truth"—the witness that maintains the truth on earth. 1 Ti. iii. 15. The word occurs also in Rev. iii. 12; x. 1.

Pil'tai. Priest of the house of Moadiah. Neh. xii. 17.

Pine Tree. 1. *tidhar*. A tree that grew on Mount Lebanon, but of what sort is uncertain. Isa. xli. 19; lx. 13. 2. *ets shemen*, 'trees of oil,' Neh. viii. 15. See OIL TREE.

Pinnacle. The word *πτερύγιον* has the article, and refers to some elevated part of the temple that is now unknown. Mat. iv. 5; Luke iv. 9.

Pi'non. Descendant of Esau and a duke of Edom. Gen. xxxvi. 41; 1 Ch. i. 52.

Pipe. The simplest of musical instruments, often made of a reed, with holes to vary the notes. They were sometimes double, as seen on the Egyptian monuments, and in present use in Egypt: a number of them fastened together was called an 'organ.' 1 Sa. x. 5; 1 Ki. i. 40; Isa. v. 12; xxx. 29; Jer. xlviii. 36; Eze. xxviii. 13; 1 Co. xiv. 7.

Pi'ram. Amorite king of Jarmuth, conquered by Joshua. Jos. x. 3.

Pira'thon. Place in Ephraim where Abdon was buried 'in the mount of the Amalekites.' Jud. xii. 15. Identified by some with *Feron*, 32° 17' N, 35° 1' E.

Pira'thonite. An inhabitant of Pirathon. Jud. xii. 13, 15; 2 Sa. xxiii. 30; 1 Ch. xi. 31; xxvii. 14.

Pis'gah. Mountain on the east of the Jordan. Balaam offered sacrifices there, and it was the spot from which Moses viewed the promised land, and near to which he died. It was associated with Nebo (*q.v.*), and was said to be 'over against Jericho.' Num. xxi. 20; xxiii. 14; Deu. iii. 27; iv. 49; xxxiv. 1. The peak called *Ras Siaghah*, 31° 46' N, 35° 43' E, is probably the site.

Pisid'ia. District of Asia Minor lying between Pamphylia and Phrygia, through which Paul passed. Acts xiii. 14; xiv. 24. Travellers speak of it as wild and rugged.

Pi'son. One of the four 'heads' or main streams into which the river divided that flowed through Eden. Gen. ii. 11. Not identified.

Pis'pah. Son of Jether, of the tribe of Asher. 1 Ch. vii. 38.

Pit. There are several Hebrew words translated 'pit.' The principal are: 1. *sheol*, 'the grave, hades, hell.' Num. xvi. 30, 33; Job xvii. 16. 2. *shachath*, 'a pit, a pitfall to entrap animals,' place of doom and corruption. Job xxxiii. 18, 24, 28, 30; Psa. ix. 15; xxx. 9; xxxv. 7; Eze. xxviii. 8; &c. 3. *bor, beer*, 'pit or well dug for water,' but which could be used for a dungeon. Gen. xxxvii. 20-29; Psa. xxviii. 1; xl. 2; lxxxviii. 4, 6; Eze. xxvi. 20; Zec. ix. 11; &c. See BOTTOMLESS PIT.

Pitch. A kind of bitumen. Noah covered the ark with pitch inside and outside. Gen. vi. 14. The ark in which the infant Moses was put, was likewise thus rendered waterproof. Exo. ii. 3. Among God's judgments on the earth the streams are turned into pitch, and the land into burning pitch. Isa. xxxiv. 9. Different words are employed in the Hebrew of Gen. vi. 14 from the other passages. Noah was to pitch (*kaphar*, 'to cover,' often translated 'atonement') the ark with pitch (*kopher*, translated 'ran-

som') as if to teach that Noah and those with him could be saved only by being covered with a ransom, and which would introduce them to a new earth.

Pi'thom. One of the store-cities built by the Israelites for the Pharaoh 'who knew not Joseph.' Exo. i. 11. It has been identified with *Tell Maskhuta*, on the west of the Suez Canal, 30° 35' N, 32° 11' E. In these ruins bricks have been found in some of which no straw can be discovered.

Pi'thon. Son of Micah, a descendant of Saul. 1 Ch. viii. 35; ix. 41.

Plagues of Egypt. These were wrought by God to shew to Pharaoh and to the Egyptians His great power, and that all the elements of creation were at His disposal. Exo. vii.—xii.

1. **THE PLAGUE OF BLOOD.** The water of the Nile and of the canals and pools was turned into blood. The water stank, and the fish died. This was a real punishment; for it was the water they all drank, and which was highly esteemed. The fish too was abundant: the Israelites in the wilderness could not forget the fish of which they had eaten *freely*, or 'for nothing.' The magicians also were able to turn water into blood: where then was the great power of the God of Israel? Pharaoh hardened his heart.

2. **FROGS.** The land swarmed with them: they were in their bed-chambers, their ovens, and their bread pans. The magicians also were able to bring up frogs on the land. The presence of the frogs was so insufferable that Pharaoh called for Moses, and begged him to entreat Jehovah for their removal, and he would let the people go. The frogs died and were gathered in heaps; but with the relief, Pharaoh hardened his heart, and would not let the people go.

3. **LICE, *ken, kinnam.*** The dust of the land became lice in man and in beast. It has been supposed that the word signifies *gnats*, because the LXX has *σκιῶνες*, which some translate 'mosquito-gnats.' But these may be included in the next plague. It is more probable that the louse or the tick is alluded to. It is described as being '*in man and in beast.*' The magicians could not imitate this: it was a communication of *life*. They acknowledged, "This is the finger of God." Yet Pharaoh's heart was hardened, and he would not let Israel go.

4. **FLIES.** In the A. V. the words 'of flies' are added, and the 'swarms' may refer to swarms of insects of different sorts. They were to come into the houses and also to corrupt the land. Gesenius gives 'gad-fly' for *arob*, but in Psa. lxxviii. 45; cv. 31, the same word is translated 'divers sorts of flies.' There is an insect that is exceedingly destructive to property, ruining the wood of a house in a short time. No doubt the common fly of Egypt is included: they are very troublesome; soon defiling food, and persistently attacking the body. One thing that characterises this plague is that these pests were not sent into the land of Goshen, where the Israelites dwelt. The plague was felt so much that Pharaoh hastened to call Moses, and proposed that they should have their sacrifice, but *have it in Egypt*. To this Moses could not accede, for the Israelites would have to sacrifice the animals which the Egyptians worshipped. Pharaoh at length consented to their going; but they were not to go very far away. However no sooner was the plague removed than Pharaoh again refused to let Israel go.

5. **MURRAIN OF BEASTS.** It fell upon the cattle, horses, asses, camels, and sheep, that were in the fields, and all that were attacked died. Of the cattle of the children of Israel none were stricken. Pharaoh sent to certify this, and one would have thought that, finding they were all safe, it would have convinced him that it was the Almighty he was fighting against. But he would not let Israel go.

6. BOILS upon man and beast. The magicians were now smitten, so that they could not stand before Pharaoh as at other times. But Pharaoh hardened his heart, and refused to let the people go.

7. HAIL, with thunder and lightning. The fire ran along upon the ground. There had not been a storm of such violence since Egypt had been a nation. This also had not fallen upon Goshen. The king said, "I have sinned this time: Jehovah is righteous, and I and my people are wicked. Entreat Jehovah (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer." The hail and thunder ceased; but Pharaoh would not let Israel go.

8. LOCUSTS. Moses threatened these, and Pharaoh's servants now begged him to let the people go. He called for Moses and Aaron, and said, "Go, serve the Lord your God: but who are they that shall go?" All must go, and the flocks and herds. Pharaoh again refused, but said the men might go. The devastation of the locusts was such that Pharaoh sent for Moses and Aaron 'in haste,' confessed that he had sinned against Jehovah, and begged that 'this death' might be removed. A west wind carried away the locusts; but Pharaoh's heart was hardened; and he again refused.

9. DARKNESS. "They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." It was a darkness that might be felt, and Pharaoh called for Moses, and bade the Israelites to depart with their wives and their little ones; but they must leave their flocks and herds behind. Moses could not agree: all must go: *not a hoof must be left behind*, it was God's redemption. Pharaoh was angry, saying, "Take heed to thyself, see my face no more: for in that day thou seest my face thou shalt die." Moses replied, "Thou hast spoken well, I will see thy face again no more." This is in Exo. x. 29; but in chap. xi. 4-8 it is clear that Moses told Pharaoh of the death of the firstborn, which might have been on the same occasion by a message direct from God. We read that Moses, though the meekest of men, went out from Pharaoh in great anger.

10. DEATH OF THE FIRSTBORN. "From the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle." The Israelites had prepared the paschal lamb, and had sprinkled its blood upon the lintel and doorposts, and the destroyer passed them by. This was typical of the precious blood of Christ, which is the testimony that judgment on man has been executed, and is the basis of all God's subsequent dealings in grace. Moses and Aaron were called for, and told to depart with flocks and herds. The Egyptians were urgent upon them to make haste, exclaiming, "We be all dead men." Thus did God bring His sore judgments upon Egypt, to let Pharaoh know that He was the mighty God, and to redeem His chosen people with a high hand.

Planets. The Hebrew word is *mazzaloth*, and is supposed to refer to the twelve signs or constellations of the Zodiac, as intimated in the margin. These, with the sun, moon, and 'all the host of heaven,' had been worshipped by the Israelites. 2 Ki. xxiii. 5. The word occurs nowhere else.

Plaster, Plaister. This was used to cover the walls of houses, Lev. xiv. 42-48; Dan. v. 5; and was also spread on large stones, on which the law could be inscribed. Deu. xxvii. 2-4; Jos. viii. 32. It may have been compounded of different substances for divers purposes. In Isaiah xxxviii. 21 plaster is used in a medical sense as spread on a boil.

Plat. 'Portion or plot.' 2 Ki. ix. 26.

Pledge. The taking of articles as security for loans, &c. was very early

practised, and restrictions were given in the law that no unfair advantage should be taken thereby. Exo. xxii. 26; Deu. xxiv. 10-17; Job xxii. 6; xxiv. 3, 9; Amos ii. 8. In 2 Ki. xviii. 23 and Isa. xxxvi. 8 the sense is 'to make an engagement or treaty.'

Plei'ades, *kimah*. The Hebrew signifies *lit.* 'a heap or collection.' Being named with Arcturus and Orion, it doubtless refers to the group of stars that still bear the name Pleiades. Job ix. 9; xxxviii. 31. The same Hebrew word is translated SEVEN STARS in Amos v. 8. There are many stars in the group, but seven are visible to the naked eye. Job xxxviii. 31 is better translated, "Canst thou fasten the bands of the Pleiades, or loosen the cords of Orion?"

Plough, Plow, to. Besides the literal signification of breaking up the ground for tillage, this term is employed figuratively; as 'plotting' wickedness. Job iv. 8; Hos. x. 13. Israel, speaking of the trials they had passed through, say, "The plowers plowed upon my back; they made long their furrows." Psa. cxxix. 3. It is doubtless typical of the treatment which the blessed Lord received when on earth, especially His being scourged.

Plumblin, **Plummet**. The simple contrivance of a lump of lead, a stone, or other weight attached to a string, for testing whether a building or other erection is perpendicular. It is used symbolically for the *exactness* with which judgment was brought upon Israel. Israel had been built up by God as a wall with a plumbline, and with a plumbline it should be destroyed. Amos vii. 7, 8: cf. 2 Ki. xxi. 13; Isa. xxviii. 17. In Zec. iv. 10, although it was a day of small things when the temple was rebuilt, the plummet was in the hands of Zerubbabel, and the Lord of hosts was supporting him.

Pocher'eth. Servant of Solomon, described as 'of Zebaim': ancestor of some who returned from exile. Ezra ii. 57; Neh. vii. 59. Some translate 'Pochereth-hazzebaim.'

Poetry. The Books of Job, the Psalms, Proverbs, Song of Solomon, and various parts of the Prophets are poetical. It is not easy to define Hebrew poetry. It appears clear that the lines did not end with corresponding *sounds*, and it cannot be discovered in what the *rhythm* consists, the ancient pronunciation of the language being lost. Ewald concluded that in the Hebrew poetry there was a *thought* rhythm, and not one of sound.

One of their most marked styles is an alphabetical poem. These consist of twenty-two lines or stanzas, or systems of lines, and the lines or stanzas begin with letters which follow in alphabetical order: the first A, the second B, and so on. There is doubtless a spiritual significance in these arrangements: such as intense human exercises, emotions, &c., under the working of the Spirit. And they may have assisted the memory, at least in the Psalms when they were sung. Such may be found in Psa. xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv.; Pro. xxxi. 10-31; Lam. i., ii., iii., iv.

In some stanzas, called 'synthetical,' one half *corresponds* to the other, either in expressing the same sentiment or explaining it: thus—

"But ye said, No; for we will flee upon horses;
Therefore shall ye flee:
And, We will ride upon the swift;
Therefore shall they that pursue you be swift." Isa. xxx. 16.

Other stanzas are called 'antithetical,' in which the second half is the *reverse* of the first: as

"The memory of the just is blessed:
But the name of the wicked shall rot." Pro. x. 7.

From these simple examples the form of the stanzas varies in many ways. The first example we meet with is what Lamech said to his wives. It will be seen that it is in parallelism, or correspondence.

"Adah and Zillah, hear my voice;
Ye wives of Lamech, hearken unto my speech:
For I have slain a man to my wounding,
And a young man to my hurt.
If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold." Gen. iv. 23, 24.

Towards the end of the O. T., Habakkuk (iii. 18, 19), when all earthly blessings were failing, sang

"Yet I will rejoice in the Lord,
I will joy in the God of my salvation.
The Lord God is my strength,
And he will make my feet like hinds' feet,
And he will make me to walk upon mine high places."

Poison. The poison of serpents and of asps is used in scripture symbolically for the judgment of God and for the malignity inherent in the wicked. Deu. xxxii. 24, 33; Job vi. 4; xx. 16; Psa. lviii. 4; exl. 3; Rom. iii. 13. The tongue is "an unruly evil, full of deadly poison." Jas. iii. 8. Job vi. 4 apparently alludes to arrows being poisoned.

Poll. The skull or head, but used to express a person. Num. i. 2-22; iii. 47; 1 Ch. xxiii. 3, 24.

Poll, to. To cut the hair of the head. 2 Sa. xiv. 26; Eze. xlv. 20; Mic. i. 16.

Pollux. See CASTOR.

Pomegranates, rimmon. This tree and its fruit are often referred to, though it is rather a shrub. It is named among the vines and fig trees as of the products of Palestine. The fruit is as large as an apple. It was represented alternately with bells, at the bottom of the high priest's robe, as a type of fruitfulness, and was copied as an ornament on the columns of Solomon's temple. The temples, or cheeks, of the bride in the Canticles are compared to 'a piece of a pomegranate.' Chap. iv. 3; vi. 7. Spiced wine was made of its juice. Chap. viii. 2; Exo. xxxix. 24-26; Num. xx. 5; Deu. viii. 8; 1 Ki. vii. 18, 42; Jer. lii. 22, 23; Joel i. 12; Hag. ii. 19. It is the *Punica granatum*, which both wild and cultivated still grows in Palestine, and is highly valued.

Pommel. Anything round. It formed some part of the chapiters of the two pillars in the temple built by Solomon. 2 Ch. iv. 12, 13. The same word is translated 'bowls' in 1 Ki. vii. 41, 42.

Ponds. Pools, left by the retiring of the river Nile, or formed by artificial means. Exo. vii. 19; viii. 5; Isa. xix. 10.

Pontius Pilate. Procurator of Palestine A.D. 26-35. Unlike former governors he fixed the headquarters of the army at Jerusalem instead of Cæsarea. They brought their standards with them, which gave great offence. The Jews went to him in crowds, and on his finding that they would rather suffer death than give way, he ordered the standards to be removed. He also hung up in his palace at Jerusalem some gilt shields on which were the names of heathen gods. These were removed by an order from Tiberius. He proceeded to use the 'Corban or Sacred Fund,' raised by the redemption of vows, to form an aqueduct for the public benefit; but this caused an insurrection, which he crushed in blood. Scripture also records that he had mingled the blood of certain Galileans with their sacrifices. Luke xiii. 1.

His wickedness culminated in the trial and condemnation of the Lord.

After declaring more than once that he found no fault in Him, and receiving the warning from his wife, and having the conversation with the Lord, which led to his *seeking* to release Him—yet to deliver Him up to be crucified at the mere clamour of the Lord's enemies, shews his extreme meanness of character and his unrighteousness. His washing his hands before the multitude, and saying, "I am innocent of the blood of this just person: see ye to it," is evidence that he had a bad conscience, he senselessly condemned himself by his own lips. Like Judas, it had been well for him if he had never been born, though alas, the Jewish rulers, who delivered up the Lord after having seen His miracles and heard His words, had the greater sin. Mat. xxvii. 2; Acts iv. 27; 1 Ti. vi. 13.

In consequence of complaints by the Samaritans, Pilate was summoned to Rome to answer the charges before the emperor. He was banished, and ended his life by his own hand. Pilate is a signal instance of the way Satan leads his dupes into sin, and then goads them to their own destruction.

There is extant a report of Pilate to the Emperor as to the miracles and death of Christ, laying all blame upon the Jews, also an account of the 'ACTS OF PILATE,' but they are now accounted to be spurious.

Pon'tus. Maritime district in the N.E. of Asia Minor, where many Jews were located: it was the native place of Aquila. Acts ii. 9; xviii. 2; 1 Pe. i. 1.

Pools. See the various names by which they are called.

Poor. It was said in the O.T. that "the poor should never cease out of the land," and in the enactments of the law they were cared for by Jehovah. The Lord said, "Ye have the poor with you always, and whosoever ye will ye may do them good." Mark xiv. 7. "Blessed is he that considereth the poor." Ps. xli. 1. "The poor have the gospel preached unto them." Mat. xi. 5. "When thou makest a feast call the poor." Luke xiv. 13. "He that hath pity upon the poor lendeth unto the Lord." Pro. xix. 17. Other passages shew that the working of the love of God in the soul issues in a special regard for the poor. Gal. ii. 10. Of the Lord Jesus it is said, that though He was rich, yet for our sakes He became poor. 2 Co. viii. 9.

Poplar, libneh. It was probably the white poplar (*Populus alba*) which Jacob employed: it was 'green' in the sense of being fresh, moist. The poplar affords a grateful shade from the heat of the sun and was therefore one of the trees chosen under which the Israelites burnt incense. Gen. xxx. 37; Hos. iv. 13. Some judge the Hebrew word *libneh* to refer to the 'storax tree' (the *styrax officinale*) which also grows in Palestine.

Pora'tha. Son of Haman: he was slain and hanged. Est. ix. 8.

Por'cius. See FESTUS.

Porter. In scripture this word is used in the sense of doorkeeper. The Levites kept the doors of the temple: it was an honourable office. 2 Sa. xviii. 26; 2 Ki. vii. 10, 11; 1 Ch. ix. 17-26; Mark xiii. 34.

In John x. 3 the Porter is the Spirit of Jehovah working in Israel, who recognised the Lord Jesus as entering in by the door into the sheepfold that as the Good Shepherd He might have access to the sheep.

Posts, ruts. The dispatch of letters with speed was of early date. Job said, "Now my days are swifter than a post." Job ix. 25. When Hezekiah proclaimed a Passover for all Israel he sent letters of invitation by 'runners' from city to city. 2 Ch. xxx. 6, 10. The posts sent with the decree from Shushan the palace went on horses, mules, camels, and young dromedaries, "being hastened and pressed on by the king's commandment." Est. iii. 13, 15; viii. 10, 14. In the prophecy of God's judgments on Babylon it is said that the news should be carried to the king by one post running to meet another. Jer. li. 31. By dividing large districts

into small departments with a post-house in each, in which 'runners' and animals were always kept ready, despatches could quickly be dispersed in various directions.

Potentate, *δυνάστης*, 'powerful one.' Jehovah is the only Potentate. 1 Ti. vi. 15. The word occurs also in Luke i. 52: Jehovah "hath put down 'the mighty' from their thrones." And in Acts viii. 27, the eunuch was a man 'of great authority': they at times had more power than the kings.

Pot'iphar. Pharaoh's captain of the guard, to whom Joseph was sold. Gen. xxxvii. 36; xxxix. 1.

Poti'pherah. The priest of On, or Heliopolis, whose daughter Asenath became Joseph's wife. Gen. xli. 45, 50; xlv. 20.

Potsherd. A fragment of pottery, to which man is compared when he strives with his Maker. Isa. xlv. 9. David quotes the word in the Psalm prophetic of the Lord's sacrificial sufferings, "My strength is dried up like a potsherd." Ps. xxii. 15. It is employed literally in Job ii. 8; Pro. xxvi. 23, and translated 'sherd' in Isa. xxx. 14; Eze. xxiii. 34.

Potter. Of the potter scripture says he treadeth the clay to make it pliable, Isa. xli. 25; and he forms his vessel on a wheel. Jer. xviii. 3. Much of the ordinary pottery in the East is made in a very simple way: the workman turns the wheel with his feet, and with his hands he forms the vessel as it pleases him. This common pottery of the East is very fragile, and as such is often alluded to in scripture. The Lord Jesus will subdue all His enemies: will dash them in pieces like a potter's vessel. Ps. ii. 9; Isa. xxx. 14; Rev. ii. 27.

The potter making his vessels as it pleases him, is a beautiful illustration of the power of God as Creator, and is applied to Israel: "as the clay is in the potter's hand, so are ye in my hand, O house of Israel." Jer. xviii. 2-6. It also illustrates God's sovereignty: "Shall the thing formed say to him that formed it, Why hast thou made me thus?" The potter has full power over the clay. Rom. ix. 20, 21.

Potter's Field. The field that was bought with the thirty pieces of silver paid to Judas for the betrayal of the Lord is thus called. Mat. xxvii. 7-10. It is added, "then was fulfilled that which was spoken by Jeremy the prophet." Nothing is found in Jeremiah corresponding to the words quoted; but there is something similar in Zechariah xi. 12, 13. Jeremiah is said to have *spoken* the words; the reference therefore may be to something he had said, and not to what he had written. Or it is possible that as the Jews anciently placed Jeremiah at the beginning of the Book of the Prophets (Ezekiel, Isaiah, and the twelve minor prophets following), 'Jeremiah' may have been a sort of heading for the whole. Zechariah is quoted in the N. T. but never named there. See ACELDAMA.

Pound. See WEIGHTS AND MEASURES.

Power. The two principal words in the N. T. translated 'power' are 1, *δύναμις*, and 2, *ἐξουσία*. It is important to see the difference between them, for their signification is not at all the same. No. 1 may be described as 'capacity, moral or physical ability, power.' No. 2 signifies 'delegated authority, right, privilege, title.' The latter always supposes power to exercise the right; but in the former there is no thought of right or authority. No. 1 is translated in the A. V. 'ability, might, mighty, mighty deeds, miracles, power, strength, violence, mighty works, wonderful works,' &c. which will help further to shew the character of the word, contrasted with No. 2, which is translated 'authority, jurisdiction, liberty, power, right, and strength.'

The word 'power' occurs in both lists, and this needs to be cleared of any ambiguity. No. 2 is often translated 'power' where some other word

would convey the sense better; but there is no single word in the English language that exactly answers to the Greek, and which would suit in all places. A concordance must be consulted for a full list of the occurrences: a few passages only are cited. All 'authority' is given to the Lord Jesus. Mat. ix. 6; xxviii. 18; John xvii. 2. Satan offered to give to the Lord 'authority' over the kingdoms of the world which had been delivered to him, if the Lord would fall down and worship him. Luke iv. 6. To as many as received the Lord, to them gave He 'right' or 'title' to become the children of God. John i. 12. "There is no 'authority' but of God," No. 2 occurring five times in Rom. xiii. 1-3. Along with 'principality' occurs No. 2 in Eph. i. 21; iii. 10; vi. 12; Col. i. 16; ii. 10, 15; Tit. iii. 1.

The principal thing to remember is that No. 2 signifies a delegated right or title, with the presumed power or strength to enforce the right; whereas in No. 1 it is strength or power only.

Prætorium. See PALACE.

Praise. See SINGING.

Prayer. This has been described as 'the intercourse of a dependent one with God.' It may take the form of communion in one brought nigh, or it may be the making requests for oneself or for others. There are twelve different words used for prayer in the O. T., and eight in the N. T., with various shades of meaning, as there are in English: 'asking, begging, beseeching,' &c. In the synoptic Gospels the word used in connection with Christ is that most commonly employed for "praying," but in John's gospel the word is that generally rendered 'ask' or 'demand.' The change is explained by the different aspect in which the Lord is presented in John.

God hears and encourages prayer. A cry to God is the mark of a soul truly turning to Him: "Behold, he prayeth," was said of Saul of Tarsus. Acts ix. 11. To the saints it is said, "Pray without ceasing;" "ask and ye shall receive." "If we ask anything *according to his will* he heareth us, and . . . we know that we have the petitions." "All things whatsoever ye shall ask in prayer *believing* ye shall receive." "Whatsoever ye shall ask the Father *in my name*, he will give it you." The disciples as left here, representative of Christ and charged with His interests, were to ask in His name; and the same is true in principle as regards believers now. Mark xi. 24; John xiv. 13; xv. 16; xvi. 23, 26; Jas. i. 5-7; 1 John v. 14, 15. Christians are exhorted to make known all their petitions, or requests, to God, and having done so, the peace of God shall keep their hearts and minds. Phi. iv. 6, 7. This is their wondrous privilege: they have addressed *God*, and in peace they leave it with Him to grant their petitions or not.

The above passages demonstrate that to receive what is prayed for, requests must be in faith, they must be according to the light of God's will, and hence made in the name of the Lord Jesus. While prayer is always to God, it is suggested that requests would naturally be made to the *Father* in respect of all that tends to the promotion of Christ in believers, as well as in things referring to their discipline in the pathway here. On the other hand prayer would be made to the *Lord* in relation to that over which He is set as administrator, such as the service of the gospel, the saints, the house of God, &c.

The attitudes in prayer which are recorded are: 'standing,' 1 Sa. i. 26; Mark xi. 25; 'kneeling,' Dan. vi. 10; Luke xxii. 41; and 'falling down,' Deu. ix. 25; Jos. vii. 6.

Preaching. This is often used in the N. T. for 'announcing, or making known,' without the idea of preaching in a formal way, as the word is now understood. When there was persecution in the church at Jerusalem, they were all scattered, except the apostles, and they went everywhere 'preaching the word.' Acts viii. 1-4.

Solomon in the Ecclesiastes calls himself 'the preacher,' and it is said of Noah that he was 'a preacher of righteousness.' Paul was appointed a preacher (herald), and it pleased God by 'the foolishness of the preaching' to save them that believe. Preaching is still used of God as the means for making known the love of God and the work of Christ.

Predestinate, προορίζω. 'To mark out beforehand, predetermine.' In Rom. viii. 29, 30, it forms a link in the chain that connects the foreknowledge of God in the past with the glory in the future. Election is God's choice of *individuals*; predestination is to a *blessing*, as in Eph. i. 5, 11, believers are predestinated to the adoption of sons, according to the purpose of God. Predestination does not, as insisted on by some, imply reprobation of some to wrath. God "will have [or desires] all men to be saved," 1 Ti. ii. 4; but to ensure some being saved, He predestinated, called, justified, and glorified them in His sovereign purpose.

Presbytery. See **ELDERS**.

Presently. In Pro. xii. 16 the word is *lit.* 'in the day,' or openly. In Mat. xxi. 19, and Phi. ii. 23 the words should be translated 'immediately,' as elsewhere. In Mat. xxvi. 53 the word 'presently' should be omitted.

Presidents. Governors, prefects, satraps. Dan. vi. 2-7.

Prevent. 'To go before,' anticipate (from the Latin *prævenio*) 'to come before.' Psa. xviii. 5, 18; xxi. 3; lix. 10; Mat. xvii. 25; 1 Th. iv. 15, &c.

Pricks. The pointed goads by which oxen when ploughing were urged on; to kick against these was only to injure themselves. This action is figuratively applied by the Lord to Paul when he was smitten to the ground at his conversion: "It is hard for thee to kick against the goads." Acts ix. 5; xxvi. 14.

Priest, Priesthood. It is remarkable that the first priest spoken of in scripture is Melchizedek: he is said to be "priest of the most high God." Nothing is said of his offering sacrifices, but he brought forth bread and wine, and blessed Abraham. Gen. xiv. 18, 19. He is a type of Christ, who is constituted a "priest after the order of Melchizedek," and who will come forth to bless His people in the future. See **MELCHIZEDEK**.

Before the institution of the Levitical priesthood, Israel had been redeemed out of Egypt. The object of priesthood was not therefore to bring them into redemption, but to maintain their position based on redemption before God. At first it was said that they should all be priests (Exo. xix. 6), but law afterwards came in, and the service of priesthood was very definitely confined to the house of Aaron. The names of the twelve tribes were engraved on the breastplate and on the plates on the priest's shoulders: whenever he went in to the presence of God, the people were thus represented. So Christ is the great High Priest at the right hand of God, not for the world, but for His saints: "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. viii. 1. He represents His saints there, and in virtue of His presence there, and of His experience here, He is able to sympathise with them in trial and to succour them in temptation.

The Lord was not nor could be a priest on earth, for He was not of the order of Aaron (Heb. vii. 14; viii. 4); but on the cross He offered Himself to God, the antitype of Aaron on the day of atonement. He was really Offering, Priest, and Victim in His own person, and, being perfected, is now the great High Priest above for the Christian. Heb. iv. 14-16. See **AARONIC PRIESTHOOD**.

Christians are priests by calling, as being risen together with Christ, and have access to God: "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pe. ii. 5, 9; Heb. x. 19; Rev. i. 6.

Prince, Princess. There are sixteen different Hebrew words so translated. The principal are 1. *nasi*, 'one raised up'; this is translated also 'ruler, governor, captain, and chief.' It is applied to 'the princes of the congregation': these would be the heads of families in the various tribes. Jos. ix. 15-21. 2. *sar*, 'to bear rule,' hence applied to the head men in the tribes, 'chief of the fathers'; and to the satraps in the Persian empire. Est. i. 3-21. In Daniel these same are called *achashdarpenayya*, 'chief governors.' Chap. iii. 2, 3, 27; vi. 1-7. Princess is *sarah*. 1 Ki. xi. 3; Lam. i. 1. The word *sar* is also employed for the Prince of peace in Isa. ix. 6, and for Michael the archangel, and for the prince of Persia who opposed him, and for the prince of Grecia. Dan. x. 13-21.

Principality. The status of those who hold the first place, as rulers among men, Tit. iii. 1; but the word especially refers to the spiritual high powers in the unseen world, whether good or bad. They were created by the Lord, and He is head of them all. Col. i. 16; ii. 10. Some fell from the position of trust given them: they kept not their first estate or principality. Jude 6. Others contend against the heavenly position of the saints. Eph. vi. 12. The Lord 'spoiled' principalities on the cross, Col. ii. 15; and at His resurrection He was exalted by God far above all such created powers. Eph. i. 21; iii. 10.

Pris'ca, Priscil'la. The wife of Aquila. She and her husband are called by Paul "my fellow-workers in Christ Jesus." Paul met them at Corinth, and they travelled with him to Ephesus, where they were enabled to expound unto Apollos the way of God more perfectly. Priscilla is sometimes mentioned before her husband. Acts xviii. 2, 18, 26; Rom. xvi. 3; 1 Co. xvi. 19; 2 Ti. iv. 19.

Prison. In Egypt, in Babylon, among the Romans, and doubtless in most other nations, these were used as places in which to secure prisoners. Joseph was cast into prison, and his feet were hurt with fetters (Psa. cv. 18), though it does not appear that there was any trial as to the crime of which he was accused. God interfered on his behalf, and made the keeper or jailor favourable to him, and he committed all the prisoners into Joseph's care. This was the royal prison, but the condition of the place is not known: he called it 'the dungeon.'

Jeremiah was confined in 'the court of the prison,' a place to which the Jews could come and where they could converse with him. Jer. xxxii. 2-12. Jehoiachin was in prison in Babylon. Chap. lii. 31. The prison at Jerusalem, under the Romans, is more fully described. Peter was bound by two chains, and lay asleep between two soldiers. It was under military rule, and the soldiers were responsible for the safety of the prisoners. The angel conducted Peter through the first and second guard to the outer iron gate that led into the city. This shews what is meant by the 'inner prison' mentioned elsewhere. Acts xii. At Philippi there was a jailor who was responsible for the safety of the prisoners. He, supposing some had escaped, was about to destroy himself, when Paul stopped him. Acts xvi. 23-27.

Fallen angels are said to be kept in 'everlasting chains,' Jude 6; and there are spirits which are kept in prison. 1 Pe. iii. 19. The abyss in which Satan is to be shut up for the thousand years is also called a prison, which may refer to the same place. Rev. xx. 7.

Prize. The course run by a Christian is compared to races in which 'one receiveth the prize': with the exhortation, "So run that ye may obtain." 1 Co. ix. 24-27. The prize that Paul was stretching forward to win was that of being with and like the Lord in the glory. Phi. iii. 14.

Pro'chorus. One of the seven chosen to look after the poor saints at Jerusalem. Acts vi. 5.

Proconsul. One who acts as a consul in a province. The word *ἀνθύπατος*, translated 'deputy' in the A. V., shews the accuracy of Luke in giving this title to the governor of places to whom it belonged. Acts xiii. 7, 8, 12; xviii. 12; xix. 38.

Procurator. The Roman title given to the chief ruler of a district. Judæa was governed by a procurator, *ἡγεμὼν*, who held his authority directly from the emperor, and was invested with powers of life and death. Roman citizens, however, were privileged to appeal from his authority to the emperor. The procurators were to some extent responsible to the Presidents of Syria. Those mentioned in the N. T. are Pontius Pilate, Felix, and Festus. In the A. V. they are called 'governors.'

Profession. See CONFESSION.

Prognosticators. See DIVINATION.

Prophecy, Prophet. The scriptural use of the term 'prophecy' is in no way confined to foretelling events, nor is that its primary significance. It included any communication which God saw fit to make either to His own people or to any of the nations. God said to Abimelech concerning Abraham, "He is a prophet, and he shall pray for thee." Gen. xx. 7. Aaron was called the prophet of Moses. Exo. vii. 1. God's power came at times upon individuals who were not recognised as prophets, and they prophesied, as for instance Saul in 1 Sa. x. 10, 11. Prophecy became in Israel the means, through mercy, of God's communication to the people when the priesthood with Urim and Thummim had utterly broken down. It came in by Samuel. Elijah and Elisha prophesied in the midst of apostate Israel. Nathan, John the Baptist, &c., were also prophets. Of some of the prophets no prophecies are recorded, while others are only known to us by what they wrote under the inspiration of the Holy Spirit.

In the N. T. we read that Philip had four virgin daughters who 'prophesied;' and Agabus foretold that Paul would be bound at Jerusalem and be delivered to the Gentiles. Acts xxi. 9-11. Prophesying is, however, in the N. T. also used in a different sense. The word is from *πρόφημι*, 'to speak forth,' and a prophet may therefore be described as a spokesman of God. Prophecy of this kind is a gift in the church for the edifying of the saints, bringing God's word with power upon their consciences and hearts. It is the gift of most importance in the church. 1 Co. xiv. 1-5, 24, 31, 39; 1 Th. v. 20.

In Rom. xvi. 26 the writings of the New Testament are spoken of as 'prophetic scriptures,' and the assembly is built on the foundation laid by the apostles and N. T. prophets (Eph. ii. 20), that is, the truth taught by them.

Prophet, The. The Lord Jesus was emphatically 'the prophet of God,' whose coming was foretold in Deu. xviii. 15, 18. When on earth He said that the works which He did, and the words that He spoke, were not from Himself, but were what He had seen and heard of His Father. John xiv. 10, 24. He was the perfect exponent of God's mind to the Jews (Acts iii. 22; vii. 37), and the proclaimer of God's grace to a guilty world. Luke xiv. 15-24; 2 Co. v. 19.

Prophets, Sons of the. These are referred to in the O. T., and at times were numerous. They are spoken of as being at Bethel, Jericho, and Gilgal. 2 Ki. ii. 3, 5; iv. 38. At one place their dwelling was too limited, and they cut down timber to build themselves a larger place. 2 Ki. vi. 1, 2. We read of them only in the days of Samuel, Elijah, and Elisha, who were held in repute by them. When Elijah was about to be taken up, these prophets apparently had a revelation concerning it, and they sent fifty men 'to view afar off,' and afterwards sent fifty to look for the prophet. 2 Ki. ii. 7, 17; cf. 1 Sa. x. 10. The 'company of prophets'

with psaltery, tabret, pipe, and harp, whom Saul met, were probably sons of the prophets. 1 Sa. x. 5. The hundred prophets whom Obadiah hid from the persecution of Jezebel may have been of the same. 1 Ki. xviii. 4. From whence these prophets were gathered, and what their functions were is not recorded.

Prophets, False. These, at various periods in the history of Israel, appeared in large numbers: Ahab had 'about four hundred' of them. 1 Ki. xxii. 6. Such are described as speaking "a vision of their own heart, and not out of the mouth of the Lord." Jer. xxiii. 16. There were three that opposed Jeremiah to his face—Hananiah, Ahab, and Zedekiah. Jer. xxviii. 1; xxix. 21. In the N. T. the Lord, early in His ministry, warned His hearers to beware of false prophets, Mat. vii. 15; and in the church, the spirits are to be tried, for many false prophets have gone forth into the world. 1 John iv. 1. They were and are Satan's counterfeits of the prophets of God, and their purpose is, on the principle of imitation, to neutralise the word of God.

Prophets, The. The books so designated form a distinct and most important part of scripture. Prophecy usually implied a ruined state of things among God's people, calling for His intervention. Some of the prophecies are appeals, reminding the people of what God had done for them, and declaring how willing and ready He was to bless them if they would be faithful to Him; though interwoven with this are constant predictions of that which will be for the blessing of Israel in the future, after they have for the time been set aside. Others strictly allude to events which were then or are still future. As a whole the prophets refer to Israel as an inner circle, or chief platform, on which the dealings of Jehovah were and will be developed, and with which the Messiah is in immediate relation. The nations formed an outer circle, and were regarded more or less according to their relations with the twelve tribes. These nations are sometimes spoken of as being God's instruments by whom He punished His own people, they themselves having afterwards to bear the punishments of God. Beyond and above all, there is God's universal government; in which everything is in result to be made subject to the Messiah, while God's promises are made good to Israel, for all Israel will again be brought into blessing, with Jehovah in their midst surrounded with glory, and the nations will be blessed with them.

The Prophetic scriptures naturally fall into three divisions. 1. Those that were given to Israel while still a nation, though divided into two parts, extending to the complete break up of Judah. 2. Those referring to the times of the Gentiles, which began with Nebuchadnezzar, and, continuing beyond the days of the Messiah on earth, are still running on: these are almost entirely given in Daniel. 3. Those given after a portion of Judah had returned from exile, when they were helped by the prophecies of Haggai, Zechariah, and Malachi, which present the time of the Messiah on earth, and go even beyond to future blessing.

To these may be added the prophecies in the Gospels, the Epistles, and the Revelation, embracing the judgments of God upon apostate Christendom and the nations generally; the final overthrow of Satan, and universal blessing, ending with the judgment of the dead and a glorious outlook into the eternal state.

It will not be inappropriate here to add a few words as to the relative position, in point of time, of the various O. T. prophetic scriptures. It may be premised that the burden of the prophets Obadiah, Jonah, and Nahum has special reference to Edom and to Nineveh, that is, to peoples that were always hostile to Israel. There is but little whereby to fix precisely the dates of Joel and Habakkuk. Of the remainder, Hosea,

Amos, and Isaiah are anterior to the captivity of the ten tribes. The visions of Isaiah, however, have reference to Judah and Jerusalem. It appears probable, whatever may be the reason, that the testimony commonly known as "the prophets" began in the time of Jeroboam II. king of Israel, Uzziah being his contemporary in Judah. The introduction of prophetic scripture indicated that the ordinary relations of the people with God had broken down, Lo-ammi being prophetically written upon them.

Others follow closely, as Micah, who prophesies concerning Samaria and Jerusalem, though no personal reference is made to a king of Israel; and, either before or contemporary with the captivity of Judah, Jeremiah and Zephaniah. The prophets Ezekiel and Daniel speak from the land of Chaldea, when all present hope was over for both Israel and Judah, and the times of the Gentiles had set in. After the return from the captivity we have Haggai, Zechariah, and Malachi. The testimony of the prophets extended thus over a period of from three to four hundred years.

The approximate dates of each of the prophets may be seen in the tables of chronology under **KINGS**.

The Books of Isaiah and Jeremiah are remarkable, the former as being the most comprehensive of the prophecies, taking up almost in order the various moral questions involved in God's dealings with Israel, and giving what may be described as a general prophetic framework; and the latter as bringing out, in a peculiarly touching way, the feelings induced by the Spirit of Christ in regard of God's people when, there being no remedy, the end was come.

Two remarks of great importance as regards prophecy may be made: first, that no prophecy carries its own interpretation: each has to be understood in its place and relation to the whole system of prophecy. Secondly, that the scope of all prophecy takes us on to the day of the Lord; the judgment of the nations and of the wicked in Israel; the establishment of the kingdom; and the reunion of Israel and Judah under the Lord their righteousness. This is the great end of God's ways on earth. This recovery and blessing by God of His ancient people, in their Messiah, may be said to be a *golden thread* running through all the prophets. It was ever before God, and shines out everywhere.

It is of the greatest importance, both for the right understanding of these scriptures, and for a true appreciation of what Christianity is, to see that *the church has no place in the prophets*. In the church there is neither Jew nor Gentile, and the prophets recognise both, while carefully maintaining the distinction between them. Prophecy treats of *the earth* and of the government of God and its issue: the Christian belongs to *heaven*, and he will reign with Christ in the kingdom. In the A. V. of the O. T. the headings of many of the chapters are misleading: the church often spoken of in them is never found in the text; Christ is there, and the manifestation of God; and the scriptures which develop His ways, and speak of the sufferings and the glories of the One to whom the Christian is united, are of deep interest to him, though he himself may not be immediately spoken of.

Some Christians, though they know and enjoy certain portions of prophecy, without seeing its reference strictly to the remnant of Israel, fail to study the prophets. Not a few deem the study to be unprofitable—the subject is too mysterious, they say, and commentators differ so widely in their interpretation! One great hindrance to the understanding of the prophets is that they are not allowed to mean what they say. To allow Israel to signify *Israel* in its punishment, its restoration, and its future *earthly* glory, at once clears away a mass of difficulties. Many sayings of

the Lord and other parts of scripture cannot be understood unless a true outline of prophecy be grasped; and if this be understood, none of the moral teaching and consolation as to the unchangeable nature and ways of God will be lost.

The twelve prophets that follow the Book of Daniel are often called THE MINOR PROPHETS, simply because they are shorter than the others, and not as being in any respect inferior.

The following are some prophetic events that await fulfilment:—

1. The rapture of the saints, when the dead in Christ will be raised, the living changed, and death swallowed up in victory. 1 Co. xv. 51, 52; 1 Th. iv. 16, 17.

2. The return of a portion of the Jews to Palestine, who in unbelief will rebuild the temple, and re-establish their ordinances. Isa. xvii. 10, 11; lxi. 1-3; Rev. xi. 1, 2.

3. The resuscitation of the Roman empire, ten of the western powers being more or less under one head. It will at first exercise a protectorate over the Jewish nation. Isa. xxviii. 14-18; Dan. ii. 40-43; vii. 7, 8; ix. 27; Rev. xvii. 7, 8, 10-13.

4. The apostasy and the revelation of the man of sin. 2 Th. ii. 3-12.

5. The full development of the Romish ecclesiastical system, which at first as a harlot dominates the empire, but afterwards is destroyed by the ten kings. 2 Ti. iii. 1-9; iv. 3, 4; 2 Pe. ii. 1-3; Jude 3, 4, 11; Rev. xvii. 1-6, 16.

6. The casting out of the devil and his angels from heaven, when Satan will enervise the beast (head of the Roman empire) and the false prophet (Antichrist): they will persecute the pious Jews, will abolish the worship of Jehovah at Jerusalem, and enforce idolatry and the worship of the image of the beast everywhere. Thus there will be formed a trinity of evil. Dan. vii. 19-25; ix. 27; xi. 36-39; 2 Th. ii. 4; Rev. xiii. 1-18.

7. The appearing of the Lord with the heavenly saints to judge His enemies, and to deliver His earthly people. Dan. ii. 34, 35, 44, 45; Mat. xxiv. 30; 1 Th. iv. 14; 2 Th. i. 7-10; Rev. xix. 11-21.

8. The gathering of the ten tribes after the coming of the Lord so that all Israel will be reunited in the land, under the sceptre of the Lord, He being the Antitype of David. They will be attacked in their land by Gog (Russia) who will be utterly destroyed. Isa. xi. 11-14; Eze. xxxvi., xxxviii., xxxix.; Dan. xii. 2, 3; Rom. xi. 26, 27.

9. The binding of Satan; the creation will be delivered from the bondage of corruption, and Christ will reign over the earth a thousand years in peace, being Antitype of Solomon. Ps. lxxii. 8, 17; Isa. ii. 4; xi. 6-9; xxv. 6-8; Hab. ii. 14; Zec. xiv. 9; Rom. viii. 21, 22; Rev. xx. 1-6.

10. The loosing of Satan for a short time, who will again deceive the nations: they will attack the saints on earth and Jerusalem; but the enemy will be destroyed by fire, and Satan be cast into the lake of fire. Rev. xx. 7-10. The eternal state will ensue.

Propitiation. The word *ἱλασμός* is from the verb 'to be propitious.' Propitiation represents in scripture that aspect of the death of Christ in which has been vindicated the holy and righteous character of God, and in virtue of which He is enabled to be propitious, or merciful, to the whole world. 1 John ii. 2; iv. 10. A kindred word (the verb) occurs in Heb. ii. 17, where, instead of 'to make reconciliation,' should be read "to make 'propitiation' for the sins of the people." In Rom. iii. 25, 'propitiation' (*ἱλαστήριον*) should be 'mercy seat,' as the same word is, and must be, translated in Heb. ix. 5. See ATONEMENT.

Proselyte. The name given to any from among the nations who

embraced Judaism. Acts ii. 10; vi. 5; xiii. 43. The name may be said to be a Greek word, derived from 'to come to.' It is used by the LXX where the Hebrew has 'the stranger' that sojourneth among you. Exo. xii. 48, 49; Lev. xvii. 8, 10, 12-15; Num. ix. 14; &c. Such, if all the males in the family were circumcised, might eat the Passover and offer a burnt offering or sacrifice. The Rabbis say that there were two classes of proselytes. 1. 'Proselytes of righteousness,' such as those mentioned above; and 2. 'Proselytes of the Gate,' those spoken of as 'strangers within thy gates.' The Rabbis also assert that in N. T. times and later the proselytes were received by circumcision and baptism; but it is very much disputed as to when the baptism was added, there being no mention of it in the O. T. Some hold that it was introduced when the emperors forbade their Gentile subjects to be circumcised, but others think it must have been earlier, which seems confirmed by John i. 25.

History shews to what an extent proselytising was abused. The Jews held that on a Gentile becoming a proselyte, all his natural relationships were annulled: he was 'a new creature.' Many became proselytes in order to abandon their wives and marry again. This, with other abuses, caused the emperors to interfere; the stricter Jews also were scandalized, and repudiated such proselytes. The Lord describes such a proselyte as the Scribes and Pharisees would make, as "twofold more the child of hell" than themselves. Mat. xxiii. 15.

Proverb. The word *chidah* is once translated 'proverb,' Hab. ii. 6; but is often translated 'riddle.' It signifies 'problem,' a hidden mode of speaking, which conceals the sense under figurative expressions. The parable of the great eagle in Eze. xvii. 2, 3, is also called a 'riddle.' The word commonly translated 'proverb,' and used for the Book of Proverbs is *mashal*, signifying 'comparison, similitude.' Proverbs are short sentences calculated to arrest attention and be retained in the memory. Deu. xxviii. 37; 1 Sa. xxiv. 13; Psa. lxi. 11; Pro. i. 1; Ecc. xii. 9; Isa. xiv. 4; Jer. xxiv. 9; Eze. xii. 22, 23; xviii. 2, 3; &c. In the N. T. are the words 1, *παραβολή*, 'a similitude, comparison.' In the A. V. this is only once translated 'proverb,' Luke iv. 23; but is often translated 'parable.' 2, *παραοία*: this is more an obscure saying, John xvi. 25, 29; 2 Pe. ii. 22: it is translated 'parable' in John x. 6, but 'allegory' would be a better rendering.

Proverbs, Book of. In this book God has furnished, through the wisest of men, principles and precepts for the guidance and security of the believer in passing through the temptations to which he is exposed in an evil world. The admonitions speak in terms of affectionate warning 'as to sons:' Heb. xii. 5. Under symbolic terms, such as 'the evil man' and 'the strange woman,' the great forms of evil in the world, violent self-will, and corrupting folly, are laid bare in their course and end. Wisdom is shewn as the alone guard against one or the other. Wisdom is presented, not as a faculty residing in man, but as an object to be diligently sought after and acquired. It is often personified, and is spoken of as lifting up her voice. In chap. viii., under the idea of wisdom, we have doubtless Christ presented as the resource that was with God from 'the beginning of His way,' so that God could independently of man establish and bring into effect His thoughts of grace for men.

In detail the book refers to the world, shewing what things are to be sought and what to be avoided, and evinces that in the government of God a man reaps according to what he sows, irrespective of the spiritual blessings of God in grace beyond and above this world. It maintains integrity in the earthly relationships of this life, which cannot be violated with impunity. The instruction rises altogether above mere human

prudence and sagacity, for "the fear of the Lord is the beginning [or 'principal part,' *margin*] of knowledge." We have in it the wisdom of God for the daily path of human life.

The book divides itself into two parts: the first nine chapters give general principles, and chapter x. onwards are the proverbs themselves. This latter portion divides itself into three parts: chapters x. to xxiv., the proverbs of Solomon; chapters xxv. to xxix., also the proverbs of Solomon, which were gathered by "the men of Hezekiah king of Judah." Chapter xxx. gives the words of Agur; and chapter xxxi. the words of king Lemuel.

The Proverbs is a book of poetry. The proverbs vary in style: some are antithetical couplets, one being the *opposite* of the other, as "a wise son maketh a glad father; *but* a foolish son is the heaviness of his mother." Others are synthetical, the second sentence *enforcing* the first, as "The Lord hath made all things for himself, *yea*, even the wicked for the day of evil." See POETRY.

In Chapter I. the purport of the proverbs is pointed out: it is that instruction in wisdom, justice, judgment, and equity might be received: the fear of the Lord is the starting point. Satan would of course oppose this, so warnings are at once given to avoid the enticings of sinners. Wisdom cries aloud and in the streets: her instructions are for all. Retribution is for such as refuse her call.

Chapter II. gives the results of following in the path of wisdom, whereas the wicked will be rooted out.

Chapter III. shews that it is the fear of God, and subjection to His word, that is the only true path in an evil world.

Chapter IV. enforces the study of wisdom: it will surely bring into blessing. Evil must be avoided and be kept at a distance. The heart, the eye, and the feet must be watched.

Chapter V. warns a man against leaving the wife of his youth (the lawful connection) for the strange woman, which leads to utter demoralisation.

Chapter VI. enjoins one not to be surety for another. Wisdom is not slothful, violent, nor deceitful. There are seven things which are an abomination to the Lord. The strange woman is again pointed out to be avoided *as fire*: there is no ransom for adultery.

Chapter VII. again shews the traps laid by the strange woman, which alas, are often too successful. Her house is the way to hell (Sheol).

Chapter VIII. proclaims that wisdom calls, and invites all to listen: it is valuable for all—kings, princes, rulers, judges. With wisdom are linked durable riches and righteousness: her fruit is better than gold. All God's works in creation were carried out in wisdom. This introduces Christ as *the wisdom of God*, from verse 22. He was there before the work of creation was begun. His delights were with the sons of men (ver. 31), with which agrees the song of the heavenly host at the birth of the Lord Jesus: "Glory to God in the highest, and on earth peace, goodwill toward man." Luke ii. 14. Wisdom says, "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life."

Chapter IX. Wisdom is established: she has her house, her food, her bread, and her wine. Her maidens are sent forth with loving invitations to enter. Again the world has its counter attractions by the strange woman; but the dead are there, and her guests in the depths of Sheol.

Thus far are the general principles on which wisdom acts: in chapter x. to the end are the proverbs themselves. They enter into details of dangers and how they are to be avoided, and shew the path that wisdom leads into, and in which there is safety.

Chapter XXX. has a heading, "The words of Agur, the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal." As these names are not known, it has been supposed that they are symbolical, and that Agur refers to Solomon. Whether this is so or not does not in any way affect the value of the proverbs in the chapter. There are six sets of four things:

- Four generations that are evil. (Vers. 11-14.)
- Four things that are insatiable. (Vers. 15, 16.)
- Four things that are inscrutable. (Vers. 18, 19.)
- Four things that are intolerable. (Vers. 21-23.)
- Four things that are weak, yet wise. (Vers. 24-28.)
- Four things that are very stately. (Vers. 29-31.)

Chapter XXXII. Here are "the words of king Lemuel, the prophecy that his mother taught him." Who king Lemuel was is not known: this has caused some to suppose that Solomon is again alluded to. The first nine verses speak of the character of a king according to wisdom. The principal things are that his strength should not be given unto women, nor to strong drink, and that his mouth should be opened for those ready to perish, the poor, and the needy. The rest of the chapter is devoted to the description of a virtuous woman. She fills her house with good things, and brings prosperity to the household and honour to her husband. The king and the virtuous woman may in some respects be typical of Christ and the church.

Christians should study the Book of Proverbs, for (even when properly occupied with heavenly things, and the interests of Christ on earth) they are apt to overlook the need of wisdom from heaven to pass through this evil world, and to manage their affairs on earth in the fear of God.

Psalms. This word occurs in the O. T. only in connection with the Psalms of David and those in the Book of Psalms. David is called "the sweet psalmist of Israel." 2 Sa. xxiii. 1. There can be no doubt that in connection with the 'singers,' and the praising God with instruments, the Psalms were used. We read "sing psalms unto him," "Make a joyful noise unto him with psalms," &c. In N. T. days, for a time at least, the Psalms of David may have been sung by believers, but there were also hymns and spiritual songs, and it is to be remarked that in the singing at the institution of the Lord's supper a hymn (*ὑμνῶν*) is spoken of, not a psalm (*ψαλμός*). See PASSOVER. The latter Greek word (besides the occurrences which refer to the Book of Psalms) is found in 1 Co. xiv. 26; Eph. v. 19; Col. iii. 16.

Psalms, Book of. This book has been called the *heart* of the Bible. It expresses sentiments produced by the Spirit of Christ, whether of prayer, sorrow, confession, or praise, in the hearts of God's people, in which the ways of God are developed, and become known, with their blessed issue, to the faithful. The book is distinctly prophetic in character, the period covered by the language of the Psalms extending from the rejection of Christ (Psa. ii.; Acts iv. 25-28) to the Hallelujahs consequent on the establishment of the kingdom. The writers do not merely relate what others did and felt, but expressed what was passing through their own souls. And yet their language is not simply what they felt, but that of the Spirit of Christ that spoke in them, as taking part in the afflictions, the griefs, and the joys of God's people in every phase of their experience. This accounts for Christ being found throughout the Psalms: some refer exclusively to Him, as Psa. xxii.; in others (though the language is that of the remnant of His people), Christ takes His place with them, making their sufferings His sufferings, and their sorrows His sorrows. In no part of scripture is the *inner life* of the Lord Jesus disclosed as in the

Psalms. The Psalms may be called 'the manual of the earthly choir.' They commence with "Blessed is *the man*," and end with "Praise ye Jehovah." Man is blessed *on earth*, and Jehovah is praised *from earth*.

1 Ch. xvi. and 2 Sa. xxii. are examples of the immediate occasions on which psalms were composed, and in the headings of the psalms other instances are mentioned; yet these things in no way hinder the Spirit of God from leading the psalmist to utter things that would be fully accomplished in Christ alone. David said, "The Spirit of Jehovah spake by me, and his word was in my tongue." 2 Sa. xxiii. 1, 2. Great pains have been taken sometimes to arrange the psalms in a supposed chronological order, but the effect of this is to spoil the whole, for God has Himself ordered their arrangement, and in many places the beauty of the order can be seen.

It must not be forgotten that the O.T. prophets did not grasp what "the Spirit of Christ which was in them did signify." 1 Pe. i. 11. David's experience could not have caused him to indite Ps. xxii. But being a prophet, it was clearly the Spirit of Christ that was in him that furnished words which would be uttered by Christ on the cross. We have in it a plain instance of a *prophetic* psalm, and doubtless the spirit of prophecy runs through all.

If this is the main characteristic of the Psalms, they have an aspect entirely different from that in which the book is regarded by many, namely, as a book of *Christian experience*. The piety that the Psalms breathe is always edifying, and the deep confidence in God expressed in them under trial and sorrow has cheered the heart of God's saints at all times. These holy experiences are to be preserved and cherished; but who has not felt the difficulty of calling on God to destroy his enemies? What Christian can take up as his own language such a sentence as "Happy shall he be that taketh and dasheth thy little ones against the stones." Ps. cxxxvii. 9. And how can such a sentence be spiritualised? But such appeals are intelligible in regard to a future day, when, apostasy being universal and opposition to God open and avowed, the destruction of His enemies is the only way of deliverance for His people.

Unless the difference of the spirit of the Psalms from that of Christianity be observed, the full light of redemption and of the place of the Christian in Christ is not seen, and the reader is apt to be detained in a legal state. His progress is hindered, and he does not understand the Psalms, nor enter into the gracious sympathies of Christ in their true application. When the attitude of the Jews at the time the Lord was here is remembered, and their bitter opposition to their Messiah, which exists to this day, light is thrown upon their feelings when, under tribulation, their eyes will be opened to see that it was indeed their Messiah that they crucified. Great too will be their persecution from without, from which God will deliver a remnant and bring them into blessing. Into all their sorrows Christ enters, and He suffers in sympathy with them. All these things, and the experiences through which they will pass, are found in the Psalms. But these experiences are not properly those of the Christian.

As the Psalms form a part of holy scripture, their true place and bearing must be seen before they can be rightly interpreted. The writers were not Christians, and could not express christian experience; though their piety, their confidence in God, and the spirit of praise may often be the language of a Christian, and even put a Christian to shame. Christ must be looked for everywhere, either in what He personally passed through, or in His sympathy with His people Israel, which can only end in His bringing them into full blessing on earth, when He will be hailed as "Wonderful, Counsellor, Mighty God, Father of Eternity, Prince of Peace."

The Book of Psalms is in the Hebrew divided into five books, each of which has its own prophetic characteristics. The more these are grasped, the clearer it becomes that God has watched over the *order* of the psalms. Each book ends with an ascription of praise or doxology.

Book I. extends to the end of Psa. xli., and is occupied with the state of the Jewish remnant of the future (Judah), before they are driven out of Jerusalem: cf. Mat. xxiv. 16. Christ is largely identified with this. The book recalls much of the personal history of the Lord, when He was here, though the bearing of it is future. The light of resurrection dawns for the faithful in this book, Christ having gone through death into fulness of joy at God's right hand: compare Rev. vi. 11.

In Psa. ii. (and i. and ii. may be said to be introductory to the whole) we have Christ rejected by Jew and Gentile, yet set as King in Zion, and declared to be the Son of God, having the earth for His possession, and judging His enemies, the nations. In a wider sense Psalms i. to viii. are introductory; from iii. to vii. giving the principles that follow on the rejection of Christ in i. and ii., and viii. giving His exaltation as *Son of man*, ending with "O Jehovah our Lord, how excellent is thy name in all the earth." Psa. xvi. brings in the personal excellence of Christ and His association with the 'excellent in the earth.'

In some places the appropriateness of the sequence of the psalms, as already remarked, is very apparent, as for instance Psalms xxii., xxiii., xxiv. Psa. xxii. pictures the sufferings of Christ in the accomplishing of redemption. In xxiii., in consequence of redemption being accomplished, the Lord becomes the Shepherd and takes care of the sheep. In xxiv. is celebrated the entry of the King of glory through the everlasting gates. In Psa. xl. there comes forth from God One divinely perfect—the true ark of the covenant—who was competent to bring into effect the will of God in all its extent; and at the same time able (by the offering of Himself) to take away the whole system of sacrifices, in which God had found no pleasure.

Book II. embraces Psa. xlii. to the end of lxxii. The remnant are here viewed as outside Jerusalem, and the city given up to wickedness; but Israel has to be brought back. In Book I. the name of Jehovah is used all through, but now God is addressed as such: the faithful are cast more entirely on what God is in His own nature and character, when they can no longer approach where Jehovah has put His name: Antichrist prevails there. In Psa. xlv. Messiah is introduced, and the remnant celebrate with gladness what God is for His people. Though resurrection may be dimly seen by the faithful in the circumstances of this book, yet what is before them is the restoration of Zion (Psa. xlv.-xlviii. and lxix. 35). God shines out of Zion (L. 2). Psalms lxix., lxx., lxxi. speak of the humiliation of the remnant, and Christ with them: some of the verses clearly point to Christ personally, as in the reference to the gall and the vinegar. Psa. lxix. 21. At the close of this book the Psalmist in the doxology arrives at, "Let the whole earth be filled with his glory. Amen and Amen." To which he adds, "The prayers of David, the son of Jesse, are ended."

Psa. lxxviii. shews that God's strength and excellency for Israel was of old in the heavens. The heavens are the seat both of blessing (vers. 9, 18) and of rule (vers. 4, 32-35). Hence Christ is seen as ascended up on high.

Book III. contains Psa. lxxiii. to the end of lxxxix. It widens out to the restoration of Israel as a nation, whose general interests are in view. The *sanctuary* is prominent. The thought is not so much limited, as the previous books, to the Jewish remnant, though faithful ones are spoken of.

In this book we have but one psalm with David's name as writer. They are mostly 'for, or of' Asaph and the sons of Korah—Levites. In Psa. lxxxviii. is the bitter cry of a soul expressive of being subject under a broken law to the wrath of God; and in lxxxix. praise is rendered for Jehovah's unchangeable covenant with David, extending to the Holy One of Israel as their King. It celebrates the sure mercies of David, though David's house had utterly failed and was cast down.

Book IV. embraces Psa. xc. to the end of cvi. It begins with a psalm of Moses. In this section the eternity of Elohim, Israel's Adonai, is seen to have been at all times their dwelling place, as declared in the first verse. It is the answer to the end of Psa. lxxxix.: comp. also cii. 23-28 with lxxxix. 44, 45. In Psa. xci. Messiah takes His place with Israel; and in xciv. to c. Jehovah comes into the world to establish the kingdom in glory and divine order. It is the introduction of the First-begotten into the earth, announced by the cry of the remnant.

Book V. contains Psa. cvii. to the end of cl. This book gives the general results of the government of God. The restoration of Israel amid dangers and difficulties is alluded to; the exaltation of Messiah to God's right hand till His enemies are made His footstool; God's ways with Israel; their whole condition, and the principles on which they stand with God, His law being written in their hearts; ending with *full and continued praise* after the destruction of their enemies, in which they have part with God. For Songs of Degrees, see DEGREES.

Psaltery. The principal word used is *nebel*, and it is supposed to refer to some unknown form of stringed instrument used to accompany the voice. It is at times mentioned along with the harp. 1 Sa. x. 5; Psa. xxxiii. 2; cxliv. 9; cl. 3; &c. The same word is also translated *Viol* in Isa. v. 12; xiv. 11; Amos v. 23; vi. 5. In Dan. iii. 5-15 the word is *pesantery*.

Ptolema'is. See ACCHO.

Ptolemy. This name of the later Egyptian kings does not occur in scripture, though the acts of the Ptolemies are prophesied of in Daniel. See under ANTIOCHUS.

Pu'a. See PHUVAH.

Puah. 1. One of the midwives who preserved the male Hebrew children, contrary to the commandment of the king. Exo. i. 15. 2. Father of Tola, of the tribe of Issachar. Jud. x. 1. 3. The name apparently given to PHUVAH in 1 Ch. vii. 1.

Publicans. The persons who farmed the taxes levied by the Romans, a certain sum being payable for each district. These then farmed out smaller portions to others, or engaged them to collect the money. The whole system was bad, and was capable of abuse by the collectors demanding more than they should. The counsel given by John the Baptist to the Publicans was: "Exact no more than that which is appointed you." Luke iii. 12, 13. Zacchæus would appear to have been a just and liberal man; he speaks of restoring money taken 'by false accusation': being 'the chief among the publicans,' he remedied such things as were under his control.

The obligation to pay taxes to the Romans was very galling to the Jews, and those engaged in collecting them were accounted unworthy of any respect, hence 'publicans and sinners' are often classed together; the Lord was derided by the religious people for entering their houses: they mockingly called Him "a friend of publicans and sinners." But God's grace was for all, and Matthew was called from his office of publican to be one of the apostles. Mat. v. 46, 47; x. 3; Mark ii. 15, 16; Luke v. 27-30; xviii. 10-13.

Pub'lius. The chief man, or governor, of Melita (Malta) when Paul was shipwrecked. He treated the company courteously, and Paul healed his father. Acts xxviii. 7, 8.

Pu'dens. Perhaps the husband of Claudia mentioned in 2 Ti. iv. 21. These two, with Linus, are supposed to have been British subjects at Rome. The Latin poet Martial wrote some epigrams about the same date, in which he mentions three friends, whose names agree with the above. This has led to the supposition.

Pu'hites. A family in Kirjath-jearim. 1 Ch. ii. 53.

Pul. 1. King of Assyria who invaded Israel in the reign of Menahem, who gave him 1,000 talents of silver to confirm the kingdom to him. 2 Ki. xv. 19; 1 Ch. v. 26. Pul has not been identified among the kings of Assyria. There was one named Pulu, who took the name of Tiglath-pileser II. B.C. 745-727, and some have supposed that this king was Pul; but these dates do not agree with scripture, and in 1 Ch. v. 26, Pul is mentioned as a distinct king from Tiglath-pileser. Besides, Pulu reigned only 18 years, whereas the events recorded of Pul in 2 Ki. xv. 19 were 31 years earlier than those concerning Tiglath-pileser in verse 29. Rawlinson supposes Pul to be identical with a king called on the monuments *'ul-lush* or *Iva-lush*. 2. A district or people to whom tidings will be sent of Jehovah's fame and glory as seen upon the earth in a future day. Isa. lvi. 19. The LXX read PHUD, which has led to the thought that Phut may have been in the original. Phut is associated with Lud in Eze. xxvii. 10. See PHUT.

Pulpit, migdal. Some temporary platform on which Ezra stood, Neh. viii. 4: probably the same as that called 'the stairs' in chap. ix. 4. The Hebrew word is often translated 'tower.'

Pulse. Any species of grain or seeds used for food. Dan. i. 12, 16.

Punishment. The law required that capital punishment should be inflicted for reviling a parent, blasphemy, sabbath-breaking, witchcraft, adultery, man-stealing, idolatry, murder, &c. Capital punishment was by *stoning*, Deu. xiii. 10; *burning*, Lev. xx. 14; *the sword*, Exo. xxxii. 27; and *hanging*, Deu. xxi. 22, 23. It appears that those who sinned at Baal-peor were first slain, and then hanged or impaled: Num. xxv. 4, 5; the word is *yaga*, and for hanging is used only here and in 2 Sa. xxi. 6, 9, 13, when the seven descendants of Saul were 'hung up to the Lord,' which may also signify being impaled. There is no record in scripture of crucifixion being practised among the Jews. Capital punishment was at times carried out in ways not mentioned in the law: *sawing asunder and cutting with harrows and axes*, 2 Sa. xii. 31; Heb. xi. 37; *precipitation*, 2 Ch. xxv. 12; Luke iv. 29.

For minor offences there was *flogging*, which was restricted to forty stripes. Deu. xxv. 3. A whip with three thongs accounts for the 'forty stripes less one.' 2 Co. xi. 24. Also placing in the *stocks*. Jer. xx. 2, 3. In other cases the punishment was according to the offence: "eye for eye, tooth for tooth," &c. Exo. xxi. 24, 25. Imprisonment for definite periods was not customary as a punishment, though persons were imprisoned. Gen. xxxix. 20; 2 Ki. xxv. 27; Jer. xxxvii. 4, 18. Punishment was needed in the government of the nation of Israel, as it is in any nation now. God's four direct punishments were "the sword, the famine, the noisome beast, and the pestilence." Eze. xiv. 21.

The Lord, referring to the law of an *individual* demanding an eye for an eye, enjoined forgiveness of personal wrongs; but this in no way interferes with civil government. Christians are exhorted to obey the ordained powers, pay tribute, &c.

Pu'nites. See PHUVAH.

Pu'non. One of the later halting places of the Israelites. Num. xxxiii. 42, 43.

Pur, Purim. A feast, signifying 'lot or lots.' Haman cast lots to find an auspicious day for the destruction of the Jews. On this being averted their deliverance was commemorated by an annual feast. Est. iii. 7; ix. 24-32. It fell on the 14th and 15th of Adar. This feast is not mentioned by name in the N. T. though some suppose it to be alluded to in John v. 1; but of this there is no intimation, and such a feast did not call the Lord to go to Jerusalem. The feast is still kept by the Jews: the Book of Esther is read, and curses are pronounced on Haman and on his wife; and blessings on Mordecai, and on Harbonah.

Purification. In the law there were many ceremonial defilements, each of which had its appointed purification. To these the scribes and Pharisees added others, such as washing the hands before eating, washing cups and plates—being very zealous in these things, while within they were full of extortion and excess. Mark vii. 2-8. In Christianity the purification required extends to the *heart*, Acts xv. 9; Jas. iv. 8; the *soul*, 1 Pe. i. 22; and the *conscience* through the blood of Christ. Heb. ix. 14.

Purple. A colour often mentioned with blue and scarlet in connection with the tabernacle. Exo. xxv. 4, &c. Among the spoils taken from the Midianites under Gideon was "purple raiment that was on the kings," and it is used as a symbol of royalty. Jud. viii. 26. In derision the soldiers put a crown of thorns and a 'purple' robe on the Lord, as king of the Jews. Mark xv. 17, 20; John xix. 2, 5. The rich man in Luke xvi. 19 was clothed in purple; and papal Rome is seen as a woman clothed in purple and scarlet, royalty and splendour. Rev. xvii. 4; xviii. 12, 16.

Purpose of God. That God has His own purpose before Him, should ever be remembered. Behind all His outward acts towards His ancient people Israel, His dealings with the nations of the earth, and His discipline of the saints who form the church, there is His *purpose* concerning all, and to this purpose everything is made to bend, and towards its accomplishment everything in some way or other (however hidden from the sight of man) is working. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand . . . This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it?" Isa. xiv. 24-27. It is not a purpose formed because events have turned out as they have in the world's history; but the events that have happened serve to bring about God's purpose, and His purpose is an eternal purpose. This is more fully revealed, though not more certain, when the church is spoken of. He "worketh all things after the counsel of his own will." "According to the eternal purpose which he purposed in Christ Jesus our Lord." Eph. i. 11; iii. 11.

Purse. A bag for money or weights. Pro. i. 14; Isa. xlvi. 6; Luke x. 4; xxii. 35, 36; John xii. 6. In Mat. x. 9; Mark vi. 8, the 'girdle' is alluded to, a portion of which was used as a purse.

Purtenance, qereb. The 'inwards' of an animal, as it is often translated elsewhere. Exo. xii. 9.

Put. See PHUT.

Pute'oli. A port in Italy on the N. E. of the bay of Naples, where Paul landed on his way to Rome. Acts xxviii. 13. It has suffered both by sieges and by eruptions, and is now only a poor Italian town. A few piers of the harbour remain. It is now called *Pozzuoli*.

Pu'tiel. Father-in-law of Eleazar, son of Aaron. Exo. vi. 25.

Pygarg, *dishon.* This animal is only mentioned as clean for food. Deu. xiv. 5. The word pygarg signifies, as some think, 'white on its hind quarters,' which agrees with some of the antelopes; others think it is probably a gazelle, and others the addax, the *Antilope addax*.



ANTILOPE ADDAX.

Q

Quail, *selav.* This is generally believed to have been the common quail, the *coturnix vulgaris*. It migrates, but is so tired when it arrives at its destination that it is easily captured. They are still called *salvah* by the Arabs. Scripture speaks of their being brought with the wind, and this agrees with their habits; they do not seem to be able to fly against the wind, and therefore wait for a favourable breeze. They were twice provided in abundance for the Israelites. The statement about the birds being "two cubits high upon [or above] the face of the earth" (Num. xi. 31) doubtless refers to the height they flew when tired; and this corresponds with the way in which they are still caught, namely, by a number of persons enclosing them in a ring and gradually drawing closer to the centre, when the birds would be crowded together in their endeavour to escape. Thousands have been caught in a day in modern times. Exo. xvi. 13; Num. xi. 31, 32; Psa. cv. 40.



COTURNIX VULGARIS.

Quarries. The word *pesilim* is commonly translated 'graven images,' or 'carved images'; therefore in Jud. iii. 19, 26 the word is better rendered as in margin of A. V. 'graven images.' It is not supposed to refer to a place where stone was excavated, but to some images or blocks of stone so called which stood there.

Under Jerusalem there is a quarry from whence in early days much stone was taken. See JERUSALEM.

Quar'tus. A 'brother' whose salutation was sent to Rome. Rom. xvi. 23.

Quaternion. A party of 'four soldiers.' Four such parties were told off to guard Peter when in prison, that they might relieve each other every three hours in the night. Acts xii. 4.

Queen. This is applied, as now, to one reigning in her own right, as the queen of Sheba, 2 Ch. ix. 1-12: and Candace, queen of the Ethiopians, Acts viii. 27. The title was also given to the consort of a reigning sovereign, as queen Esther; and to the queen-mother, who often had great influence at court, as Bathsheba, Jezebel, &c.

Queen of Heaven. See MOON.

Quicken, to: *chayah*. This term is used in the O. T. with the force of 'to revive, or give new life' in a moral sense: hence we read "quicken me again." In Psa. cxix. the psalmist asked nine times to be quickened—according to God's word, or His righteousness, or His judgments, &c. See also Psa. lxxi. 20; lxxx. 18; cxliii. 11. In the N. T. the word is *ζωοποιέω*, and is invariably employed in the sense of making alive those who are in the state, or under the power of death. It is therefore sometimes used as the equivalent of resurrection, but the word is never applied to the wicked dead. It is God's work: the term is employed in connection with the Father (John v. 21), with the Son (John v. 21), and with the Spirit. John vi. 63. It is characteristic of the last Adam that He is a quickening Spirit. 1 Co. xv. 45. In Christ all will be quickened. Evidently the principle of divine sovereignty is involved in the term. God makes alive according to His will. The believer is said to have been quickened together (*συνζωοποιέω*) with Christ, and is thus brought spiritually into association with Christ.

A word may be added on the distinction between 'new birth' and 'quickenings.' It lies in the latter implying a making alive in view of an order of things and a state different from that in which the one quickened had lived previously. This is not necessarily the result of new birth; for instance, Israel will have to be born again in view of earthly blessing (John iii. 12; Eze. xxxvi. 25, 26); but believers now are not only born again, but, as quickened with Christ, they are made to live spiritually in that sphere of holy love into which Christ has entered by resurrection, in order that He might introduce them into it; they thus have passed from death to life.

Quicksand, ἡ Σύρτις. The Syrtis is a quicksand on the north African coast between long. 10° and 20° E. Acts xxvii. 17. There are properly two, called the major and the minor; it would have been the major one on the east of the bay that they were in danger of. It is now called the *Gulf of Sidra*.

Quiver. The receptacle for arrows. Gen. xxvii. 3; Lam. iii. 13. It is used symbolically as a place of safety, strength, &c. Job xxxix. 23; Psa. cxxvii. 5; Isa. xlix. 2; Jer. v. 16.

Quotations. The quotations from the Old Testament in the New are important as proving incontestably that God is the author of the whole. It is not simply that Moses or David said this or that—though the quotations prove that Moses was the writer of the Pentateuch—but they are introduced by such words as "God commanded," Mat. xv. 4; "The Holy Ghost saith," Heb. iii. 7; "David himself said by the Holy Ghost," Mark xii. 36; "Spake the Holy Ghost by Esaias the prophet," Acts xxviii. 25. Then the whole is spoken of as 'the scriptures,' which are all inspired by God. Whatever therefore is inscribed with 'It is written' has the authority of God Himself.

The quotations from the prophets are introduced in various ways. 1. "In order (*ἵνα*) that it might be fulfilled." Mat. i. 22, &c. The event happens that *that* prophecy should be fulfilled. 2. "So that (*ἵνα*) it might be fulfilled." Mat. ii. 23, &c. Such events fall within the *scope* of the prophecy, and may also apply at other times. 3. "Then (*τότε*) was fulfilled." Mat. ii. 17, &c. The prophecy *applied* to that event, without its being the purpose of the prophecy. 4. "Was fulfilled." Mark xv. 28. "This day is fulfilled." Luke iv. 21. The prophecy was then and there fulfilled.

The citations also illustrate how the scriptures, both the Old and the New Testaments, may be *applied*, as when the Lord quoted from

Deuteronomy in repelling the temptations of Satan. See also the different applications of Hab. ii. 4.—In Rom. i. 17, it is a question of righteousness: “the *just* shall live by faith.” In Gal. iii. 11, it is in contrast to the law: “the just shall live *by faith*.” And in Heb. x. 38, it is in contrast to drawing back: “the just shall *live* by faith.”

The quotations are from Moses, the Psalms, and the Prophets. In those days the books were not divided into chapters and verses as now, which accounts for various expressions. As in Mark ii. 26, a quotation is from ‘[the section] of Abiathar the high priest.’ 1 Sa. xxi. 1–6. In Luke xx. 37, ‘Moses shewed in [the section on] the bush.’ Exo. iii. In Rom. xi. 2, ‘the scripture says in [the history of] Elias.’ 1 Ki. xvii.–xix. This may also account for Mat. xxvii. 9, 10, where the quotation is said to be from Jeremiah—that prophet being anciently the first in the Book of the Prophets, his name may have been used as a sort of heading.

Most of the quotations are from the Septuagint (LXX), doubtless because it was then better known than the Hebrew, in the same way that the A. V. is now constantly quoted, even where it is not an exact translation. Some quotations are not literally from the Hebrew or the LXX, the Holy Spirit in alluding to them gives them a fulness and power beyond the revelation of the Old Testament.*

R

Ra'amah. Fourth son of Cush, a son of Ham. He was father of Sheba and Dedan, whose descendants are supposed to have settled along the shores of the Persian Gulf. Merchants of Raamah traded with Tyre, who were doubtless connected with the above. Gen. x. 7; 1 Ch. i. 9; Eze. xxvii. 22.

Raami'ah. See REELIAIAH.

Raam'ses, Ram'eses. District in Goshen in Lower Egypt, east of the Nile, in which Jacob and his descendants were placed, and in which they built a treasure city of the same name for Pharaoh. It was from thence the Israelites began their march out of Egypt. Gen. xlvii. 11; Exo. i. 11; xii. 37; Num. xxxiii. 3, 5. It is not identified. It is a disputed point as to whether the name of the district or of the city had any connection with the Egyptian kings named Rameses.

Rab'bah, Rab'bath. 1. The fortified capital of the Ammonites. It was not included in the cities taken by the tribes on the east of the Jordan. Deu. iii. 11; Jos. xiii. 25. Joab, however, attacked it, and, during its siege, Uriah, by the instigation of David, lost his life. The city was eventually taken and destroyed. 2 Sa. xi. 1; xii. 26–29; xvii. 27; 1 Ch. xx. 1. Subsequently, when the strength of Israel was broken, it appears to have recovered itself, for we find its doom announced in the prophets. Jer. xlix. 2, 3; Eze. xxi. 20; xxv. 5; Amos i. 14. Identified with *Amman*, 31° 57' N, 35° 57' E. There are many ruins on the site, but they are judged to belong to the Roman period, when a city, called Philadelphia, was built there. A stream rises in the midst of the city, and this fact, together with its being the last place to obtain water for crossing the desert, doubtless was the cause of its being called ‘the city of waters.’

* In “The New Testament Handbook” the quotations as they stand in the Hebrew (shewn by the A. V.) and in the LXX (by an English translation) are given in full. (G. Morrish, Paternoster Square.) In Horne’s “Introduction” the Hebrew and Greek text are also given.

2 Sa. xii. 27. 2. City of Judah, near Kirjath-jearim. Jos. xv. 60. Identified by some with ruins at *Rubba*, 31° 40' N, 34° 58' E.

Rabbi. A title of respect among the Jews, signifying 'master, teacher,' but is not known to have been used till the time of Herod the Great. It was applied to the Lord, though often translated 'master' in the A.V. Mark ix. 5; xi. 21; xiv. 45; John i. 38, 49; iii. 2, 26; iv. 31; vi. 25; ix. 2; xi. 8. Jesus forbade the disciples being called Rabbi, for one was their Master (καθηγητής), even Christ. Mat. xxiii. 8. According to the Jews the gradations of honour rose from Rab to Rabbi, and thence to Rabban or Rabboni.

Rab'bith. City in Issachar. Jos. xix. 20. Identified with *Raba*, 32° 23' N, 35° 23' E.

Rabbo'ni. Lit. 'My master, or teacher.' Mark x. 51 (translated 'Lord' in A.V.); John xx. 16. See RABBI.

Rab-mag. This is not a proper name, but the title of Nergal-sharezer. Jer. xxxix. 3, 13. It has been supposed by some to signify 'chief of the Magi,' and by others, 'chief priest.' On the monuments it is given as *ruba emga*, which has been interpreted 'the glorious prince.' This would be an appropriate title if Nergal-sharezer is the same person who became Neriglissar the king.

Rab-saris. This, like Rab-mag, is a title, its meaning being 'chief eunuch.' It was the title of one who accompanied the Assyrian army when it was sent against Hezekiah. 2 Ki. xviii. 17. One of the princes of Nebuchadnezzar at the siege of Jerusalem also bore this title. Jer. xxxix. 3, 13.

Rab'-shakeh. This is a title, signifying 'chief cup-bearer,' borne by an officer who was sent by Sennacherib with the Tartan (general) and a Rab-saris to Jerusalem. He was the chief spokesman; and from the fact of his being able to speak in the Jews' language, he is supposed to have been either a proselyte or an apostate Jew. If so he may possibly have been acquainted with Isa. x. 5, 6, for he says, "Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land and destroy it." 2 Ki. xviii. 17-37. On the other hand, he profanely classes the God of Israel with all the gods that could not protect their worshippers from his master. 2 Ki. xix. 4, 8; Isa. xxxvi. 2-22; xxxvii. 4-8.

Raca. An Aramaic word signifying 'worthless,' a term of great contempt. Mat. v. 22.

Race. One of the Grecian contests used by the apostle to illustrate the Christian race. All ran, but only one received the prize; let each, casting aside every weight and sin, so run as to obtain; not for a fading crown (of laurel, pine, or parsley), but an incorruptible one. 1 Co. ix. 24, 25; Heb. xii. 1. This is not a contest in which the unconverted have to strive, with the aim of obtaining salvation; but it is a race the Christian has to run as a matter of experience. Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus"—of being with Him in the glory. Phi. iii. 14.

Ra'chab. See RAHAB.

Ra'chal. Place where David was 'wont to haunt.' 1 Sa. xxx. 29. Not identified.

Ra'chel. The beautiful daughter of Laban, for whom Jacob served seven years, which seemed to him but a few days, because of his great love for her. When the time was expired Jacob was cheated by Laban, and Leah was given him instead. He served another seven years for Rachel. She was at first childless, and foolishly said to Jacob, "Give me children, or else I die"; for which she was duly rebuked by her husband.

Apparently she prayed to God, for we read that He 'hearkened' to her : she bore Joseph and then Benjamin, at whose birth she died. Jacob set up a pillar at her grave.

It was Rachel who stole the household gods of her father, and then with cunning concealed them. Otherwise we read nothing of her character : at home she had evidently been in a bad school. Her history is given in Gen. xxix.—xxxv. In the N.T. she is represented as weeping for her children when Herod slew the young children, Mat. ii. 17, 18, a fulfilment of that spoken in Jer. xxxi. 15 (where she is called RAHEL), though the circumstances in the two cases were different. A mother in Israel weeping for the loss of her children applies to both.

Rad'dai. Son of Jesse and brother of David. 1 Ch. ii. 14.

Ra'gau. See REV.

Ragu'el. See JETHRO.

Ra'hab. A poetical name, signifying 'insolence,' given to Egypt. *Psa.* lxxxvii. 4; lxxxix. 10; *Isa.* li. 9. The same word occurs in *Isa.* xxx. 7, where the R.V. reads "therefore have I called her Rahab that sitteth still."

Ra'hab, Ra'chab. The harlot who secreted the spies that Joshua sent into the land. She had heard of the wonders of God in delivering Israel out of Egypt, and she was aware of the fear that had fallen on the inhabitants. In faith she risked her life in hiding the spies. Her stratagem was successful, and she made an agreement with the spies, that if she did not betray them, her life and the life of her family should be saved when the city was taken. This was only to be binding on them if she brought all into her house, under the token of the *scarlet line*, hung out at the window from which the spies were let down, the house being built upon the wall. Joshua was careful that the compact should be respected, and she and her relatives were saved. *Jos.* ii. 1-22; vi. 17-25.

Rahab was a traitor to her country, and lied to the king; but it was to throw herself under the protection of the God of Israel. Her falsehood is not commended; her *faith* is, *Heb.* xi. 31; and her *works* justified her (before men). *Jas.* ii. 25. That the RACHAB of Mat. i. 5 is the same as Rahab is evidenced by the article; it was *the* Rachab mentioned in the O.T. (the Greek language having no letter H, a CH [X] is substituted). That such women as Rahab and Tamar should be mentioned in the genealogy of the Lord Jesus shews the divine origin of the list, for man would probably have omitted these names. Their insertion exalts the grace that superabounds over all sin.

Ra'ham. Son of Shema, a descendant of Judah. 1 Ch. ii. 44.

Ra'hel. See RACHEL.

Rain. Palestine differed from Egypt in that its vegetation was dependent on the rain from heaven, instead of having to be watered from the river. Rain fell regularly except when God withheld it in chastisement. *Deu.* xi. 11-17. We read of the 'early rain' and the 'latter rain.' The early rain was connected with the sowing of seed; the month *Bul* signifies 'rain,' which agrees with about our October; and the latter rain in spring (about our February). By recent statistics the seasons appear to have somewhat altered, and most rain now falls from November to March inclusive. It is also judged that the cutting down of trees to make charcoal has affected the fall of rain in some districts.

TEMPERATURE AND RAIN FOR THE YEAR 1894.

	At Jerusalem.			At Tiberias.		
	Highest.	Lowest	RAIN.	Highest.	Lowest.	RAIN.
January	57.0	27.0	4.80	74.0	39.0	3.90
February	62.0	28.0	6.54	75.0	39.0	1.39
March	78.5	31.0	8.45	83.0	44.0	3.85
April	84.8	37.0	1.94	96.0	48.0	1.48
May	95.5	40.5	0.07	106.0	53.0	0.13
June	108.0	51.0	—	112.0	65.0	—
July	104.8	51.0	—	111.0	68.0	—
August	96.0	55.0	—	111.0	67.0	—
September	95.0	51.0	—	103.0	50.0	—
October	91.5	49.0	—	102.0	63.0	—
November	81.0	38.0	6.87	94.0	53.0	4.61
December	66.0	29.0	6.71	80.0	46.0	4.06
Total	...	...	35.38	...	...	19.42
Mean	85.0	40.6	...	95.6	52.9	...

The temperature is in degrees of Fahrenheit. The rain in inches. The rain fell at Jerusalem on 65 days only in the year, and at Tiberias on 67 only. The most prevalent winds during the year were West, South West, and North West. Jerusalem is about 2,500 feet *above* the Mediterranean Sea, and Tiberias about 652 *below* the sea. *From the "Quarterly Statements" of the Palestine Exploration Fund.*

Rainbow. The 'bow set in the clouds' was given by God to Noah as a token that He would not again destroy the world by a flood. Gen. ix. 13-16. That the rainbow, as is now known, is caused by the refraction of light on drops of rain, need not cause any difficulty. The rainbow may have appeared to Noah before, but it was not appointed by God as a token until after the flood. The word translated 'set' (*nathan*) is sometimes translated 'appoint,' as in Jos. xx. 2. Others judge it to be more probable that the rainbow had not been seen prior to the flood, the state of the atmosphere being different from what it became after the deluge.

The rainbow is mentioned in Rev. iv. 3; x. 1, as a symbol that, notwithstanding all the sin of man, God has been faithful to His promise respecting the earth. The beautiful bow in the cloud should ever call to mind His abiding faithfulness.

Raisins. Dried grapes, some of which are very fine in Palestine. The raisins are always spoken of as in bunches or clusters. 1 Sa. xxv. 18; xxx. 12; 2 Sa. xvi. 1; 1 Ch. xii. 40. See FLAGON.

Ra'kem. Son of Sheresh, a descendant of Manasseh. 1 Ch. vii. 16.

Rak'kath. Fortified city of Naphtali. Jos. xix. 35. Judged to be the same as TIBERIAS in the N. T. Identified with *Tubariya*, 32° 47' N, 35° 32' E.

Rak'kon. City in Dan. Jos. xix. 46. Identified with *Tel er Rekkeit*, 32° 8' N, 34° 47' E.

Ram. 1. Son of Hezron and father of Amminadab. Ruth iv. 19; 1 Ch. ii. 9, 10. Called ARAM in Mat. i. 3, 4; Luke iii. 33. 2. Son of Jerahmeel. 1 Ch. ii. 25, 27. 3. Elihu is described as "the son of Barachel the Buzite, of the kindred of Ram." Job xxxii. 2.

Ram. The male of sheep. As the strength of the flock it was constantly offered in the sacrifices. See SHEEP.

Ra'ma. The place where Rachel was said to be 'weeping for her children.' The prophecy is in the N. T. applied to the occasion of the massacre of the infants by Herod. Mat. ii. 18. The same as RAMAH No. 1.

Ra'mah. 1. City of Benjamin. It was on the frontier between Judah

and Israel. Baasha, king of Israel, sought to build or fortify the place against Asa, king of Judah, but this was averted by Israel being attacked by the king of Syria at the request of Asa, who sent him a rich present of gold and silver. Jos. xviii. 25; Jud. iv. 5; xix. 13; 1 Ki. xv. 17-22; 2 Ch. xvi. 1-6; Ezra ii. 26; Neh. vii. 30; xi. 33; Isa. x. 29; Jer. xxxi. 15; xl. 1; Hos. v. 8. Called RAMA in Mat. ii. 18. Identified with *er Ram*, 31° 51' N, 35° 14' E. 2. City of Ephraim, where Samuel the prophet dwelt. 1 Sa. i. 19; ii. 11; vii. 17; viii. 4; xv. 34; xvi. 13; xix. 18-23; xx. 1; xxii. 6; xxv. 1; xxviii. 3. It is called RAMATHAIM-ZOPHIM in 1 Sa. i. 1. Not identified. 3. Fortified city of Naphtali. Jos. xix. 36. Identified with *er Rameh*, 32° 57' N, 35° 22' E. 4. Boundary city in Asher. Jos. xix. 29. Identified by some with *Ramia*, 33° 7' N, 35° 18' E. 5. A contracted form of RAMOTH GILEAD. 2 Ki. viii. 29; 2 Ch. xxii. 6.

Ra'math of the South. See BAALATH-BEER.

Ra'math-lehi. See LEHI.

Ra'math-mizpeh. See MIZPAH No. 1.

Ramatha'im-zo'phim. See RAMAH No. 2.

Ra'mathite. Designation of Shimei as an inhabitant of some place named Ramah. 1 Ch. xxvii. 27.

Ram'es. See RAAMES.

Rami'ah. One who had married a strange wife. Ezra x. 25.

Ra'moth. 1. Levitical city in Issachar. 1 Ch. vi. 73. In the list of these cities in Jos. xxi. 28, 29 Ramoth is omitted, but JARMUTH is perhaps the same place. See REMETH. Identified by some with *er Rameh*, 32° 21' N, 35° 10' E. 2. One who had married a strange wife. Ezra x. 29.

Ra'moth Gil'ead. Fortified city on the east of the Jordan and south of the Jabbok, in the tribe of Gad. It was one of Solomon's strongholds, but it afterwards fell into the hands of the Syrians. Ahab lost his life in trying to recover it. Joram was successful in taking it, but was wounded by the Syrians. We do not read of it later. 1 Ki. iv. 13; xxii. 4-29; 2 Ki. viii. 28; ix. 1-14; 2 Ch. xviii. 2-28; xxii. 5. See RAMAH No. 5 and MIZPAH No. 1. It is called RAMOTH IN GILEAD, a Levitical city and a city of refuge. Deu. iv. 43; Jos. xx. 8; xxi. 38; 1 Ki. xxii. 3; 1 Ch. vi. 80. Identified by some with *es Salt*, 32° 2' N, 35° 43' E. Others prefer *Reimun*, 32° 16' N, 35° 49' E.

Ra'moth in Gilead. See RAMOTH GILEAD.

Ra'moth, South. See BAALATH-BEER.

Rams' Horns. These, as trumpets, are mentioned only at the taking of Jericho, though doubtless they were used at other times. Jos. vi. 4-13.

Rams' Skins. These, dyed red, formed a covering for the tabernacle, over which were placed badgers' skins, *q. v.* Exo. xxv. 5; xxvi. 14; xxxv. 7, 23; xxxvi. 19; xxxix. 34.

Ranges. The 'ranks' drawn up to protect the king. 2 Ki. xi. 8, 15; 2 Ch. xxiii. 14.

Rank, to Keep. A trait in disciplined troops, expert in war. 1 Ch. xii. 33.

Ransom. In the O. T., except in Exo. xxi. 30, the word is *kopher*, *lit.* 'a covering,' a cognate word to *kaphar*, often translated 'atonement.' None "can by any means redeem his brother, nor give to God a ransom for him." Psal. xlix. 7. But God could say, "Deliver him from going down to the pit: I have found a ransom." Job xxxiii. 24. The word occurs also in Exo. xxx. 12; Job xxxvi. 18; Pro. vi. 35; xiii. 8; xxi. 18; Isa. xliii. 3. In the N. T. it is *λύτρον*, or *ἀντίλυτρον*, from 'to loose, set free.' Christ gave Himself, His life, a ransom for many: 'the precious blood of Christ witnesses that every claim of God against the believer has been answered. Mat. xx. 28; Mark x. 45; 1 Ti. ii. 6.

Ra'pha. 1. Son of Benjamin. 1 Ch. viii. 2. 2. Son of Binea. 1 Ch. viii. 37. Called **REPHAIAH** in chap. ix. 43. 3. *Rapha* occurs in the margin of 2 Sa. xxi. 16, 18, 20; 1 Ch. xx. 4, where it is 'the giant' in the text. An ancestor of certain warriors.

Ra'phu. Father of Palti one of the twelve spies. Num. xiii. 9.

Rapture of the Saints. A term often applied to the 'catching up' in the clouds of the saints, including both those raised from among the dead, and those who will be alive on the earth at that time, to meet the Lord in the air at His coming, according to 1 Th. iv. 16, 17. This preliminary detail in the coming of the Lord is of great interest to the church, which is set to wait for Him. See **ADVENT, SECOND.**

Raven. The word *oreb*, from a root signifying 'to be black,' appears to be used not only for the common raven, but for birds of the same genus (*corvus*), as the crow, the rook, &c., for we read of "every raven after his kind" as being unclean. Lev. xi. 15; Deu. xiv. 14. The raven, when sent from the ark by Noah, could doubtless find food (though the dove could not), because it can feed upon carrion, though it went 'to and fro' till the waters were dried up. Gen. viii. 7. That the carnivorous ravens should bring flesh as well as bread to Elijah shews God's miraculous power; He caused them to feed His servant. 1 Ki. xvii. 4, 6. They are greedy eaters, and have no storehouse nor barn, yet God feeds them, and will surely feed those who trust in Him. Job xxxviii. 41; Psa. cxlvii. 9; Pro. xxx. 17; Cant. v. 11; Isa. xxxiv. 11; Luke xii. 24. There are several species of the raven in Palestine: it belongs to the order *Insessores*, family *Corvidæ*.

Reai'a. Son of Micah, a descendant of Reuben. 1 Ch. v. 5.

Reai'ah. 1. Son of Shobal, a son of Judah. 1 Ch. iv. 2. 2. Ancestor of some Nethinim who returned from exile. Ezra ii. 47; Neh. vii. 50.

Re'ba. One of the five kings of the Midianites slain by Joshua. Num. xxxi. 8; Jos. xiii. 21.

Rebec'ca, Rebek'ah. Daughter of Bethuel the nephew of Abraham, and wife of Isaac. Abraham's servant conducted her to one, whom she had not before seen—to Isaac, who had in a figure been received back from the dead after having been offered to God on the altar: beautiful type of the saints who form the bride of Christ being led by the Holy Spirit on their journey to be the 'wife' of the Risen One "whom having not seen they love," and to whom they can now be companions in spirit, being of His 'kindred,' whom He is not ashamed to own as brethren.

Rebekah, when among the Philistines, denied her true relationship with Isaac, and in like manner the professing church has been unfaithful to her Lord.

Twenty years after her marriage Rebecca became the mother of twin-sons, Esau and Jacob. The latter whom God said should be the first, was her favourite son; but she lacked faith, and did not wait for the promised blessing to fall upon Jacob in God's time, but sought it in her own cunning way. Her death is not recorded, but she was buried with her husband in the cave of Machpelah. Gen. xxii. 23; chaps. xxiv.–xxix.; xlix. 31; Rom. ix. 10.

Rebuke. See **DISCIPLINE.**

Re'chab. 1. Son of Rimmon: he and his brother Baanah assassinated Ish-bosheth, son of Saul, for which they were put to death by David. 2 Sa. iv. 2–12. 2. Father of Jehonadab, or Jonadab, founder of the **RECHABITES**. 2 Ki. x. 15, 23; Jer. xxxv. 6–19. 3. Descendant of Hemath, a Kenite: perhaps the same as No. 2. 1 Ch. ii. 55. 4. Father of Malchiah, who repaired the dung gate of Jerusalem. Neh. iii. 14.

Re'chabites. Descendants of Rechab, the father of Jonadab. The

account of these people is given by themselves: they abstained from wine, and they did not build houses, nor sow seed. Being nomads they did not plant vineyards, nor had any; but all their days they dwelt in tents. Though called Rechabites, they trace their mode of life to what their ancestor Jonadab had commanded. When compelled to dwell in Jerusalem for fear of the Chaldeans and Syrians, Jeremiah called them together and offered them wine; but they refused to drink any, and gave the above explanation.

God instructed Jeremiah to hold up the obedience of the Rechabites as an example to the men of Judah. These men faithfully obeyed their *father*, whereas Judah had not obeyed their *God*. It was said of them, that because of their faithfulness to their father's commands Jonadab should not want a man to stand before God for ever. The Rabbis interpret this to signify that they should minister in the sanctuary, and say they became united to the Levites; but we find nothing of this in scripture. Jer. xxxv. 1-19. Travellers in the East have met with people who trace their origin to Rechab, and who appeal to the scripture as a proof of God having preserved them. There are still about 60,000 of them, dwelling in tents in the oases of the desert.

Re'chah. Apparently a place or city in Judah. 1 Ch. iv. 12. Not identified.

Reconciliation. Except in 1 Sa. xxix. 4, and 2 Ch. xxix. 24, the Hebrew word is *kaphar*, which is more than sixty times translated 'to make an atonement;' and this rendering suits sufficiently well in the places where 'reconciliation' is read in the A. V. Lev. vi. 30; viii. 15; xvi. 20; Eze. xlv. 15, 17, 20; Dan. ix. 24. In the N. T. the last clause of Heb. ii. 17 should be translated "to make 'propitiation' for the sins of the people." Elsewhere the word translated 'reconciliation' is *καταλλαγή*, and kindred words, signifying 'a thorough change.'

By the death of the Lord Jesus on the cross, God annulled in grace the distance which sin had brought in between Himself and man, in order that all things might, through Christ, be presented agreeably to Himself. Believers are already reconciled, through Christ's death, to be presented holy, unblameable, and unproveable (a new creation). God was in Christ, when Christ was on earth, reconciling the world unto Himself, not imputing unto them their trespasses; but now that the love of God has been fully revealed in the cross, the testimony has gone out world wide, beseeching men to be reconciled to God. 2 Co. v. 19, 20. The end is that God may have His pleasure in man.

Christ also abolished the system of the law that Jew and Gentile might be reconciled together unto God, the two being formed in Christ into one new man. Eph. ii. 15, 16. Reconciliation will extend in result to all things in heaven and on earth, Col. i. 20: not to things under the earth (the lost), though these will have to confess that "Jesus Christ is Lord, to the glory of God the Father." Phi. ii. 10, 11.

Recorder. One in high office, who kept the records of the kingdom, a remembrancer. 2 Sa. viii. 16; 2 Ki. xviii. 18; 1 Ch. xviii. 15; Isa. xxxvi. 3, 22.

Red Heifer. See HEIFER, RED.

Red Sea. This sea is renowned in O. T. history on account of the miraculous passage made for the Israelites, and the destruction of their enemies therein.

The Red Sea, situated on the east of Egypt and the west of South Arabia, is somewhat in the form of the letter Y. Its southern extremity opens into the Indian Ocean, from whence it runs N. N. W. for about 1,400 miles, when it divides into two branches; the one on the east being



THE RED SEA.

the Gulf of Akaba, about 112 miles long; and the one on the west, the Gulf of Suez, about 200 miles long. It is the latter that the Israelites crossed, and, as is supposed, farther north than the gulf now extends, but the position is not known. It is to this branch that the Suez Canal has been attached, opening a passage to the Mediterranean Sea.

THE PASSAGE OF THE RED SEA. The number of the Israelites was probably about two millions. They encamped by the sea shore and Pharaoh naturally thought they were entangled in the land. With his army and his chariots he pursued after them. The Israelites greatly feared, but Moses said, "Fear ye not, stand still, and see the salvation of Jehovah." The angel of God and the pillar of the cloud went between the Israelites and the Egyptians. To the Israelites the cloud gave light, but to the Egyptians it was a cloud of darkness, all night. Moses stretched out his hand over the sea, and God caused a strong east wind to blow all that night, and the waters were divided, and the Israelites went over on dry land.

Pharaoh had not yet learned the power of Jehovah, and the Egyptians pursued them. God fought for the Israelites: He embarrassed the Egyptians, took off the chariot wheels, and thus so hindered them that they began to see that Jehovah was opposing them. It was, however, too late to retreat, Moses stretched forth his hand over the sea, and it returned in its strength, and they were overwhelmed. Their dead bodies were cast up on the sea shore.

The faith of the Israelites was confirmed by the destruction of the Egyptians: they feared Jehovah, and believed Jehovah and His servant Moses. He and the Israelites could then sing the song of *redemption*, and praise Him who had *purchased* them. He also would plant them in the mountain of His inheritance, yea, in the sanctuary which His hands had established. Jehovah shall reign for ever and ever. Exo. xiv., xv. For the typical teaching of the passage of the Red Sea, see JORDAN.

Redemption. This term signifies 'being set free, brought back.' God having smitten the firstborn of the Egyptians, claimed all the firstborn of Israel, and received the Levites instead of them; but there not being an equivalent number of the Levites, the residue of the firstborn were redeemed by money: they were thus set free. Num. iii. 44-51. So the land, or one who sold himself, could be redeemed. Lev. xxv. 23, 24, 47, 54.

The Israelites were redeemed out of Egypt by the mighty power of God. Exo. xv. 13. From thence the subject rises to the redemption of the soul or life, forfeited because of sin. Man cannot give to God a ransom for his brother: for the redemption of the soul is precious, or costly, and it (that is, redemption) ceaseth, or must be given up, for ever: that is, all thought of attempting to give a ransom must be relinquished—it is too costly. Psa. xlix. 7, 8.

In the N. T. there are two words translated 'redemption,' embracing different thoughts. The one is *λυτρόω*, *λύτρωσις*, *ἀπολύτρωσις*, 'to loose, a loosing, a loosing away,' hence deliverance by a ransom paid, redeemed.

The other word is *ἐξαγοράζω*, 'to buy as from the market.' Christ has redeemed believers from the curse of the law. Gal. iii. 13; iv. 5. Christians are exhorted to be "redeeming the time," that is, buying or securing the opportunity. Eph. v. 16; Col. iv. 5. A kindred word, *ἀγοράζω*, is translated in the A. V. 'to buy,' except in Rev. v. 9; xiv. 3, 4, where it is rendered 'redeem,' but would be better 'buy.' The difference is important in such a passage as 2 Pe. ii. 1, where it could not be said 'redeemed,' for those spoken of are such as deny Christ's rights of purchase, and bring on themselves swift destruction though they had been 'bought.' Christ 'bought' all, but only believers are 'redeemed.' Christians sometimes speak of 'universal redemption' without really meaning it, because they do not observe the difference between 'buying' and 'redeeming.' Eph. i. 14 embraces both thoughts: "the redemption of the purchased possession."

Redemption is sometimes used in the sense of the right or title to redeem (Psa. cxxx. 7; Rom. iii. 24); and this right God has righteously secured to Himself in Christ, and in virtue of it He presents Himself to man as a Justifier. Hence redemption was secured for God before man entered into the virtue of it. But believers have it now by faith, in the sense of forgiveness of sins, in Christ, where it is placed for God. Eph. i. 7. And in result redemption will extend to the body. Rom. viii. 23; Eph. iv. 30. In application, the term redemption covers the power in which it is made effectual, as well as the ground or condition on which it is founded; this was set forth in type in the case of Israel.

Reed. See WEIGHTS and MEASURES.

Reelai'ah. One who returned from exile. Ezra ii. 2. Apparently the same as RAAMIAH in Neh. vii. 7.

Refiner. God is the refiner of His people, as the precious metals have to be separated from the dross that clings to them. Pro. xxv. 4 (where the A. V. has '*finer*'); Isa. xlviii. 10; Zec. xiii. 9; Mal. iii. 2, 3. So God tests the believer's heart (1 Th. ii. 4), and his faith, which leads to endurance. Jas. i. 12; 1 Pe. i. 7.

Reformation. The word is *διόρθωσις*, from 'to amend, make right.' Hence the 'time of reformation,' or 'setting things right.' The thought is taken up from the prophets and will be fulfilled in the kingdom, and implies the setting in order of things on earth according to the mind of God. Christianity is in view and anticipation of this. Heb. ix. 10. The Greek verb occurs in the LXX in Isa. xvi. 5; lxii. 7; Jer. vii. 3, 5, 5.

Refuge, Cities of. Six cities were appointed under the law, three on each side of the Jordan, to which any one who had killed a person unintentionally could flee. They were given to the Levites, and the elders of these cities were to judge if the death had been caused accidentally, and if so, the avenger of blood was not allowed to take the manslayer's life. He must remain in the city of refuge until the death of the high priest who 'was anointed with the holy oil,' and then he could return to his possession. Prior to that if he went outside the city and the avenger

found him, he might put him to death. Num. xxxv. 6-32; Jos. xx. 2-9, xxi. 13-38; 1 Ch. vi. 57, 67.

Typically the manslayer doubtless represents the Jews: they put the Lord Jesus to death, yet they were not at once slain as murderers, but in grace were treated as manslaughterers, and the assembly became the city of refuge for them, its hope being connected with heaven and not with an earthly inheritance. Peter said they did it ignorantly, Acts iii. 17; and the Lord prayed, "Father, forgive them, for they know not what they do." The preaching of the gospel was to 'begin at Jerusalem,' as it did on the day of Pentecost. The people of Israel are still out of their possession, and will not be restored to it in blessing so long as Christ retains His present position of actual Priesthood on high.

The Cities of Refuge on the west of Jordan were KEDESH, in mount Naphtali, in Galilee; SHECHEM, in mount Ephraim; and KIRJATH-ARBA, which is HEBRON, in the mountain of Judah. And on the east of the Jordan they were BEZER, in the wilderness, in the tribe of Reuben; RAMOTH-IN-GILEAD, in the tribe of Gad; and GOLAN, in Bashan, in the tribe of Manasseh. Jos. xx. 7, 8. It has been calculated that the distance of these from city to city would be about 70 miles, so that no one would in any part be farther than about 35 miles from one of them.

Re'gem. Son of Jardai, a descendant of Judah. 1 Ch. ii. 47.

Re'gem-mel'ech. One sent unto the house of God, in the time of Darius, to pray and to consult with the priests and prophets respecting the continuation of fasting in the fifth month. Zec. vii. 2. This fast had probably been observed in commemoration of the destruction of Solomon's temple. 2 Ki. xxv. 8, 9. God's answer, through Zechariah, was that they had not fasted to Him: it was insincerity on their part.

Regeneration. The word is *παλιγγενεσία*, *lit.* 'new birth,' a renovation as in the return of spring. The word occurs but twice in the New Testament. In Mat. xix. 28 it speaks of the time when Christ will sit on the throne of His glory; and in Tit. iii. 5 it refers to the new order of things in connection with the presence of the Spirit, into which believers were brought. The word does not occur in the LXX. Josephus (Ant. xi. 3, 9) uses it for the 'restoration' of the Jewish nation after the exile. It will be seen that the word regeneration has not in scripture the sense of 'new birth,' to which the term has been commonly applied. Intimately connected with regeneration is the idea of 'washing,' referring probably to a cleansing, or separation from old associations, which is essential to the idea of regeneration.

Rehabi'ah. Son of Eliezer, a son of Moses. 1 Ch. xxiii. 17; xxiv. 21; xxvi. 25.

Re'hob. 1. Father of Hadadezer king of Zobah. 2 Sa. viii. 3, 12. 2. Levite who sealed the covenant. Neh. x. 11. 3. The northern limit of the exploration by the spies. Num. xiii. 21; 2 Sa. x. 8. Identified by some with *Humin*, 33° 13' N, 35° 32' E. 4, 5. Two cities assigned to Asher, one of which was allotted to the Levites, but which of the two is not known, nor can they be identified. Jos. xix. 28, 30; xxi. 31; Jud. i. 31; 1 Ch. vi. 75.

Rehobo'am. Son of Solomon and Naamah an Ammonitess: he succeeded his father. On the tribes seeking relief from some of the burdens laid upon them by Solomon, Rehoboam unwisely turned from the counsellors of his father, and followed the advice of his young companions. He proudly boasted that he would augment their burdens and treat them with increased rigour. The ten tribes then revolted from Rehoboam and chose Jeroboam as their king. This had been prophesied of, and the folly of Rehoboam brought it thus to pass. He raised an army to punish the

rebels, but was forbidden by the prophet Shemaiah to fight against them, and he had to hear that the separation of the ten tribes was of God. It was because of the sin of Solomon. Though a civil war was at that time averted, there were continual conflicts between the two nations, as they must now be called.

The outward worship of Jehovah was maintained in Judah, but Rehoboam did not check the introduction of heathen abominations into the land, and the wickedness of the people became very great. Shemaiah rebuked them, and said the Lord would deliver them into the hand of Shishak, king of Egypt. The king and the princes humbled themselves, and God granted them some deliverance; nevertheless they were made tributary to the king of Egypt. Shishak took away the treasures of the temple and of the king's house, and the shields of gold that Solomon had made. Rehoboam replaced the latter with shields of brass. Thus the glory of Solomon soon passed away! Rehoboam reigned over Judah and Benjamin, under the title of JUDAH, seventeen years, from B.C. 975 to 958. 1 Ki. xi. 43; xii. 1-27; xiv. 21-31; xv. 6; 2 Ch. x. 1-18; xi. 1-22; xii. 1-16; xiii. 7. He is called ROBOAM in Mat. i. 7.

Reho'both. 1. City built by Asshur, or by Nimrod in Asshur. Gen. x. 11. Usually placed near to Nineveh, but see No. 2. 2. City in the East, 'by the river,' from whence one named Saul, or Shaul, became an early king of Edom. Gen. xxxvi. 37; 1 Ch. i. 48. There are two places named *Rahabeh*, near the Euphrates, which may be these cities. One is eight miles below the junction of the Khabur river, and the other four or five miles further south on the left bank, and called *Rahabeh Melek*, that is 'royal.' 3. Name of a well which Isaac dug, so called because God had 'made room' for them. Gen. xxvi. 22.

Rehum'. 1. One who returned from exile. Ezra ii. 2. Apparently called NEHUM in Neh. vii. 7. 2. Levite who helped to repair the wall of Jerusalem. Neh. iii. 17. 3. One who sealed the covenant. Neh. x. 25. 4. Chancellor of the king of Persia: he with others wrote to Artaxerxes against the rebuilding of the temple. Ezra iv. 8-23. 5. Head of a priestly family who returned from exile. Neh. xii. 3.

Re'i. A friend of David, mentioned when Adonijah set himself up to be king. 1 Ki. i. 8.

Reins. The kidneys, used symbolically for the inward thoughts and feelings. Psa. vii. 9; xvi. 7; xxvi. 2; cxxxix. 13; Pro. xxiii. 16; Jer. xii. 2; xvii. 10; xx. 12; Lam. iii. 13; Rev. ii. 23. The word translated 'reins' in Isa. xi. 5 is elsewhere translated 'loins.'

Rek'em. 1. King of Midian, slain by the Israelites, when Balaam was also killed. Num. xxxi. 8; Jos. xiii. 21. 2. Son of Hebron. 1 Ch. ii. 43, 44. 3. City in Benjamin. Jos. xviii. 27. Not identified.

Religion, Religious. This is applied in scripture to 1. The Jews' religion, in which Paul was very strict. Acts xxvi. 5. 2. Practical Christianity. Jas. i. 26, 27. 3. The character of the proselytes as 'religious,' or 'worshipping,' Acts xiii. 43.

Remali'ah. Father of Pekah who slew Pekahiah and reigned in his stead. 2 Ki. xv. 25-37, &c.

Rem'eth. City in Issachar. Jos. xix. 21. Probably the same as RAMOTH in 1 Ch. vi. 73.

Remission. This is used in the sense of 'forgiveness.' The forgiveness or remission of sins is through faith in the Lord Jesus Christ and on the ground of His sacrificial death. Acts x. 43; xiii. 38; Rom. iii. 25; 1 Co. xv. 3. See FORGIVENESS.

Rem'mon. City of Simeon. See RIMMON.

Rem'mon-metho'ar. City in the boundary of Zebulun. Jos. xix. 13.

The R. V. reads "Rimmon 'which stretches' unto Neah." See margin of A. V. Identified with *Rummaneh*, 32° 47' N, 35° 18' E.

Remnant. This word constantly occurs in the O. T. in the sense of 'the rest of the people.' In every crisis in the history of Israel there has been a remnant: this was seen in the time of Ahab (1 Ki. xix. 18), and so too in the introduction of Christianity (Luke ii. 38), and that it will be so in the future is abundantly evident from the testimony of the prophets. There will be great prosperity in the land, and God will cause the remnant of His people to possess it. Zec. viii. 12: cf. Rev. xii. 17. When God's people are unfaithful to His calling, He secures His own purpose in a remnant.

The prophetic language in the Psalms is not that of the mass of Israel, but of the remnant, in whom the Spirit of Christ speaks; and it is in the Psalms that the remnant is first seen as distinguished from the ungodly nation. The idea of a remnant is found also in the address to the church in Thyatira, and to that remnant ('the rest') it was said, "That which ye have already hold fast till I come." Rev. ii. 24, 25. They represent the faithful in the time of the supremacy of the apostate Popish system.

A remnant represents morally the original whole, and does not imply an inferior remaining portion. It is of God's grace that any are enabled to be stedfast to the original truth and calling during a general apostasy from it.

Rem'phan. The name of a god in Acts vii. 43, which Israel had worshipped (but some of the Greek MSS read REPHAN). Stephen was quoting Amos v. 25, 26 from the LXX, which has RĒPHAN. In the Hebrew the name of the god is CHIUN, but why the translators changed the name is not known. There have been found among the foreign gods in Egypt one named RENPU, and a goddess KEN, which may have been those referred to.

Repentance. The idea conveyed in this term is of great importance from the fact of its application not only to man but to God, shewing how God, in His government of the earth, is pleased to express His own sense of events taking place upon it. This does not clash with His omniscience. There are two senses in which repentance on the part of God is spoken of. 1. As to His own creation or appointment of objects that fail to answer to His glory. He repented that He had made man on the earth, and that He had set up Saul as king of Israel. Gen. vi. 6, 7; 1 Sa. xv. 11, 35.

2. As to punishment which He has threatened, or blessing He has promised. When Israel turned from their evil ways and sought God, He often repented of the punishment He had meditated. 2 Sa. xxiv. 16, &c. On the other hand, the promises to bless Israel when in the land were made conditionally on their obedience, so that God would, if they did evil, turn from or repent of the *good* that He had said He would do, either to Israel or in fact to any nation. Jer. xviii. 8-10. He would alter the order of His dealings towards them, and as to Israel He said, "I am weary with repenting." Chap. xv. 6. In all this the responsibility of man is concerned, as well as the divine government.

But the *unconditional promises* of God, as made to Abraham, Isaac, and Jacob, are not subject to repentance. "The gifts and calling of God are without repentance." Rom. xi. 29. "God is not a man that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it?" Num. xxiii. 19; 1 Sa. xv. 29; Mal. iii. 6. And this must hold good in regard to every purpose of His will.

As regards man, repentance is the necessary precursor of his experience of grace on the part of God. Two motives for repentance are presented

in scripture: the goodness of God which *leads* to repentance (Rom. ii. 4); and coming judgment, on account of which God now commands all men to repent (Acts xvii. 30, 31); but it is distinctly of His grace and for His glory that this door of return to Him is granted (Acts xi. 18) in that He has approached man in grace and by His glad tidings, consequent on His righteousness having been secured in the death of Christ. Hence God's testimony is "repentance toward God, and faith toward our Lord Jesus Christ." Acts xx. 21.

Repentance has been described as "a change of mind Godward that leads to a judgment of self and one's acts." 1 Ki. viii. 47; Eze. xiv. 6; Mat. iii. 2; ix. 13; Luke xv. 7; Acts xx. 21; 2 Co. vii. 9, 10; &c. This would not be possible but for the thought of mercy in God. It is the goodness of God that leads to repentance. Rom. ii. 4.

Repentance is also spoken of as a change of thought and action where there is no evil to repent of. 2 Co. vii. 8.

Reph'ael. Son of Shemaiah, a Levite. 1 Ch. xxvi. 7.

Re'phah. Son of Ephraim, and ancestor of Joshua. 1 Ch. vii. 25.

Rephai'ah. 1. Head of a family, of the house of David. 1 Ch. iii. 21.
2. Son of Ishi and a chief in the tribe of Simeon. 1 Ch. iv. 42. 3. Son of Tola, of the tribe of Issachar. 1 Ch. vii. 2. 4. Son of Binea. 1 Ch. ix. 43: called RAPHA in chap. viii. 37. 5. Son of Hur: on the return from exile he was ruler of the half of Jerusalem. Neh. iii. 9.

Repha'im. See GIANT.

Repha'im, Valley of. A valley on the south of Jerusalem, in which the Philistines gathered themselves against Israel, and where David twice signally defeated them. 2 Sa. v. 18, 22; xxiii. 13; 1 Ch. xi. 15; xiv. 9-17; Isa. xvii. 5. In the A. V. it is twice called the 'VALLEY OF THE GIANTS.' Jos. xv. 8; xviii. 16. Identified with *el Bukeia*, 31° 45' N, 35° 13' E.

Rephi'dim. Place near Horeb, where the Israelites encamped; water gushed from the rock when Moses had smitten it, and there Joshua fought with Amalek, while Moses lifted up his hands to heaven, assisted by Aaron and Hur. Exo. xvii. 1, 8; xix. 2; Num. xxxiii. 14, 15. Not identified.

Reprobate, maas. God's ancient people in their condition of moral debasement are compared to 'reprobate silver,' or 'refuse silver' as in the margin, Jer. vi. 30; or, as is read in Isa. i. 22, 'thy silver is become dross,' rejected.

In the N. T. the word is *ἀδόκιμος*, 'disapproved,' and is applied to the wicked, and to those also who having engaged in the race fail to reach the goal. Rom. i. 28; 2 Co. xiii. 5-7; 2 Ti. iii. 8; Tit. i. 16. The same word is translated 'rejected,' and is descriptive of such as, in spite of gracious ministry, produce only that which is natural to fallen man. Heb. vi. 8. It is also translated 'castaway' in 1 Co. ix. 27, where the apostle Paul represents himself as keeping under his body, and bringing it into subjection, lest having preached to others he himself should be rejected. This appears to indicate the possibility of a man, after having preached the gospel to others, being himself disapproved; failing to reach the goal through lack of self-discipline.

Res'en. The great city "between Nineveh and Calah": one of the four cities built by Asshur, or by Nimrod in Asshur. Gen. x. 12. Some judge it to be 'not identified'; but others trace it to ruins at 36° 12' N, 43° 10' E.

Resh'eph. Son of Ephraim. 1 Ch. vii. 25.

Rest. The first allusion to rest in scripture is on the part of God after His works of creation. Gen. ii. It may be assumed, therefore, that while the term means cessation from labour, it also covers the idea of complacency in the result of the labour; and this thought probably under-

lies the institution of the sabbath ; for it is clear from Psa. xcv. and Heb. iv. that it was in the thought of God that man should enter into His rest. But sin entered into the world by man, with all its baneful consequences ; and unless God were to acquiesce in a world of sin and moral woe He must needs work in grace. Hence the word of Christ, " My Father worketh hitherto [until now], and I work." John v. 17. This untiring activity of God is intimated by various expressions in the O. T. God is again and again described as ' rising up early,' sending His prophets, &c. Eventually Christ came to do the will of His Father, and to finish *His work*. When the full results of the death of Christ are displayed, and all enemies subdued, then God will again enjoy His sabbath of rest, and His people too will enter into His rest.

The Lord Jesus in His ministry on earth, when recognising the absence of moral effect from His mighty works, and retiring consequently into the service of revealing the Father to the babes, invited those who laboured and were heavy laden to come to Him for rest. Mat. xi. 28. Those who felt the rejection of Christ here were invited to take His yoke upon them, and learn of Him, who was meek and lowly of heart, and they should find rest unto their souls. Verse 29. The soul thus has, outside of circumstances here, a portion unaffected by circumstances, and that satisfies all its longings. On the other hand there is *no rest* to the wicked, who are like the troubled waves of the sea ; and those who bow to the future imperial beast and his image will have *no rest* from their torments day nor night for ever and ever. Isa. lvii. 20, 21 ; Rev. xiv. 11.

Restitution of all Things. This expression, which is found in Acts iii. 21, has been taken out of its connection and used in the attempt to prove Universalism, namely, that all mankind will be eventually saved. The restitution mentioned in scripture is of all things " which God hath spoken by the mouth of all his holy prophets." The thought is thus limited to what had been stated in the prophets. In Mat. xvii. 11 Christ speaks of Elias coming and ' restoring ' all things. All such expressions clearly have reference to God's dispensational dealings on earth, to which the term ' all things ' refers, and do not touch one way or another the idea of universal salvation. See also RECONCILIATION.

Resurrection. This may be said to be the fundamental principle of God's dealings with man in grace, seeing that man is through sin under the judgment of death. The expression, ' The general resurrection ' is found in works on theology, and is explained as meaning that the dead will all be raised at the same time ; but this idea is not found in scripture. The Lord speaks of a resurrection unto life. " The dead *in Christ* " will be raised at the coming of the Lord Jesus, 1 Th. iv. 16 ; and John speaks of the *first* resurrection, and adds that " the rest of the dead lived not again until the thousand years were finished." Rev. xx. 5, 6. The term ' first ' designates rather the *character* than the time of the resurrection, it will evidently include only the saved ; ' the rest ' being simply raised for judgment.

It will be seen in Romans viii. 11, that the resurrection of believers is of a wholly different order from that of the wicked : the saints will be quickened by, or on account of, God's Spirit that dwells in them, which certainly could not be said of the unconverted. The resurrection of the saints is also distinguished from that of the wicked in being, like that of the Lord and of Lazarus, ' out from among (*ἐκ*) the dead.' Mark xii. 25. It was the earnest desire of Paul to attain this. Phi. iii. 11 (see Greek).

The resurrection condition is in the strongest contrast to that after the flesh. That which springs from the seed sown in the ground appears very different in form from the seed sown, though absorbing the substance of

the seed. 1 Co. xv. refers only to the resurrection of the saints, as may be seen in vers. 23, 24. There were those at Corinth who said that there was no resurrection (ver. 12); and on the other hand it appears from 2 Ti. ii. 18, some held that the resurrection had already past, that they had in fact reached a final condition!

Few distinct intimations of the resurrection are found in the O. T., though the idea of it underlies all the teaching. Job may perhaps have learnt it (chap. xix. 25-27), and when the Lord rebuked the Sadducees He taught that resurrection could be gathered inferentially from God speaking of Himself as the God of Abraham, Isaac and Jacob long after they were dead. He is God of the living, not of the dead. Mark xii. 26, 27. Martha spoke of the resurrection as a matter of common orthodox belief, John xi. 24; which is also implied in its being said that the Sadducees did *not* believe in it.

Isa. xxvi. 19; Eze. xxxvii. 1-14; and Dan. xii. 2, are often quoted as testimony to resurrection; but these passages are figurative and refer to Israel being raised up as from their national decease (the consequence of their departure from the Lord, Isa. i. 1-4), when God will again bless them on the earth. It is an important fact, however, that the figure of resurrection is used.

Resurrection of Christ. This is the great central fact on the testimony of which the structure of Christianity has been reared. If Christ be not risen, there is no salvation, since sin would still be reigning by death in universal sway. But Christ, who was made sin, is risen and is at God's right hand, a manifest proof that atonement has been made, and that God's righteousness has been vindicated. The result has been the sending of the Spirit from the Father. Abundant evidence was given to the disciples that Christ was risen from the dead. He appeared again and again, ate in their presence, and gave opportunity for identification. Evidence of the fact was also borne to the Jews by the apostles in the power and by the gifts of the Spirit, Acts iv. 10, confirming what they had themselves seen and heard and the testimony of the scriptures. The resurrection of Christ is the keystone of the faith of the Christian; at the same time it is the assurance on the part of God that He has appointed a day when He is going to judge the world in righteousness. Hence it has a voice to all.

It has been asserted that the accounts given of the resurrection of the Lord Jesus in the gospels are discordant and irreconcilable. This is not the case: it has been overlooked that Luke xxiii. 54-56 refers to Friday evening, before the Sabbath, and Mat. xxviii. 1 refers to Saturday evening, after the Sabbath: the women return after viewing the sepulchre and finish their preparations, according to Mark xvi. 1.

Reu'. Son of Peleg, or Phalec, and father of Serug, or Saruch. Gen. xi. 18-21; 1 Ch. i. 25. Called RAGAU in Luke iii. 35.

Reu'ben. The firstborn of Jacob and of Leah, and head of one of the twelve tribes. The territory they possessed also bears his name. He saved the life of Joseph when his brothers thought to kill him, and when they went to buy corn in Egypt, he offered to be responsible for Benjamin's safety. Jacob, when blessing his sons, said, "Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it." Gen. xlix. 3, 4. This speaks of *failure* in the firstborn, and implies loss of his birthright. (Joseph, type of Christ separated from His brethren, had the birthright.) Moses, when he blessed the tribes (showing more their relationship with God according to His government) said, "Let Reuben live, and not die: and let not his men be few." Deu. xxxiii. 6. Reuben

entered Egypt with his four sons, Hanoch, Phallu, Hezron, and Carmi. Gen. xlv. 9.

At the Exodus the tribe numbered 46,500 men fit to go to war; and at the close of the wanderings they had decreased to 43,730. At their request, Reuben had their possession on the east of the Jordan, because it was 'a place for cattle.' It extended northward from the river Arnon about 25 miles, where it joined the possession of Gad.

The Reubenites do not appear to have taken any prominent part in the struggles under the Judges; they had 'great thoughts of heart,' but remained with their flocks. Jud. v. 15, 16. They made inroads upon the Bedouin tribes: being on the border of the wilderness doubtless this was unavoidable if they were to live in peace and safety. 1 Ch. v. 9, 10, 18; &c. The Reubenites, with the others on the east of the Jordan, went after the gods of the heathen, and Jehovah cut them short by Hazael, king of Syria. 2 Ki. x. 32, 33. Afterwards by Pul and Tiglath-pileser they were carried away captive unto Halah, Habor, Hara, and to the river Gozan. 1 Ch. v. 26.

The east of the Jordan was a place of danger. Remaining there was a type of a Christian stopping short of the place of nearness God has given him—not realising his death and resurrection with Christ, and his true place in the heavenlies.

Reu'el. 1. Son of Esau by his wife Bashemath. Gen. xxxvi. 4, 10, 13, 17; 1 Ch. i. 35, 37. 2. Priest of Midian and father or grandfather of Zipporah, Moses' wife. Exo. ii. 18. Called RAGUEL in Num. x. 29. See JETHRO. 3. Father of Eliasaph, the captain or prince of Gad. Num. ii. 14. Called DEUEL in Num. i. 14, &c. 4. Son of Ibnijah, a Benjamite. 1 Ch. ix. 8.

Reu'mah. Concubine of Nahor, Abraham's brother. Gen. xxii. 24.

Revelation, The. This may be said to suitably follow the Catholic Epistles. In them the last times are in view, and evil is pointed out in connection with the church: then follows this prophecy, the first part of which concerns the church viewed as a lightbearer on earth: rejection awaits it as judgment awaits the world. The Revelation was given to Jesus Christ by God as sovereign ruler. It was signified to John, and he wrote what he saw and heard. It is not known when the book was written, nor by what emperor John was banished to the Isle of Patmos. Some judge that it was Claudius (A. D. 41-54), others Nero (A. D. 54-68), and others Domitian (A. D. 81-96): it is more generally attributed to the last named, and if so, the date of the book would be after the destruction of Jerusalem in A. D. 70.

There are fewer ancient manuscripts of the Revelation than of any other part of the N. T., and some of those now known were not discovered till after the date of the A. V.; this makes the 'various readings' now introduced very numerous, some of them being important.

The book evidently divides itself into three parts: see chap. i. 19. 1. "Things which *thou hast seen*"—found in chapter i. 2. "Things that *are*"—namely, the seven specified churches as then existing in Asia, chaps. ii., iii. 3. "Things which shall be *after these*"—contained in chap. iv. to the end. It is evident that "after these" refers to the removal of the entire church from earth, and not simply to the disappearance of the seven particular churches named. The whole of the Revelation was addressed to the seven churches (as representing the whole church), though each assembly had also a short address especially to itself.

Chapter I. After the introduction, Christ is seen in the midst of the seven golden candlesticks, which represent the seven churches as light-bearers. He was like unto the Son of man, clothed, not for service, but

for priestly judgment, with eyes like a flame of fire, and feet like brass glowing in a furnace: His countenance as the sun shining in its strength, and proceeding out of His mouth a sharp two-edged sword: nothing can escape His judgment. John, who, when Christ was on earth had leaned on His bosom, seeing Him now in so different an aspect, fell at His feet as dead. The Lord reassures him, telling him that He has the keys of Hades and of death. Christ has seven stars in His right hand, and the stars are the angels of the seven churches, that is, representative, as if the spirit of each church were personified.

Chapters II. and III. contain the addresses to the seven churches: the number seven is symbolical of completeness, and we may thus assume that these churches represented the whole; and, while actually existing at the time, are selected as shewing the various features which become successively apparent in the church to the end: the *end* being made manifest by the presentation of the coming of the Lord to the last four churches. These seven addresses may be described as God's view of the church in its various phases given prophetically.

In the varied conditions of the churches those who *have ears* are specially addressed, and overcomers are encouraged. An overcomer is one who has faith to surmount the special danger that exists in his day. To each address there are three parts: 1. The presentation of the Lord, which is different in each. 2. His judgment of the state of each assembly. 3. The promise to the overcomers.

1. **EPHESUS.** From the various mention of this church in the Acts and the Epistles, it is evident that its decline was gradual: cf. Acts xx. 29, 30; 1 Co. xv. 32; 1 Ti. i. 3; 2 Ti. i. 15. The mark discerned by Christ was that it had left its first love. The loss of the true spring and power of devotedness and service characterises the first declension in the church: no one may have observed it but the Lord, yet it is spoken of as a *fall*, and repentance is called for, or its candlestick would be removed from its place. Historically it represents the church after the departure of the wise master-builder.

2. **SMYRNA.** Nothing is said here in the way of disapproval; the church is in a time of *persecution*, and is encouraged by Christ in the midst of it. Persecution may be used to make manifest what is real, and to draw the soul nearer to the Lord. The saints are exhorted to be faithful unto *death*, and Christ would give them the crown of life. Historically this church represents the period of persecution that set in under Nero. The 'ten days' of verse 10 may represent ten different persecutions, or refer to ten years' duration of persecution under Diocletian. In any case it gives the idea of limitation.

3. **PERGAMOS.** We have here very distinct indications of the toleration of evil—first in the *allowing* those that held the teaching of Balaam, which led to corrupt commerce with the world, and then that there were also those that held the doctrine of the Nicolaitanes, hateful to Christ. Historically this church probably represents the period when Christianity was adopted by the world power ("where Satan's seat is"), which led to thousands becoming nominally Christians, and to the incorporation of heathen elements and institutions into the *professing* church. Satan had altered his tactics, and the dangers were peculiar, but the Lord looked for overcomers.

4. **THYATIRA.** The evil allowed in this church was systematic and controlling, as indicated by the name of the woman, Jezebel, who called herself 'prophetess.' The result was moral fornication and idolatry; and *children were begotten* of the system. The attitude of the Lord is severe: His "eyes like unto a flame of fire, and his feet like fine brass." A 'rest,'

or remnant, in this church is recognised and addressed : and the formula "he that hath an ear to hear" occurs henceforth *after* the promise to the overcomer, indicating that from this point only those who overcome are expected to have an ear to hear what the Spirit says unto the churches. The kingdom is brought into view in the promise to the overcomer. Historically Thyatira represents that phase of the church's history in which the influence of *Rome* had become predominant in its tyranny, worldliness, and corruption. It is not difficult to identify Jezebel with the great whore of chapters xvii. and xviii.

5. SARDIS. One very emphatic sentence gives the character of this church : "Thou hast a name that thou livest, and art dead." It was a name that should carry life, but was in Sardis identified with spiritual death. There had been escape from the corruptions of Rome, but the truth in its purifying power was lost. Yet there were a few who had not defiled their garments. The coming of the Lord 'as a thief' reminds us of the character of His coming to the world as seen in 1 Th. v. 2. Historically Sardis presents *Protestantism*, after it had lost spiritual power and become worldly and political.

6. PHILADELPHIA. There is nothing of evil charged to this church. Christ presents Himself as "he that is holy, he that is true," and as having the key of administration ; and He says, Thou "hast a little strength and hast kept *my* word, and hast not denied *my* name . . . hast kept the word of *my* patience." The Lord Himself has with them the prominent place, and the church is kept out of the hour of tribulation which is coming on the whole earth. The historical development of the church may be said to close with Thyatira ; and Philadelphia represents in the latter times of the church's history on earth *faithfulness to the Lord Himself*, on the part of those who are seeking to stand morally in the truth of the church.

7. LAODICEA. This church is characterised, not by any definite evil either of doctrine or practice, but by pride of acquirement and by self-sufficiency, accompanied with indifference to Christ. While boasting itself in being rich and in need of nothing, it was wretched, miserable, poor, blind, and naked. *Man* in his self-satisfaction is the main feature, and Christ is not appreciated. It represents the arrogance of rationalism and higher criticism in the latter days of the church on earth : Christ is outside but still appealing, knocking for admission to the individual heart.

Chapter IV. A different section of the book commences here : namely, "the things that shall be after these," events that will occur after the church has ceased to occupy a place on earth as in chapters ii. and iii. The 'rapture' of the saints has evidently taken place between chapters iii. and iv., for henceforth they are seen in heaven. The apostle is in the Spirit, and the scene is in heaven. John saw a throne that is in relation to the earth ; and One sitting on the throne like a jasper and a sardine stone : it is God, but so presented as that He could be looked upon. And on 'thrones' (not 'seats') sat twenty-four elders, the perfect number of the redeemed, sitting as kingly priests, with crowns on their heads. In the midst of the throne were four living creatures, symbolical of power, firmness, intelligence, and rapidity of execution of God's government, when the throne is once taken : cf. Eze. i. These celebrate Jehovah Elohim Shaddai thrice holy, and the elders worship their Lord and their God as Creator of all things.

Chapter V. brings in another element, namely, the sealed book in the right hand of Him that sat on the throne. John, in answer to his weeping, is told that the *Lion* of the tribe of Judah has overcome to open the book of the counsels of God as to the earth. And when he looked he saw a *Lamb* as it had been slain, who has the seven spirits of God, and He takes

the book. The four living creatures and the elders fall down, and the new song of redemption is sung. The angels declare the worthiness of the Lamb, without mentioning redemption. Then every creature in all the universe speaks out the worthiness of Him that sits upon the throne and of the Lamb for ever and ever.

Chapter VI. The 'book' spoken of in chapter v. had seven seals, which are opened consecutively. It is a book of God's judgments, but revealed in symbols. Six of the seals are opened, but before the opening of the seventh seal a parenthetical chapter (vii.) intervenes. It is noticeable that in the first six seals no allusion is made to angels. What are prominent are horses and their riders, which come forth successively at the call of the four living creatures. The horses may represent powers or forces on earth, and the riders, those who control or turn them to account.

First seal. A white horse and its rider with a bow, to whom a crown is given—imperial conquest. *Second seal.* A red horse and its rider, who takes peace from the earth, and they shall kill one another—the scourge of civil war. *Third seal.* A black horse and its rider with a balance—famine in the necessities of life with its devastations, but a restraining 'voice' in the midst of it. *Fourth seal.* A pale horse and its rider, who kills with God's sore plagues those on a fourth part of the earth: this may be a continent. *Fifth seal.* Under the altar are seen the souls of the martyrs (especially those slain during the first half of Daniel's seventieth week: cf. Mat. xxiv. 9). *Sixth seal.* In the first four seals we have seen forces at work, but controlled; now there is a great earthquake, and the sun, moon, and stars are affected, indicating probably the apostasy, and the break up of the civil governments ordained of God. There is general dismay and the call for death, in the fear that the great day of the wrath of the Lamb has come; but these are but preliminary judgments.

Chapter VII. This is parenthetical, describing the sealing of a perfect number of the twelve tribes—the spared ones of Israel; they are sealed for preservation: cf. Rom. xi. 26. A great multitude out of all nations also stand before the throne, and ascribe salvation to God and to the Lamb. John is told that they have come out of the great tribulation (not, however, the same as 'Jacob's trouble,' Jer. xxx. 7). They are evidently souls converted after the present dispensation of the church, and may not ever have known Christianity.

Chapter VIII. The seventh seal introduces the seven trumpets, which have in them something of the nature of a final summons. The prayers of the saints, presented by an angel distinct from those having the seven trumpets, while fragrant before God, bring, as their consequence, judgments on the earth. *First trumpet.* Human prosperity in the third part of the Roman empire is burnt up. *Second trumpet.* A great mountain burning with fire is cast into the sea—some great earthly power influences the masses with direful effect, and commercial intercourse is affected: cf. Jer. li. 25: it may correspond to the fall of Babylon in Rev. xvii., xviii. *Third trumpet.* A great star falls—some great power from above—and corrupts the moral sources. *Fourth trumpet.* The governmental powers are disorganised and in darkness. A great eagle (as is now read by the editors, instead of 'angel'), cries, "Woe, woe, woe" on those who make the earth their home. The scene of the judgments of this chapter is the *West*.

Chapter IX. The *Fifth trumpet.* A star—one in power—falls from heaven: moral darkness and Satanic influence follow. There is feigned righteousness, but the actors are cruel, deceptive, and bitter. This judgment is directed against the Israelites that have not the seal of God. *Sixth trumpet.* Forms of wickedness, led by Satan, hitherto held in check in the East, are let loose. The third part of men are killed by plagues.

What is referred to is probably moral death. And those that are not killed do not repent of their deeds. The mention of the Euphrates shews that the judgments of this chapter arise from the *East*.

Chapter X. to end of XI. 13, is a parenthesis, before the seventh trumpet. A mighty angel, probably Christ from the description, plants his feet upon (that is, claims) the sea and earth, and cries with a great voice to which the thunders respond. He has an *open* book, evidently bringing us to known prophetic ground, and declares that "There shall be no longer delay" (as verse 6 should read). John eats the book as bidden, and while he finds it sweet to know what God has revealed, it is bitter to reflect on His judgments.

In chapter xi. John is told to measure the temple and the altar and the worshippers, that is, all that is real. They are now taken account of; but not the court without, that is, Jewish profession—the external system. The holy city will be trodden under foot of the nations 42 months, the latter half of Daniel's seventieth week. God's two witnesses prophesy 1,260 days (the same half week). It is now a question of Christ's rights to the earth. The witnesses manifest His power, and smite the earth with plagues. The beast (the Roman power of chap. xvii. 8) kills the witnesses, and they lie unburied, but they are called up to heaven, and there is in the same hour a great upheaval on earth.

Chapter XI. 14–18. The second woe is past, and the third woe cometh. The *Seventh trumpet*. The world-kingdom of Jehovah and His Christ is come. The heavenly company give thanks to the Lord God Almighty who has taken His great power and has reigned. His wrath has come and the time of recompense. The general history of the book ends with verse 18. Certain details follow exhibiting the full ground for the final pouring out of wrath, the judgment of the great whore, and the coming of Christ to make war in righteousness. The time of judging the dead is announced here.

Chapter XII. Chapter xi. 19 commences another division of the book, taking us back in thought to the birth of Christ, from which this development starts. The temple of God was opened in heaven, the ark of His covenant was seen there, and there were judgments on earth. A woman (Israel) is seen as a sign in heaven, and brings forth a man child (Christ), whom Satan seeks at once to devour, but the child is caught up to God and to His throne. The woman flees into the wilderness, and is nourished by God 1,260 days—last half-week of Daniel. There is war in heaven, and the devil is cast out, which causes great exultation in heaven. The devil casts a flood (people) after the woman, but it is swallowed up by the earthly organisations of men. He is angry with the woman and sets himself to make war with the pious remnant of her seed.

Chapter XIII. The Roman empire is now seen as a beast, rising out of the *sea*, the unorganised mass of the Gentile people. This is the second element in the trinity of evil. It embraces ten kingdoms. One of its heads had been wounded to death; that is, in one epoch of its history it had been slain, but it lived again. The dragon gives to the beast his power and throne and great authority, and it continues 42 months—the last half of Daniel's seventieth week. It blasphemes God, and the dwellers on earth worship it. In verse 11 another beast is seen to arise out of the *earth* (formed organisation): it appears as a lamb, but speaks as a dragon. It deceives all the earth and assists the Roman power, working miracles in order that the image of the revived beast may be worshipped: cf. 2 Th. ii. 3–10. This is the man of sin, the Antichrist. The number of the Roman beast is 666, the significance of which will be understood in that day. We have thus the trinity of evil arrayed against God and His Christ.

Chapter XIV. This gives a view of what God is doing during the above evil transactions. The Lamb is seen on mount Zion, and with Him a hundred and forty-four thousand, who learn the heavenly song. There is then a succession of angels, one of whom flies in mid heaven, having the everlasting gospel for all nations, crying, "Fear God, and give glory to him:" for the hour of judgment has come. Another announces the fall of Babylon. A third warns against worshipping the beast or receiving his mark. A voice from heaven announces a blessing on the dead from that time, which is confirmed by the Spirit. One then, like the Son of man, on a cloud, reaps the earth, the harvest of which is ripe. The vintage of the earth is gathered by another angel, and the winepress trodden, blood coming from it reaching to sixteen hundred furlongs, the extent of Palestine.

Chapters XV., XVI. These form another division of the book. Chapter xv. shews the blessedness of those victorious over the beast and his image and number, and recounts their song. It presents also the coming out of the seven angels from the temple of the tabernacle of the testimony, having the seven vials, or bowls, of the wrath of God. In chap. xvi. they are bidden to go forth and pour out the vials. This is evidently different from all that has gone before. The *first vial* brings grievous miseries. *Second vial*. Moral death is upon the sea—the people. *Third vial*. This is poured out upon the rivers and fountains—channels and sources of influence and action. *Fourth vial*. Poured upon the sun—supreme authority. *Fifth vial*. Poured upon the throne of the beast, his kingdom becomes chaos. *Sixth vial*. Poured upon the great river Euphrates, opening up the way for the eastern hordes. A trinity of evil spirits goes forth to gather the kings of the earth to the battle of the great day of Almighty God at Harmagedon—mount of Megiddo: cf. Judges v. *Seventh vial*. This is poured on the air. There is an unprecedented break up of communities, and fall of imperial centres; and great Babylon is remembered before God for wrath. Direct final judgments fall from God out of heaven, but produce only blasphemy on the part of men.

Chapters XVII., XVIII. A vision concerning the great harlot, which may be identified with Jezebel (in the address to Thyatira) and from the description given, may be recognised as the Romish Papal system, is brought under the notice of John by one of the angels of the seven last plagues. The woman is seen riding the beast (the revived Empire), but she is drunk with the blood of saints and martyrs of Jesus. In verse 8 the beast is described, after its period of non-existence, as *reappearing* in Satanic power. Seven kings, heads or forms of government, are spoken of, of which five were fallen, one existed, and one was still to come, remaining but a little while. The beast, the final form, is the eighth, but morally of the seven, and goes into destruction. See ROMAN EMPIRE. They make war with the Lamb, but He is Lord of lords and King of kings, and overcomes them. The use to which God turns the power of the last form of the Roman Empire is the destruction of the harlot. Chapter xviii. gives the lamentations of various classes and orders over the fall of the great and splendid city, under the form of which the harlot is portrayed.

Chapter XIX. There is joy in heaven because the judgment of the harlot is accomplished. Its day being over, the marriage of the *Lamb* is come and His wife is ready. In ver. 11 to chap. xx. 3 is presented a vision of the Lord coming forth in warrior judgments. He is seated on a white horse, and His saints follow with Him. He comes to smite the nations. He is *manifested* as King of kings and Lord of lords. The Roman beast and the Antichrist are cast alive into the lake of fire.

Chapter XX. Satan is cast into the abyss (not into the lake of fire yet).

for a thousand years. Thrones and judgment committed to those sitting on them and the 'souls' of those martyred (cf. chap. vi. 9-11), and of those killed during the time of the beast (cf. chap. xiii. 7, 15-17), are seen. Such are raised to life, and reign with Christ a thousand years. (See MILLENNIUM.) This is the first resurrection; but the rest of the dead—the wicked—are not raised until the thousand years are expired. After this, Satan is loosed for a little season and deceives the nations: they come up and compass the camp of the saints, but fire comes down and devours them. Satan is cast into the lake of fire. The dead stand before the great white throne to be judged according to their works. (See JUDGMENT, SESSIONAL.) Death and Hades are cast into the lake of fire. "Whosoever was not found written in the book of life was cast into the lake of fire."

Chapter XXI. Verses 1 to 8 speak of the eternal state, when there will be a new heaven and a new earth. The holy city, new Jerusalem, comes down from heaven as a bride adorned for her husband. The title 'the Lamb,' and all dispensational names have disappeared: God is all in all. In verse 9 the narrative returns to furnish certain details connected with the kingdom. The bride is shewn to John (as had been the harlot) by one of the angels that had the seven last plagues, in the glories that distinguish her as the seat of heavenly light and rule. The holy city comes down out of heaven from God. Her security is in her high wall and gates. On the gates are the names of the twelve tribes of Israel: cf. Mat. xix. 28. The work of the twelve apostles is recognised by their names in the foundation: cf. Eph. ii. 20. The city is resplendent with divine glory, and answers every requirement of righteousness. Its glory is reflected, as shewn by the reference to precious stones. The Lord God Almighty and the Lamb are its temple: the glory of God lightens the city, and the Lamb is the light-bearer. No evil can enter there: only those written in the Lamb's book of life. The throne of God and the Lamb is there, from which issues a river of life.

Chapter XXII. In verses 1 to 5 the tree of life is seen in the city yielding its fruits and its leaves for the healing of the nations. The servants of the Lamb enjoy His presence, and reign for ever and ever.

Verses 6 to 21 are a conclusion to the book. The angel declares the truth of the prophecies. Jesus adds, "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." The sayings were not to be sealed, for the time was near: cf. Dan. xii. 4, 9. When the testimony is closed, man's state is unalterable. Christ is coming with His rewards, to render to every one as his work shall be. He is the Alpha and the Omega, the first and the last, the beginning and the end—Jehovah. Those who have washed their robes, eat of the tree of life, and have right to enter by the gates into the city: the defiled and idolaters are outside.

The Lord closes the book, saying simply "I Jesus," speaking personally rather than officially. The Spirit and the bride on their part say, "Come;" and he that heareth is invited also to say, Come; and there is then an appeal to him that is athirst and to whosoever will to take the water of life freely. A solemn warning is given as to maintaining the prophecy in its integrity and completeness. The last words of the Lord Himself are "Surely I come quickly." To which John responds, "Amen, come, Lord Jesus." The closing salutation is "The grace of the Lord Jesus be with the saints."

Rewards. Future rewards for the Christian are spoken of frequently in the N. T. They are open to all. A cup of cold water given to a disciple because he belongs to Christ, shall not lose its reward, Mark ix. 41; and the Lord Jesus said, "Behold, I come quickly; and my reward is with me,

to give every man according as his work shall be." Rev. xxii. 12. He who labours in the Lord's service, if his work abides, will receive his reward. 1 Co. iii. 8, 14: cf. 2 John 8. At the same time the Lord will reward the doer of evil with its fitting recompense. 2 Sa. iii. 39.

Rewards are not held out as a motive before the soul: each should be able to say, The love of Christ constraineth me. 2 Co. v. 14. But they are added, in the aboundings of love and grace, as an encouragement amid the dangers and difficulties of the way. Believers are warned that they be not beguiled of their reward. Col. ii. 18: cf. Rev. iii. 11.

Re'zeph. Place which the king of Assyria boasted of his 'fathers' having destroyed. 2 Ki. xix. 12; Isa. xxxvii. 12. Several places have been known bearing this name. There is one west of the Euphrates, on the road from Racca to Hums, and another on the east of the river, near Bagdad; both have been suggested as probable identifications.

Rezi'a. Son of Ulla, a descendant of Asher. 1 Ch. vii. 39.

Rezin'. 1. King of Syria, who, in alliance with Pekah king of Israel, made an attack upon Ahaz, king of Judah. Isaiah was sent to comfort Ahaz, but he asked the aid of Assyria, sending him silver and gold. Rezin was slain, Damascus made desolate, and the people carried into captivity. 2 Ki. xv. 37; xvi. 5-9; Isa. vii. 1-8; viii. 6; ix. 11. 2. Ancestor of some Nethinim who returned from exile. Ezra ii. 48; Neh. vii. 50.

Rezon'. Son of Eliadad and a subject of Hadadezer king of Zobah: he fled to Damascus, and established himself as king. God stirred him up against Solomon. 1 Ki. xi. 23-25.

Rhe'gium. City on the coast of Italy, near its south-east extremity. The ship in which Paul sailed touched there on the journey to Rome. Acts xxviii. 13. It is now called *Reggio*.

Rhe'sa. Son of Zorobabel, in the genealogy of the Lord Jesus. Luke iii. 27.

Rho'da. A maid in the house of Mary when Peter was delivered from prison. Acts xii. 13.

Rhodes. An island lying near the S. W. corner of Asia Minor. Acts xxi. 1. It was at one time a place of great renown, but from wars and earthquakes is now reduced to desolation. It still bears the same name.

Ri'bai. Father of Ithai, or Ittai, one of David's mighty men. 2 Sa. xxiii. 29; 1 Ch. xi. 31.

Ribband of Blue. This was to be worn by the Israelites on the borders of their garments that they might look upon it, and remember the commandments of Jehovah, and do them. Num. xv. 38, 39. It denotes that the character of Christ, the heavenly Man, should govern the ways of the Christian, instead of the self-will and presumption of the flesh.

Rib'lah. 1. Place apparently on the eastern boundary of Palestine. Num. xxxiv. 11. Not identified. 2. City in the land of Hamath, where Pharaoh-nechoh imprisoned Jehoahaz, and whence the king of Babylon carried Zedekiah, when he slew his sons and the priests and chief men of Judah. 2 Ki. xxiii. 33; xxv. 6, 7, 20, 21; Jer. xxxix. 5, 6; lii. 9, 10, 26, 27. Identified with *Ribleh*, 34° 28' N, 36° 31' E.

Riddle. A dark or hidden saying, as that which Samson put forth respecting the carcase of the lion, Jud. xiv. 12-19; and that of Ezekiel concerning the great eagle, but this is also called a 'parable.' Eze. xvii. 2. The word is *chidah*, and is also translated 'dark saying, sentence, speech,' 'hard question,' and once 'proverb.'

Rie, Rye, kussemeth. This is judged to refer to 'spelt,' the *Triticum spelta*, a species of grain resembling wheat. Exo. ix. 32; Isa. xxviii. 25. The same Hebrew word in Eze. iv. 9 is translated 'fitches,' with 'spelt' in the margin. The northern rye is the *Secale cereale*.

Righteousness. A term frequently occurring in scripture expressing an attribute of God which maintains what is consistent with His own character, and necessarily judges what is opposed to it—sin. In man also it is the opposite of lawlessness or sin, 1 John iii. 4–7; but it is plainly declared of man that, apart from a work of grace in him, “there is none righteous, no, not one.” Psa. xiv. 1–3; Rom. iii. 10. But God has, independently of man, revealed His righteousness in the complete judgment and setting aside of sin, and of the state with which, in man, sin was connected. This was effected by the Son of God becoming man and taking on the cross, vicariously, the place of man as under the curse of the law, and in His being made sin and glorifying God in bearing the judgment of sin. Hence grace is established on the foundation of righteousness. The righteousness of God, declared and expressed in the saints in Christ, is thus the divinely given answer to Christ having been made sin. On the other hand, the lake of fire is an eternal expression of God’s righteous judgment. At the present moment God’s righteousness is revealed in the gospel and apprehended by faith.

This is an entirely different principle from that on **SECALE CEREALE**, which the Jew went, namely, that of seeking to establish *their own* righteousness, and not submitting to the righteousness of God. Rom. x. 3. Their father Abraham *believed* God, and it was counted unto him for righteousness; and the faith of the believer is counted to him for righteousness, apart from works. Rom. iv. 3, 5.

Christ Jesus is made unto us righteousness from God. 1 Co. i. 30. He is the end of the law for righteousness to all those who believe.

Besides the above, there is the practical righteousness which characterises every Christian. By knowing God’s righteousness he becomes the servant of righteousness. The bride of the Lamb is represented as “arrayed in fine linen, clean and white:” which is “the righteousnesses of the saints.” Rev. xix. 8.

The doctrine of the imputed righteousness of Christ, though largely acknowledged in Christendom, is not found in scripture. The explanation generally given of the doctrine is that Christ having perfectly kept the law, His obedience has formed a legal righteousness that is imputed to the believer as if the latter had himself kept the law. One passage of scripture proves this view to be incorrect: “If righteousness come by the law, then Christ is dead in vain.” Gal. ii. 21. The force of the doctrine is to maintain the validity of the law in application to believers; and it stands in the way of their apprehending their death to the law by the body of Christ, so as to be married to Christ raised up from the dead, to bring forth fruit to God. Rom. vii. 4.

Rim'mon. 1. City in Judah, but allotted to Simeon. Jos. xv. 32; 1 Ch. iv. 32; Zec. xiv. 10. It is called **REMMON** in Jos. xix. 7. Probably the same as **EN-RIMMON**. 2. Rock or cleft in Benjamin, where six hundred Benjamites took refuge. Jud. xx. 45–47; xxi. 13. Identified with *Rummon*, 31° 56' N, 35° 17' E. 3. Merarite city in Zebulun. 1 Ch. vi. 77. Identified with *Remmaneh*, 32° 47' N, 35° 18' E. See **DIMNAH**. 4. Father of Rechab and Baanah who slew Ish-bosheth. 2 Sa. iv. 2–9. 5. Syrian idol at Damascus. 2 Ki. v. 18.

Rim'mon-pa'rez. One of the stations of the Israelites. Num. xxxiii. 19, 20.

Rin'nah. Son of Shimon, a descendant of Judah. 1 Ch. iv. 20.



Ri'phath. Son of Gomer, a son of Japheth. Gen. x. 3; 1 Ch. i. 6.

Ris'sah. One of the stations of the Israelites. Num. xxxiii. 21, 22.

Rith'mah. One of the stations of the Israelites. Num. xxxiii. 18, 19. By comparing this passage with chap. xi. 35 and xii. 16 it appears that Rithmah is in the wilderness of Paran, and the passages refer to the first visit of the Israelites to that locality. See WANDERINGS OF THE ISRAELITES.

River. The three principal rivers referred to in scripture are the Nile, the Jordan, and the Euphrates. The word employed for the Nile is *yeor*, 'a fosse or channel'; for the Jordan and the Euphrates the word used is *nahar*, 'a river' always supplied with water. The other streams in Palestine, though called 'rivers,' as the Arnon, are torrents running in valleys; for the most part they have water only in the winter, and are then often impassable: these are described by the word *nachal*. For the symbolical river that Ezekiel saw issuing from the house this latter word is used. Eze. xlvii. 5-12.

God will make His people drink of the river of His pleasures, Ps. xxxvi. 8; here the word is *nachal*. In Ps. xlv. 4 it is *nahar*. "There is a river, the streams whereof shall make glad the city of God." It will never run dry.

River of Egypt. The S. W. border of the promised land was to be from 'the river of Egypt.' Gen. xv. 18. Here the word is *nahar*, and would seem to allude to the most eastern branch of the Delta of the Nile, called the Pelusiatic mouth. In Num. xxxiv. 5 'the river of Egypt' has the word *nachal*, signifying a winter torrent, and is supposed to refer to the *Wady el Arish*, 31° 8' N, 33° 50' E.

Riz'pah. Concubine of Saul, whose two sons Armoni and Mephibosheth were given up by David to avenge the deeds of Saul against the Gibeonites. They, with the five sons of Michal, or Michal's sister, were hanged up before the Lord. Rizpah protected the bodies from the birds and the beasts day and night, until David had their remains interred. 2 Sa. iii. 7; xxi. 8-12.

Road, To make a. To invade for plunder. 1 Sa. xxvii. 10.

Robe. See GARMENTS and EPHOD.

Robo'am. See REHOBAM.

Rock. Two words are principally employed for this word. One is *sela*, 'an elevation of strength, immovable': used symbolically for Jehovah as the rock of His people: "Jehovah is my rock and my fortress." Ps. xviii. 2. He hath "set my feet upon a rock, and established my goings." Ps. xl. 2.

The other word is *tsur*, a rock, generally sharp and precipitous, 'a place of shelter and security': "Lead me to the rock that is higher than I"; Thou art "my father, my God, and the rock of my salvation." "My God is the rock of my refuge." Ps. lxi. 2; lxxxix. 26; xciv. 22.

In the N. T. any one who heard and did the sayings of the Lord is compared to a man who built his house upon the rock which nothing could shake. Mat. vii. 24, 25; Luke vi. 48. The Lord said, "Thou art Peter [*πέτρος*], and upon this rock [*πέτρα*] I will build my church." The church is being built upon what Peter confessed, Christ Himself, the Son of the living God. Mat. xvi. 16-18: cf. 1 Co. iii. 11; x. 4.

Roe, Roebuck. The word *tsebi* is supposed to refer to some species of the gazelle. In the Levitical economy it was ranked with the clean animals. Deu. xii. 15, 22. The gazelle is graceful and elegant: three times in the Canticles the bride compares the bridegroom to a roe; and the bridegroom compares the breasts of the bride to two young roes. Cant. ii. 7, 9, 17; iii. 5; iv. 5; vii. 3; viii. 14. The *Gazella dorcas* and *Gazella Arabica* are found in Syria. The Arabs hunt them by a falcon and

a greyhound. Repeated attacks upon the head of the gazelle by the bird bewilder it, so that it becomes a prey to the hound, which is trained for the purpose. Others are caught in pits, to which they are driven by the hunters.

Ro'gelim. City in Gilead, the residence of Barzillai. 2 Sa. xvii. 27 ; xix. 31. Not identified.

Roh'gah. Son of Shamer, a descendant of Asher. 1 Ch. vii. 34.

Roll. See Book.

Roman'ti-e'zer. Son of Heman : he was appointed to the service of song. 1 Ch. xxv. 4, 31.



ROMAN EMPIRE, A.D. 104.

Roman Empire. This is more often spoken of in scripture than is generally recognised. In the vision of the great image by Nebuchadnezzar, four great empires are prophesied of, each being inferior to its predecessor. The fourth is the Roman empire, which in its last phase is compared to iron and clay, materials which would not unite : the kingdom would be divided in itself. In the visions of Daniel the same four kingdoms are further portrayed, and whereas the first three are compared to known animals, the Roman is compared to some dreadful monster that cannot be named : cf. Dan. vii. 7.

The history of the Roman empire fully answers to the prophecy. There were many changes before the line of emperors, but there was always the democratic element in the ruling power. When there were emperors they depended upon popular choice—mostly upon the soldiers, and the senate endorsed the choice of the army. The emperor exercised imperial power, but had to please the troops. There were the two elements at work, the iron and clay, which would not unite. Of the first twelve emperors, seven were either put to death, or committed suicide to escape a more violent end.

There is no empire mentioned in scripture as succeeding Rome, and the iron and clay elements, as the relics of Rome, are at work more or less in all civilised countries. The same empire is described in the Revelation as a beast that *was*, and *is not*, and yet it *shall be* present, or come. It is further described as "there are seven kings," or forms of government (Kings, B. C. 753; Consuls, 509; Dictators, 498; Decemvirs, 451; and Consular Tribunes, 444): "five are fallen, and one *is*" (Imperial, B. C. 31; it existed when John wrote): "and the other is not yet come." Rev. xvii. 10. From this we learn that the Roman empire will be reconstructed: it will be a union of ten kings (ten horns), and will be of the seven numerically, but will be the eighth as being of a new order.

The empire will make a covenant with the Jews for a week (seven years), but will break it in the middle of the week. Dan. ix. 27. It will be in close association with another great power, symbolised by a beast (the Antichrist), coming up out of the earth, and both will be energised by Satan. Rev. xiii. 1-18; xvii. 8-18. The empire will be used by God to destroy Babylon (Papal Rome), and will then be itself destroyed.

Palestine became subject to Rome in B. C. 63. It was an officer of the Roman empire that delivered the Lord to be crucified, and it was the Romans who were used by God to punish His people and destroy their city. They alas, in their pride have been displaying this before the world ever since in the Arch of Titus at Rome.

The Roman Emperors who reigned during New Testament times; the Procurators whom the Emperors appointed over Palestine; and the branches of Herod's family who succeeded him, are given in the following table:—

B.C.	EMPERORS.	JUDÆA.	GALILEE.	OTHER PARTS.
4	Augustus reigning ...	Death of Herod. Archelaus (son of Herod) Ethnarch of Judæa, Samaria and Idumæa	Herod Antipas Tetrarch of Peræa and Galilee.	Herod Philip Tetrarch of Batanæa, Trachonitis, Ituræa, &c.
A. D. 6	... ..	Archelaus banished. Judæa ruled by PROCURATORS, viz.: Coponius.		
7	... ..	M. Ambivius.		
9	... ..	Annus Rufus.		
12	Tiberius associated with Augustus.			
14	Tiberius alone.			
15	... ..	Valerius Gratus.		
26	... ..	Pontius Pilate.		
36	... ..	Pilate deposed.		
37	Caligula	... ..	... ..	Herod Agrippa I. succeeds Philip.
38	... ..	Marcellus.		
39	... ..	... ..	Antipas deposed.	
41	Claudius	Herod Agrippa I. (King) receives Judæa and Samaria with Abilene.		Herod (brother of Agrippa) King of Chalcis.
44	... ..	James beheaded. Death of Agrippa. Judæa and Galilee ruled by PROCURATORS: Cuspius Fadus.		
46	... ..	Tiberius Alexander.		
48	... ..	Cumanus.	... ..	Death of Herod.
49	... ..	... ..	... ..	Agrippa II. (son of A. I.) King of Chalcis.
51	... ..	Antonius Felix.		
53	... ..	... ..	... ..	Agrippa II. receives Philip's tetrarchy in exchange for Chalcis.
54	Nero:			
60	... ..	Porcius Festus.		
62	... ..	Albinus.		
64	... ..	Gessius Florus.		
68	Galba.			
69	Otho. Vitellius.			
	Vespasian.			
70	... ..	Destruction of Jerusalem by Titus.		

Romans, Epistle to the. This may justly be called the fundamental epistle of Christian doctrine. Its value and importance are seen in that its doctrine lays in the soul a moral foundation by the presentation of God in qualities or attributes which the state of things existing in the world appears to call in question. Thus God is justified in the eyes of the believer, and this being the case, the purposes of His love are made known to him.

In looking at all that is around us in the world, everything appears to be out of order: the presence and domination of sin, a broken law, and the corrupt and violent will in man, all call in question the righteousness of God; while the scattering of God's people Israel raises the question of His faithfulness to His promises.

Now in Christ all this finds its full and complete answer. The Son of God, by whom all were created, has Himself come in the likeness of sinful flesh, and, by offering Himself a sacrifice for sin, has completely vindicated God's righteousness, while revealing His love. At the same time the man, or order of man, that has sinned against God has been judicially removed by His death from before the eye of God, so that God can present Himself to man in grace.

The moral perfection of the offerer of necessity brought in resurrection, in which all the pleasure of God's grace in regard to man is set forth in righteousness; and Christ risen is the deliverer who is to come forth from Zion to turn away ungodliness from Jacob. Thus God's faithfulness to His covenant is established in Zion. God is proved to be faithful and righteous: we have here the first elements of the knowledge of God.

But it may be desirable to open up the epistle a little in detail. After the introduction, in which the fact may be noticed that the glad tidings are said to be concerning God's Son, a picture is given us of the moral condition of man in the world, whether heathen, philosopher, or Jew. In the heathen we see the unchecked development of sin (chap. i.) In the philosopher the fact that light in itself does not control evil (chap. ii.); and in the Jew that law is proved to be powerless to bring about subjection to God, or to secure righteousness for man. The conclusion is that all have sinned and come short of the glory of God—all are proved to be justly under the sentence and judgment of death which God had imposed at the outset. Chap. iii.

In the latter part of chap. iii. we have the declaration of God's righteousness, in regard of man's state, in the blood of Christ, who on the cross took vicariously the place of man, and suffered what was due to man: God's righteousness is thus witnessed to, both in respect of past forbearance and present grace; and His consequent attitude towards all men, without difference, is seen; while chap. iv. shews that the principle of justifying man, or accounting him righteous apart from works, had been conspicuous in regard to the men to whom in time past God had made promises, namely, Abraham and David. This was and is the pleasure of God, as now set forth in our Lord Jesus, who has been delivered for our offences, and raised again for our justification. While God had Himself been glorified in Christ's death, His pleasure as to man is set forth in Christ's resurrection.

Chap. v. brings fully into view the dominion of grace established through our Lord Jesus Christ, and unfolds in detail the terms on which God is with those who have been justified in His grace, beginning with peace and going on to reconciliation, the love of God being shed abroad in the heart by the Holy Ghost. The subject is brought to a conclusion at the close of the chapter by the unfolding of the position of Christ as the last Adam; and of the effects of His moral perfectness in not only

removing all that had come in by the sin of the first man Adam, but, in bringing in the justification of life. The bearing of this is that, for God, but one typical Man subsists, and that what attaches to Him as such belongs to those who are morally of His line or order. This principle was true in Adam, and is now true in Christ. In Christ the question of good and evil has been solved; death has been annulled, and the blessing of eternal life brought into view.

The righteousness of God having been vindicated, and the truth brought out of what His mind is towards believers, the three following chapters take up the question of the state of the believer, and develop the divinely established way of deliverance for him from principles to which man's soul is naturally in bondage; that thus he may be responsive to the love in which it has pleased God to make Himself known, and may be brought into the sense of being the object of God's purpose.

There are three principles to which man is in bondage, namely, sin, the law, and the flesh; and a way has been opened by which the believer may be free from the control of each of these principles. As to *sin*, the dominating principle in the world (chap. vi.), the way of deliverance is indicated in baptism, in identification with the death of Christ; and freedom is found in realising the truth of that which is set forth in baptism, that is, in reckoning ourselves dead indeed to sin, and alive to God in Christ Jesus. The knowledge which the soul has acquired of God in grace enables it to take this ground.

As regards *law* (chap. vii.), the bond, where it existed, has been dissolved in the death of Christ, so that Christ who is risen from the dead should be law to the believer; hence he lives by the faith of the Son of God who loved him and gave Himself for him.

As regards *flesh*, which is found to be hopelessly perverse, deliverance is in the Spirit of life in Christ Jesus (chap. viii.). This is the power within the believer, and the consequences of it are momentous. It involves, in the consciousness of the believer's soul, the transfer from one stock to another. He is not only transplanted, but grafted into Christ, so that he acquires all the nourishment and vigour of the new stock. Thus he is led into the consciousness of all that is involved in the Spirit that dwells within him; and is able more distinctly to accept the position of death to sin, and to appreciate the truth of Christ being law to him—and in the enjoyment of deliverance he has the consciousness by the Spirit of that to which God has called him, namely, to be conformed to the image of His Son, and the persuasion that nothing can separate him from the love of God which is in Christ Jesus our Lord.

We now arrive at another section of the epistle, which includes chapters ix., x., and xi., the object of which would appear to be to vindicate the faithfulness of God as to His promises to the fathers, in face of the fact of Israel having been set aside to make way for the church. It is shewn that the principle of sovereignty lay underneath the whole of God's dealings in regard to Israel, and was expressed in the way of election, and of rejection at critical points in their history, and that the position of Israel had been formed on this. A crucial test had come in by the presentation of Christ, and Israel had stumbled at the stumbling stone; and, while saving a remnant, God had in His sovereignty also called an election from the Gentiles, who had submitted to the righteousness of God which Israel had refused. In this connection the apostle vindicates his world-wide gospel.

God had not, however, given up finally His thought in regard to Israel, for even in the gospel to the Gentiles He had them ultimately in view. The nations had now by the gospel their opportunity, and if they failed to continue in the goodness of God, their defection would make the way for

the resumption of God's ways with Israel; and both Gentiles and Jews would manifestly come in on the ground of mercy. Thus God would be everything, and man nothing. This result calls forth the doxology at the close of chap. xi.

Thus we have in the epistle a full vindication of God, both as to righteousness and faithfulness.

The hortatory part of the epistle follows in chapters xii.-xv. The compassions of God are urged as an incentive to the believer to be here for the will of God. Transformed by the renewing of his mind, he is to be here in anticipation of another age. This is to be seen both in his service and, morally, in his character. His obligation is then shewn in respect of the powers allowed of God in the world, and of man generally; and then in respect of the kingdom of God, by the influence of which he is to be ruled in his conduct toward those weak in the faith.

The apostle closes by a reference to the distinctiveness of his own service, carrying out his special mission to the Gentiles—and the expression of his purpose in due course to reach Rome.

The salutations at the close of the epistle are remarkable for the number of persons mentioned by name, and for the touches by which they are individually identified.

The epistle was written by Paul when at Corinth, about A.D. 58: cf. Acts xx. 1-3. It is an exhaustive dissertation, and evinces the energy and wisdom of the Spirit of God in each point discussed. It is apposite that such an epistle should have been addressed to the saints at the then metropolis of the civilised world, not, however, that that metropolis should be in any way a centre of the church of God. Paul had not introduced the gospel there, and there is no evidence that Peter did so. It may have been carried to that city by some who were converted at Jerusalem on the day of Pentecost.

Rome. The well-known capital of Italy and the metropolis of the Roman empire. There were 'strangers' from Rome at Jerusalem on the day of Pentecost, where they would doubtless hear the gospel, some may have been converted, and carried the gospel back with them. Acts ii. 10. Paul wrote his epistle to the saints at Rome about A.D. 58. He was a prisoner there in his own hired house for two years, about A.D. 61, 62, being, as was usual, chained to a soldier. But the gospel spread thereby, and entered Cæsar's household. Phi. i. 13; iv. 22.

PAPAL ROME is clearly spoken of, and its doom announced in Rev. xvii. and xviii.: "the seven heads are seven mountains on which the woman sitteth." See under REVELATION.

Rose, *chabatstseleth*. The bride in the Canticles calls herself a 'rose of Sharon'; and when God again brings the Jews into blessing "the desert shall rejoice and blossom as the rose." Cant. ii. 1; Isa. xxxv. 1. Roses grow in Palestine, but it is generally agreed that the above Hebrew word does not refer to the rose, but implies a bulbous plant, and it may be the lily, the crocus, or the narcissus. The R. V. has in the margin the 'autumn crocus.'

Rosh. 1. Son of Benjamin. Gen. xlvi. 21. 2. The same Hebrew word occurs in Eze. xxxviii. 2 and xxxix 1, which, though frequently translated 'chief,' is now treated in these passages as a proper name, reading 'prince of Rosh,' as in the R. V. and other translations. It refers to Russia.

Rubies, *revivim*. To what precious stone this word refers is not definitely known. It is mentioned as a symbol of preciousness: as "the price of wisdom is above rubies"; the value of a virtuous woman is far above rubies. Job xxviii. 18; Pro. iii. 15; viii. 11; xx. 15; xxxi. 10. In Lam. iv. 7, where the Nazarites are said to be "more ruddy in body than

rubies," some translate 'corals,' though the Hebrew is the same. Bochart judges 'pearls' to be intended.

Rudiments. 'Elements or principles.' The Christian is warned against the rudiments of the world, from which he has died with Christ. Col. ii. 8, 20.

Rue. The well-known plant, the common *Ruta graveolens*. It is only mentioned as a small thing which was tithed by the Pharisees. Luke xi. 42. It is used in the East as a condiment and as a medicine. Four species of wild rue are found in Palestine.

Ru'fus. 1. Son of Simon, the Cyrenian, who was compelled to bear the Lord's cross. Mark xv. 21. 2. A believer in Rome to whom Paul sent a salutation. Rom. xvi. 13. Possibly the same as No. 1.

Ruha'mah. In the prophet Hosea they were to say to their sisters in Israel, Ruhamah, 'having obtained mercy,' as in the margin. Hosea had in chapter i. called his daughter symbolically Lo-ruhamah, 'not having obtained mercy,' to signify the state of Israel; but in verse 11 he speaks of restoration, so that Ruhamah apparently refers to the remnant, those who entered into the spirit and mind of the prophet, and in that sense were his 'sisters.' Hos. ii. 1: cf. Mat. xii. 50.

Ru'mah. Native place of Pedaiah. 2 Ki. xxiii. 36. Not identified.

Ruth, Book of. This book is of great interest, giving, when Israel was nationally very low, a vivid picture of individual piety, as well as of courtesies in which in those days God-fearing men in various conditions in rustic life were not deficient. Ruth was a Moabitess, the wife of Mahlon, one of the sons of Elimelech and Naomi, who because of a famine in Israel had gone to sojourn in Moab. On the death of Elimelech and his sons, Naomi the widow returned to Bethlehem, accompanied by Ruth, who clave to her, declaring that Naomi's God should be her God, and Naomi's people should be her people.

In the time of barley harvest Ruth went to glean in the field of Boaz, a near kinsman of Elimelech and a rich man. Boaz observed and was gracious to her. She continued thus during the barley and wheat harvests. On the barley being winnowed, Boaz, after eating and drinking, lay down in a barn; and Ruth, instructed by Naomi, went and lay down at his feet. On his awaking, she declared that he was a near kinsman. He owned to this, but said there was one nearer than himself. On the circumstances being made known to the latter, and on his declining to redeem the inheritance, Boaz redeemed all that had belonged to Elimelech and his two sons, and took Ruth to be his wife. She bare a son named Obed, the father of Jesse, the father of David.

Ruth is mentioned in Mat. i. 5, and in her and in Rahab we have a Moabitess and a woman of Canaan in the genealogy of Christ. The genealogy reflects no honour on Israel after the flesh.

The Book of Ruth may be taken as having a prophetic force: Naomi may represent Israel separated by death from 'God my king' (Elimelech), a widow and desolate among the Gentiles: Ruth, the remnant in which, on the ground of mercy, the nation will bear a son. Christ who as Israel's kinsman has the right of redemption, will take their cause in hand and bring it to a glorious issue.

Rye. See RIE.



RUTA GRAVEOLENS.

S

Sabachtha'ni. An Aramaic word, signifying 'hast thou forsaken me?' uttered by the Lord when on the cross as the sin-bearer. Mat. xxvii. 46; Mark xv. 34.

Saba'oth. See HOSTS, LORD OF.

Sabbath. The first time the Sabbath is specifically mentioned in scripture is in Exo. xvi. 23, after the manna had been given from heaven; but the Sabbath clearly had its origin in the sanctification and blessing of the seventh day after the six days of creative work. And a hebdomadal division of days apparently existed up to the flood, since it is very distinctly mentioned in connection with Noah. We are also told in Mark ii. 27 that the Sabbath was made for man. It was an institution which expressed God's merciful consideration for man.

The words 'rest' and 'sabbath' in the passage in Exodus have no article, so that the sentence may be translated "To-morrow is [a] rest, [a] holy Sabbath unto the Lord." So in verses 25 and 26 there is no article: there is in verse 29. The Sabbath was soon after definitely enacted in the ten commandments, chap. xx. 8-11, and reference is there made to God having rested on the *seventh* day after the work of creation as the basis of the institution.

The Sabbath had a peculiar place in relation to Israel: thus in Lev. xxiii., in the feasts of Jehovah, in the holy convocations, the Sabbath of Jehovah is first mentioned as shewing the great intention of God. God had delivered Israel out of the slavery of Egypt, *therefore* God commanded them to keep the Sabbath. Deu. v. 15. The Sabbath was the sign of God's covenant with them, and it may be that the Lord in repeatedly offending the Jews by (in their view) breaking the Sabbath by acts of mercy foreshadowed the approaching dissolution of the legal covenant. Exo. xxxi. 13, 17; Eze. xx. 12, 20. The Sabbath foreshadowed their being brought into the rest of God; but, because of the sin of those who started to go thither (who despised the promised land), God swore in His wrath that *they* should not enter into *His* rest. Psal. xciv. 11. God has purposed to bring His people into His rest, for whom there remains therefore the keeping of a Sabbath. Heb. iv. 9.

The Sabbath was never given to the nations in the same way as to Israel, and amid all the sins enumerated against the Gentiles, we do not find Sabbath-breaking ever mentioned. Nevertheless, it appears to be a principle of God's government of the earth that man and beast should have one day in seven as a respite from labour, all needing it physically.

The Christian's Sabbath is designated the LORD'S DAY—and is as distinct in principle from the Jewish legal Sabbath as the opening, or first day of a new week is from the close of a past one. The Lord lay *in death* on the Jewish Sabbath: the Christian keeps the first day of the week, the *resurrection day*. See LORD'S DAY.

Sabbath-day's Journey. This is mentioned as the greatest distance a Jew was allowed to travel on the Sabbath. There is no injunction as to this in the law, but when some of the people went out to gather manna on the Sabbath, Moses enjoined, "Abide ye every man in his place, let no man go out of his place on the seventh day." Exo. xvi. 29. In N.T. times it was understood that a person might travel two thousand cubits (about five furlongs); this extent had been fixed on because when the Israelites were marching they were commanded to keep the above named distance from the ark, and it was concluded that when they were encamped,

there was the same distance between the tabernacle and the tents, and that this space was constantly travelled for worship. When they were in the land the distance was reckoned from the gate of the city from which the traveller started. Acts i. 12. The Lord perhaps referred to this custom when He bade the disciples pray that, in the judgment of Jerusalem, their flight should not be "on the Sabbath-day." Mat. xxiv. 20.

Sabbatical Year. The Sabbath being the sign of God's covenant with Israel (see SABBATH), and that He purposed that they should enjoy His rest, even the land must keep *its* Sabbath every seventh year. God promised that the produce of the sixth year should be enough for three years, so that the land resting a full year should cause no scarcity. Exo. xxiii. 10, 11; Lev. xxv. 2-7. Apparently the Sabbatical years were not observed. Lev. xxvi. 33-35. See JUBILEE.

Sabe'ans. There are four persons who have been regarded as progenitors of the Sabeans. 1. Seba, son of Cush. Gen. x. 7. 2. Sheba, grandson of Cush. Gen. x. 7. 3. Sheba, descendant of Joktan. Gen. x. 28. 4. Sheba, son of Jokshan. Gen. xxv. 3. The first two are descendants of Ham, and the last two descendants of Shem. For their localities see SEBA and SHEBA. Some were marauders who swept away the oxen and asses of Job. Chap. i. 15. In Isa. xlv. 14 they were travelling merchants. In Joel iii. 8 they are represented as a people 'far off,' to whom Judah will sell their enemies. These passages may not all refer to the same people. In Eze. xxiii. 42 the *chethib* reads 'drunkards,' as in the margin of the A. V. and the text of the R. V.

Sab'ta, Sab'tah. Third son of Cush. Gen. x. 7; 1 Ch. i. 9. Where he was located is not known.

Sab'techa, Sab'techah. Fifth son of Cush. Gen. x. 7; 1 Ch. i. 9. It is not known where he was located.

Sa'car. 1. A Hararite, father of Ahiam, one of David's mighty men. 1 Ch. xi. 35. Called SHARAR in 2 Sa. xxiii. 33. 2. Fourth son of Obed-edom. 1 Ch. xxvi. 4.

Sackbut. The Hebrew word *sabka* is judged to refer to a stringed musical instrument (not a wind instrument, as the name sackbut implies). Dan. iii. 5-15. It was probably the same as the *sambuca* of the Greeks and Romans. This was a triangular harp.

Sackcloth. A rough cloth made of hair, of which sacks and coarse clothing was made. When put on as a symbol of sorrow or repentance it was worn next the skin, and not taken off at night: it was often associated with ashes. 1 Ki. xxi. 27; 2 Ki. vi. 30; Job xvi. 15; Joel i. 13; Rev. vi. 12; &c.

Sacrifice. As a technical religious term 'sacrifice' designates anything which, having been devoted to a holy purpose, cannot be called back. In the generality of sacrifices offered to God under the law the consciousness is supposed in the offerer that death, as God's judgment, was on him; hence the sacrifice had to be killed that it might be accepted of God at his hand. In fact the word sacrifice often refers to the act of killing.

The first sacrifice we read of was that offered by Abel, though there is an indication of the death of victims in the fact that Adam and Eve were clothed by God with coats of skins. Doubtless in some way God had instructed man that, the penalty of the fall and of his own sin being that his life was forfeited, he could only appropriately approach God by the death of a substitute not chargeable with his offence; for it was *by faith* that Abel offered unto God a more excellent sacrifice than Cain. Heb. xi. 4. God afterward instructed Cain that if he did not well, sin, or a sin offering, lay at the door.

The subject was more fully explained under the law: "The life of the

flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is *the blood* that maketh an atonement for the soul." Lev. xvii. 11. Not that the blood of bulls and of goats had any inherent efficacy to take away sins; but it was typical of the blood of Christ which is the witness that they have been taken away for the believer by Christ's sacrifice.

Christ appeared once in the end of the world "to put away sin by the sacrifice of himself;" and He having once died, there remains no more sacrifice for sins. Eph. v. 2; Heb. ix. 26; x. 4, 12, 26. Without faith in the *sacrificial* death of Christ there is no salvation, as is taught in Rom. iii. 25; iv. 24, 25; 1 Co. xv. 1-4.

The Christian is exhorted to present his body a living sacrifice, holy, acceptable unto God, which is his intelligent service, Rom. xii. 1: cf. 2 Co. viii. 5; Phi. iv. 18. He offers by Christ the sacrifice of praise to God, and even to do good and to communicate are sacrifices well pleasing to God. Heb. xiii. 15, 16: cf. 1 Pe. ii. 5. For the sacrifices under the law see OFFERINGS.

Sadducees. Next to the Pharisees, the Sadducees were the most prominent sect of the Jews. The Pharisees made proselytes, but the Sadducees were much more exclusive, and therefore remained fewer in number. They did not believe in the resurrection, nor in angels, nor in spirits: they held that the soul perished with the body. Mat. xxii. 23; Acts iv. 1, 2; xxiii. 8. Though strict in regard to the written law of Moses, they repudiated the traditions of the elders, or what is called the oral law. They believed that God punished a man's sins during his life, and that man's will was free, and he had power to restrain his passions. In consequence of this they were severe judges. The Lord Jesus warned His disciples against their doctrines, and denounced them as the 'offspring of vipers.' The tenets of the modern rationalists have much in common with the Sadducees.

Sa'doc. Son of Azor, in the genealogy of the Lord Jesus. Mat. i. 14.

Saffron. A common odoriferous plant. The Hebrew *karkom* agrees with the Arabic *karkum* and points to the *Crocus sativus*, or saffron crocus. Cant. iv. 14. In the East it is pressed into small cakes and sold in the bazaars.

Saint. Two words are employed in the Hebrew. 1. *chasid*, 'pious toward God,' also translated 'holy' and 'godly.' The word occurs frequently in the Psalms, where God speaks of His saints. Psa. xxxi. 23; L. 5; cxvi. 15; cxlix. 1, 5, 9; &c. 2. *qadosh*, 'consecrated, set apart, holy.' Deu. xxxiii. 3; Job xv. 15; Psa. xvi. 3; xxxiv. 9; lxxxix. 5, 7; Dan. vii. 18-27; viii. 13; Hos. xi. 12; Zec. xiv. 5. Aaron is called 'the saint of Jehovah.' Psa. cvi. 16.



CROCUS SATIVUS.

In the N. T. the word used is *ἅγιος*, which means 'holy one.' A saint is one set apart for God; he is such by calling (not 'called to be a saint'). Rom. i. 7; 1 Co. i. 2; cf. Heb. iii. 1. Saints are thus a distinct, recognised class of persons belonging to God—His saints. Acts ix. 13; Col. i. 26; 1 Th. iii. 13; Jude 14. All Christians are embraced in this class, so that the apostle could speak of 'all saints.' Eph. i. 15; iii. 18; Col. i. 4; Philem. 5. Christians therefore need not shrink from acknowledging the designation by which God has been pleased to distinguish them, and should ever remember that there is a line of conduct that 'becometh saints.' Rom. xvi. 2; Eph. v. 3. The word *ἅγιος* corresponds with the Hebrew *qadosh*. The word *chasid* corresponds more with *ῥεῖος*, translated 'holy'

in 1 Ti. ii. 8; Tit. i. 8; Heb. vii. 26; Rev. xv. 4; and 'Holy One' in Acts ii. 27; xiii. 35.

As there were many saints on the earth in O. T. times, so we read in the Revelation that there will be saints on the earth after the church has been taken to heaven. Ignorance of this has often led to a mistaken application of the prophecies to the church. Rev. xiii. 10; xiv. 12; xviii. 24; xx. 9; &c.

Sal'a, Sa'lah. Son of Arphaxad and father of Eber. Gen. x. 24; xi. 12-15; Luke iii. 35. Called **SHELAH** in 1 Ch. i. 18, 24, which agrees with the Hebrew in Genesis.

Sal'amis. City in the east of Cyprus, visited by Paul and Barnabas. Acts xiii. 5. Its ruins are a little south of *Hagios Sergis*.

Sala'thiel, Sheal'tiel. Son or grandson of Jehoiachin or Jeconiah, king of Judah. 1 Ch. iii. 17; Ezra iii. 2, 8; v. 2; Neh. xii. 1; Hag. i. 1, 12, 14; ii. 2, 23; Mat. i. 12.

In Luke iii. 27, Salathiel is called the son of Neri, and this is supposed to be the true descent, and that Salathiel was the *heir* of Jehoiachin. The royal line would thus revert from the descendants of Solomon (Jer. xxii. 30), to those of David through Nathan.

Sal'cah, Sal'chah. City and district on the border of Bashan allotted to Gad. Deu. iii. 10; Jos. xii. 5; xiii. 11; 1 Ch. v. 11. The city is identified with *Salkhad*, 32° 32' N, 36° 40' E.

Sal'lem. 1. Symbolical name given to Jerusalem. *Psa.* lxxvi. 2. 2. Probably the *title* of Melchisedec as king of peace. Gen. xiv. 18; Heb. vii. 1, 2. Various cities, however, have been suggested. Some consider that Jerusalem is alluded to; Jerome was convinced that a town near Scythopolis, named Salem, was the true place; but others judge it to be a title.

Sal'lim. Place near to Ænon where John was baptising. John iii. 23. Supposed to be a village east of Shechem, still called *Salim*, 32° 12' N, 35° 19' E.

Salla'i. 1. Benjamite who returned from exile. Neh. xi. 8. 2. Priest who returned from exile. Neh. xii. 20. Apparently called **SALLU** in verse 7.

Sal'lu. 1. Priest who returned from exile. Neh. xii. 7. See **SALLAI**. 2. Son of Meshullam: he returned from exile. 1 Ch. ix. 7; Neh. xi. 7.

Sal'ma. Son of Caleb, and father or founder of Bethlehem. 1 Ch. ii. 51, 54.

Sal'ma, Sal'mon. Son of Nahshon and father of Boaz, the husband of Ruth. Ruth iv. 20, 21; 1 Ch. ii. 11; Mat. i. 4, 5; Luke iii. 32.

Salmon. When the Almighty scattered kings in some place (probably Palestine) it is compared to "snow in Salmon." *Psa.* lxxviii. 14 (an obscure passage). It is perhaps the same as Mount **ZALMON** in Jud. ix. 48, the Hebrew being the same, a wooded mountain near Shechem.

Salmo'ne. The most eastern point of Crete. Acts xxvii. 7. It still bears the same name.

Salo'me. 1. One of the women who witnessed the crucifixion of the Lord, and brought spices to anoint His body. Mark xv. 40; xvi. 1. By comparing Mat. xxvii. 56 with Mark xv. 40, it appears that Salome was the wife of Zebedee; and if so, she came with her two sons, James and John, when they asked that they might sit on the right hand and on the left of the Lord in His kingdom. Mat. xx. 20; Mark x. 35.

2. Though not mentioned by name in scripture, this Salome is therein spoken of as the daughter of Herodias (by her first husband, Herod Philip). She danced before Herod Antipas, and, by the request of her guilty mother, asked the head of John the Baptist. She became wife of her uncle Philip,

tetrarch of Trachonitis, and afterwards of Aristobulus the king of Chalcis. Mark vi. 22-28, &c.

Salt. This well known and valuable condiment is found in abundance near the Dead Sea. In scripture salt is used as symbolical of moral savour and thus of a preservative. Every oblation of the meat offering was to be seasoned with salt. Lev. ii. 13. The heave offerings given to the priest are called 'a covenant of salt.' Num. xviii. 19.

Christians are the salt of the earth, but if the salt have lost its savour, it is of no use whatever.* Mat. v. 13; Mark ix. 50; Luke xiv. 34, 35. It is typical of freshness and savour in a Christian, his heart being maintained in the sense of grace, the loss of which nothing else can supply.

The Christian's speech should be with grace, seasoned with salt (Col. iv. 6), not characterised by asperity, nor lacking unction, and yet morally wholesome in its character. "Every one shall be salted with fire, and every sacrifice shall be salted with salt." Mark ix. 49. God puts all to the proof, but with the saint it is the *dross* that is consumed. Every sacrifice being salted with salt refers to the preservation of that which is set apart for God from corruption and impurity.

To 'eat the salt' of their masters, is used by the Persians and Hindoos to imply that they are fed by their employers. This idea is found in Ezra iv. 14, where the opposers of the Jews say, "We eat the salt of the palace," as the passage is more literally translated: see *margin*. With reference to an infant being 'salted,' Eze. xvi. 4, Galen records that this was done to render the skin tighter and firmer.

Salt, City of. One of the six cities in the wilderness that fell to the lot of Judah. Jos. xv. 62. Identified by some with *Tell el Milh*, 'salt hill,' 31° 13' N, 35° 1' E.

Salt Sea. The lake on the south of Palestine, now commonly called the Dead Sea, because it was for long judged that nothing having life could exist in it; but some inferior organisms (as the polygaster) have been found in it at its northern end. It is called 'the Salt Sea' in Num. xxxiv. 3, 12; Deu. iii. 17; Jos. iii. 16: 'the Sea of the plain' ('Sea of the Arabah,' R. V.), in Deu. iv. 49; 2 Ki. xiv. 25; 'the East Sea' in Eze. xlvii. 18; Joel ii. 20; and simply 'the Sea' in Eze. xlvii. 8. The term 'Salt Sea' is very appropriate; for it contains much more salt than is found in ordinary sea water, which makes it extremely nauseous. It is also very heavy, so that a person cannot sink in it; and after bathing it leaves a crust of salt on the flesh.

The river Jordan and some streams run into the Salt Sea, but there is no outlet. The rocks that surround it make the heat there very great, and evaporation must be rapid. Its size is about 48 miles long, and 10 miles across at its widest part. Its surface is at times (for it varies according to the rain) about 1,292 feet below the level of the sea, making it, as far as is known, the lowest lake in existence. Its deepest part is about 1,300 feet below the surface. Altogether it is like no other known lake, and is characteristic of death and dreary desolation.

On the restoration of Israel in a future day a river will issue out of the house, the future temple, which river will go down into the desert and run into this sea, and the *waters will be healed*. En-gedi (*Ain Jidy*, about half way along the coast of the Dead Sea, on the west) will be one of the stations of the fishermen. Eze. xlvii. 1-10. A beautiful figure of God's future bringing to life the dead and dry bones of Israel and Judah, and making them the means of life to others.

* Salt in the East is not pure chloride of sodium, but mostly mixed with vegetable and earthy substances, and has been found at times, after being exposed to the sun and rain, to be quite tasteless, and perfectly useless.

What connection there is, if any, between the present state of the Salt Sea and the destruction of Sodom and Gomorrah, is not known. In Genesis xiv. the battle of the four kings against the five was in "the vale of Siddim, which is the Salt Sea." Ver. 3. The four kings had come from a distance, but the five kings, of whom the kings of Sodom and Gomorrah were two, were near home; farther than this the connection cannot be traced. This sea is now called *Bahr Lut*, the 'Sea of Lot.' See section of the sea and land on page 150.

Salt, Valley of. Place where battles were fought by David and Amaziah against their enemies. 2 Sa. viii. 13; 2 Ki. xiv. 7; 1 Ch. xviii. 12; 2 Ch. xxv. 11; Psa. lx. *title*. It is supposed to be in the northern part of the Arabah valley, south of the Dead Sea.

Sa'lu. Father of Zimri and a prince of Simeon. Num. xxv. 14.

Salutation. The brotherly greetings expressed at the close of nearly all the epistles. They were sent from the saints located where the epistles were written to the saints addressed, together with, at times, the injunction to greet one another with 'a holy kiss,' that being the ordinary form of salutation in the East among the men as well as among the women. Rom. xvi. 5-23; 1 Th. v. 26; Tit. iii. 15, &c.

When evil doctrine had spread in the professing church, the question of salutation became serious. The 'lady' to whom the apostle John wrote was strictly enjoined not to receive into her house any one who brought not good doctrine, nor was she even to salute such a one; for to do so, would be to become morally a partaker of his evil deeds. 2 John 10, 11: cf. Rom. xvi. 17.

Salutations in the East being often very lengthy and of mere ceremony, may well account for those sent in haste being told to salute no one by the way. 2 Ki. iv. 29; Luke x. 4.

Salvation. This may be seen in various connections in scripture. 1. It has reference primarily to the judgment of God to which man is obnoxious by reason of sin. This is illustrated by the destruction of the firstborn (the strength) of Egypt when the destroying angel passed through the land. The Israelites were saved only through being sheltered by the blood of the passover lamb. Salvation is based on God's righteousness having been maintained and declared in the death of Christ, and hence is for the believer in Christ. Luke i. 77.

2. Intimately connected with the above is the question of salvation from enemies carnal or spiritual. With Israel it was the former, as the Egyptians and the Canaanites. With Christians it is the latter, as sin, death, the world and the power of Satan. Salvation in this sense is by the power of God. Luke i. 71.

3. It has reference further to the actual physical condition of Christians which is met by the redemption of the body. In this sense salvation is hoped for. During the interval the Christian has to work out into result his own salvation (it was in the case of the Philippians their 'own salvation' in contrast to the care exercised over them by Paul when present with them). Phi. ii. 12, 13: cf. Heb. vii. 25.

Sama'ria. This city was built by Omri, king of Israel, and came into prominence by becoming the capital of the kingdom of the ten tribes. It was situated on the side of a hill, and was adorned and fortified by the kings of Israel. Ben-hadad, king of Syria, besieged Samaria in the reign of Ahab, but by the intervention of God it was not taken. 1 Ki. xx. 1-34. In the days of Jehoram it was again besieged by Ben-hadad, and the famine became so great that they were on the point of capitulating when some lepers brought word that the enemy had fled, and abundance of provision was to be found in the camp. 2 Ki. vi. 24-33; vii. 1-20.



SAMARIA.

It was besieged again by Shalmaneser, about B. C. 723, but held out for three years, being eventually taken by Sargon. The people were now carried into captivity. 2 Ki. xviii. 9-12. Among the Assyrian inscriptions there is one in which Sargon says, "The city of Samaria I besieged, I captured; 27,280 of its inhabitants I carried away." It was partly re-peopled by the colonists imported by Esar-haddon. Samaria was again taken by John Hyrcanus, who did his best to destroy it.

The city was rebuilt by Herod the Great, and named *Sebaste* (the Greek form of Augusta) in honour of his patron the emperor Augustus; but on the death of Herod it gradually declined. It is now only a miserable village, called *Sebustieh*, 32° 17' N, 35° 12' E, but with some grand columns standing and relics of its former greatness lying about.

THE DISTRICT OF SAMARIA is often alluded to in the N. T. It occupied about the same territory as that of Ephraim and Manasseh's portion in the west. It had the district of Galilee on the north, and Judæa on the south. Luke xvii. 11; John iv. 4; Acts i. 8; viii. 1-14; ix. 31; xv. 3.

Samaritan, The Good. See PARABLES.

Samaritan Pentateuch. An ancient recension of the five books of Moses. Though it had been mentioned by some of the early fathers, it was not till about A. D. 1616 that a MS copy of it was discovered. At first it was considered by some as far superior to the Hebrew Pentateuch, but when other copies came to light (there are now about twenty) and they were examined more carefully, the thought of its superiority was not maintained; it is now regarded only as a copy of the Hebrew, though it agrees with the LXX in many places where that differs from the present Hebrew text. The Pentateuch, which the Samaritans called 'The Law.'

is all they have of the O. T. The characters in which it is written, by being compared with ancient coins, &c., are judged to be more ancient than the square Hebrew letters now in common use. The origin of it may have been a copy of the Pentateuch secured by the Israelites on the division of the kingdom. The Paris and the London Polyglots give the text in full.

Samaritans. The only place in the O. T. where these are mentioned gives their origin, and the mixed character of their worship. The king of Assyria had peopled the cities by colonists from the East, they were then in Jehovah's land, but they did not fear Him, therefore He sent lions among them. On the king of Assyria being informed of this, a priest who had been carried away from Samaria was sent thither, to teach them how they should fear the God of that land. The result was that they feared Jehovah, and served their own gods! 2 Ki. xvii. 24-41.

When Ezra returned from exile to build the temple, some of these people came and said, "Let us build with you: for we seek your God as ye do; and we do sacrifice unto him, since the days of Esar-haddon king of Assur, which brought us up hither." Ezra refused to let them have anything to do with building the temple, and this aroused their hatred and opposition. Ezra iv. 1-4. We further read that Nehemiah ejected one of the priests who had defiled the priesthood by marrying the daughter of Sanballat the Horonite. Neh. xiii. 28. Josephus speaks of him as Manasseh, and relates that Sanballat built a temple for him at Gerizim, which became a refuge for apostate Jews. This naturally increased the hatred between the Jews and the Samaritans.

This temple was destroyed by John Hyrcanus, son of Simon Maccabæus, about B. C. 109. The animosity, however, was not removed. The woman of Samaria in John iv. alluded to the differences between Jews and Samaritans, and in Luke ix. 52, 53 it is said of a village of the Samaritans that the inhabitants would not receive the Lord because His face was turned towards Jerusalem. A Jew regarded it as the extreme of opprobrium to be called a Samaritan, and those of Judæa added this to the other insults they heaped on the blessed Lord. John viii. 48.

The Samaritans claimed to be true Israelites. The woman of Samaria said to the Lord, "Art thou greater than *our father Jacob*, who gave us the well?" As to their religion, she spoke of 'this mountain' as the proper place to worship; but the Lord said, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." The hour had however arrived when they that worship God must worship Him in Spirit and in truth. Many of the Samaritans believed and received the Holy Spirit. John iv. 9-42; Acts viii. 5-17.

It is remarkable that while the Jews have lost all means of keeping their feasts at Jerusalem, a few, still calling themselves Samaritans, at *Nablus*, in a humble synagogue at the foot of the mountain, continue their worship, and annually ascend the mountain and keep the feast of the Passover with a roasted lamb: a marked instance of *imitation*, now so common in Christendom. They have an ancient MS called the SAMARITAN PENTATEUCH (*q. v.*), for which they claim great antiquity.

Sam'gar-ne'bo. One of the princes of Babylon present at the taking of Jerusalem, unless, as some suppose, the words are really the title of Nergal-sharezer. Jer. xxxix. 3.

Sam'lah. One of the ancient kings of Edom. Gen. xxxvi. 36, 37; 1 Ch. i. 47, 48.

Sa'mos. An island in the Ægean Sea, a few miles south-west of Ephesus, only incidentally mentioned in the return of Paul's third missionary journey. Acts xx. 15. It is still called *Samos*.

Samothra'cia. A small island in the north-east of the Ægean Sea,

off which Paul's ship anchored for a night on his first visit to Europe. Acts xvi. 11. It is now called *Samothraki*.

Sam'son. Son of Manoah, of the tribe of Dan. His birth had been pre-announced by an angel to his mother, who had long been childless. The angel told his parents that he was to be a Nazarite (that is, a separated one) from his birth. When Israel was in bondage to the Philistines, the internal enemies of God's people, a Nazarite had to be raised up by God to work out their deliverance. The statement that "he judged Israel twenty years," doubtless signifies the south-west parts of the land near the country of the Philistines. It was said of Samson before his birth: "He shall begin to deliver Israel out of the hand of the Philistines."

His marriage with a woman of Timnath was so far "of the Lord" that it became in the ways of God an occasion against the Philistines to whom he had allied himself. His going down to her was the occasion of his killing a lion; this led to Samson's riddle, and the riddle to his slaying thirty of the Philistines. Then, his wife being given to another man, Samson burned up their corn, their vineyards, and their olives, and smote the Philistines with 'a great slaughter.'

When the Philistines gathered themselves together to arrest Samson, the men of Judah would not defend him, but, owning their bondage, said, "Knowest thou not that the Philistines are rulers over us?" and three thousand of Judah bound Samson and delivered him to the Philistines. Thus Samson, through God's inscrutable ways, was separated from his own people: they delivered him up, as afterwards the people of Judah delivered up the Lord Jesus, the true Nazarite, who came to save them.

When in the hands of his enemies, he was mightily moved by the Spirit, and with the jaw-bone of an ass slew a thousand of the Philistines. After this great victory he fainted for water, and cried unto the Lord, who clave a hollow place in the rock [also called *lehi*, 'a jaw-bone'] and gave him drink.

His humiliating end was brought about through his lust after strange women. It was extreme folly to make known the secret of his strength to Delilah when he knew she would betray him. It is a striking instance of the foolish things a Nazarite (and all Christians are morally Nazarites) may do if he gets out of communion with the Lord. The strong man was blinded and made to grind in a dungeon for his enemies.

But God had not forsaken him, and his hair began to grow again. The Philistines offered a great sacrifice to their god Dagon, and they praised their god, and said it was he that had delivered Samson into their hands. Then they sent for him to make sport before them; but he cried unto the Lord, and asked Him to strengthen him this once, that he might be avenged on the Philistines for the loss of his two eyes. God strengthened him, and he pulled down the house, on the roof of which there were about three thousand souls, and thus he slew at his death more than he had slain in his life.

Notwithstanding the failures of Samson, God accomplished the purpose for which He had raised him up in subduing the Philistines; but it was only accomplished in his own death. Among the cloud of witnesses who 'obtained a good report through faith,' Samson is named, but his acts are not there recorded. Heb. xi. 32. His history is given in Judges xiii.—xvi.

Samuel. A prophet, a Nazarite from his birth, raised up by God to be His servant because Israel had failed in its priests, and every man was doing that which was right in his own eyes. He was one whom God answered when he called upon Him, Ps. xcix. 6, and is classed with

Moses as intercessor with God. Jer. xv. 1. Samuel was also a faithful judge in Israel, and acted as priest when Eli and his sons were dead. His history is given in the books that bear his name. He is called **SHEMUEL** in 1 Ch. vi. 33.

Samuel, First Book of. The personal history of Samuel is contained in this book: it opens with his birth. He was the son of Hannah and Elkanah, a descendant of Korah, of Ramathaim-zophim, of mount Ephraim. He was given by God in answer to the prayer of his mother, and was consecrated by her as a Nazarite from his birth, and 'lent to the Lord' as long as he lived.

Chapter II. The beautiful prayer, or song, of Hannah recognises the sovereign grace of God that brings down pride, and exalts the poor and weak. Israel had been brought low in the time of the Judges, and needed to learn that all strength and exaltation must come from God. This prophetic song looks forward to the time when God shall judge *the ends of the earth* by His King and His Anointed. Ver. 10. The wickedness of the sons of Eli is then brought out, and Eli is solemnly warned by 'a man of God.' Samuel had been growing and was in favour both with Jehovah and with men.

Chapter III. The word of Jehovah was precious: there was no open vision: the priest had failed. God called Samuel, but he supposed it was Eli. On this being repeated three times, Eli instructed him, if he was called again, to say, "Speak, Lord, for thy servant heareth." He was called again, and said, "Speak; for thy servant heareth" (omitting as yet the word 'Lord'). God now began to make revelations to Samuel. Because Eli did not restrain his sons, judgment should fall upon his house. When told of this, Eli answered, "It is the Lord: let him do what seemeth him good." Samuel became God's servant for the crisis: the Lord was with him, and none of his words fell to the ground. From Dan to Beersheba Samuel was recognised as the prophet of Jehovah.

Chapter IV. Israel was smitten before the Philistines; but instead of turning to the Lord and confessing their sins, they sent for the ark of the covenant, saying that *it* should save them, and made a great shout; but God was not in this act, the Israelites were smitten, including the two sons of Eli, and the ark was captured by the Philistines. When Eli heard the sad news he fell back and died. The wife of Phinehas also, in giving birth to a son, called his name I-chabod, 'no glory,' and died.

Chapters V., VI. rehearse the judgments of God on the Philistines while the ark was in their possession, and the fall of their god Dagon. Also the return of the ark, and God's judgment on the men of Bethshemesh for looking into it.

Chapter VII. The ark was taken to Kirjath-jearim. After twenty years the people lamented after the Lord, and Samuel said they must put away their strange gods, and prepare their hearts to the Lord and serve Him only, and *He* would save them. They gathered at Mizpeh, poured out water before the Lord as a token of repentance (cf. 2 Sa. xiv. 14), and confessed their sins. On the Philistines coming to attack them they begged Samuel to cry unto the Lord for them. He offered a sucking lamb as a burnt offering, thus recognising the ground of the relationship between the people and God. The Philistines were subdued: God thundered upon them. They came no more to attack Israel, and the cities they had taken were restored. Samuel raised up a stone and called it **EBEN-EZER**, that is, 'the stone of help.' Samuel went on circuit and judged all Israel. He resided at Ramah, and erected an altar there. The days of Samuel were exceptional: he was not a priest, but he offered sacrifices, and had this altar without either the tabernacle or the ark. He

was the man of faith in those days, being owned of God as the upholder of His people.

Chapter VIII. There is a change here. Samuel was growing old, and had appointed his two sons to be judges; but they took bribes and perverted judgment. The people, making this the excuse, begged Samuel to appoint them a king, that he might be their judge 'like all the nations.' God had separated them *from* all the nations, and He bade Samuel tell them that in asking a king they were rejecting, not Samuel merely, but Himself; yet He told Samuel to listen to their request.

Chapters IX., X. God caused Saul the son of Kish providentially to go where Samuel was, and then pointed him out as the one to be anointed as king, that he might save Israel out of the hand of the Philistines. On Samuel presenting him to them—a man taller than the rest of the people, and consequently approved according to man's natural judgment—they shouted "God save the king."

Chapters XI., XII. On Nahash the Ammonite declaring that he would make a covenant with the inhabitants of Jabesh-gilead only on the condition of thrusting out all their right eyes, to "lay it for a reproach upon all Israel," Saul was stirred to action by the Spirit of God, and the Ammonites were slain. Samuel called the people to Gilgal (the place where the flesh had been judged), and Saul was made king before the Lord, and peace offerings were offered. Samuel solemnly appealed to the people, first as to his own integrity, and then as to God's faithfulness, and to their own waywardness. A sign was given them; they were not to fear, but be faithful, and mercy would be the result.

Chapter XIII. Saul is left without Samuel and is put to the test. He had been told that he was to go to Gilgal and wait there seven days for Samuel, for Samuel was the link between Saul and the Lord: chap. x. 8. Saul tarried the seven days, and then, because the people were leaving him, he 'forced himself,' as he says, and offered a burnt offering. Samuel came as soon as he had finished, and rebuked him for not keeping the commandment of the Lord, and announced that his kingdom should not continue. Samuel left him, and Philistine 'spoilers' spread themselves in the land. The Israelites were in weakness, they had even to resort to the Philistines to sharpen their weapons.

Chapter XIV. The Israelites were hiding themselves in caves. Jonathan, Saul's son, was a man of faith: he had previously attacked the Philistines, and now, with his armour-bearer only, began again to smite them. God sent a great earthquake, and the Philistines smote one another. The Israelites also attacked them, and there would have been a greater victory had not Saul, in fleshly zeal, put all under a curse who should eat before the evening. Jonathan, who had not heard of this, tasted a little honey. When evening arrived the people hastened to kill and eat, and would have eaten with the blood had not Saul restrained them. He raised an altar unto God, and then enquired of God, and would have put Jonathan to death for eating the honey had not the people prevented it. Saul had all the outward forms of reverence for God, but he was not a man of faith: he called the Israelites *Hebrews*, missing the point of their relationship with God. Still God used him to subdue some of the enemies of Israel.

Chapter XV. Saul is now put to a final test. A message is sent him from God to go and *utterly* destroy Amalek. Saul however saved the best of the sheep and oxen under the plea of these being for sacrifice. Agag was also brought away alive. Yet Saul said he had obeyed the word of the Lord. Samuel uttered that important principle, "To obey is better than sacrifice," telling Saul that God had rent the kingdom from him. Samuel hewed Agag in pieces before the Lord: he then finally left Saul.

Chapter XVI. commences a new section in the book. Samuel was told by the Lord not to mourn for Saul: He had rejected him. Samuel was then sent to Bethlehem to anoint David. The Spirit of Jehovah came upon David from that day, but He departed from Saul, and an evil spirit troubled him. David, as a skilful player on the harp, was sent for by the king. Saul, a figure of the first man, having been tested and found wanting, the beloved one (David) is brought forward: he is announced as a type of Christ: cf. Mat. iii.

Chapters XVII.—XIX. David must have left Saul, and we know not exactly what interval elapsed before David slew Goliath. His victory over the giant is a striking type of Christ's victory over the power of Satan in the cross. Heb. ii. In returning triumphant, David is a type of the risen Christ; he must have the first place, even as Christ of the seed of David according to the flesh is declared Son of God with power by resurrection from the dead. Rom. i. 2-4.

Saul set David over the men of war, but the praises of the women, "Saul hath slain his thousands, and David his ten thousands," raised his envy, and he eyed him from that day and attempted to kill him. Having failed in this he sought to ensnare him by demanding, as a dowry for his daughter, a hundred foreskins of the Philistines. But the Lord prospered David everywhere and Michal became his wife.

Jonathan's heart was knit to David, and he endeavoured to divert his father from his murderous intentions. Michal also protected him and saved his life. David fled to Samuel, and on Saul sending messengers to take him, the Spirit of God was on the messengers and they prophesied. When this had taken place three times, Saul went himself, but the Spirit of God came upon him also, and he prophesied: David was saved.

Chapters XX.—XXXI. Nothing could teach Saul wisdom—to let God's anointed one alone: it is thus that man cannot bear to be superseded by Christ. Then began the flight of David from the wrath of Saul, and Saul's pursuit of him; the grace of David in twice saving the life of Saul when he had him in his power; the wickedness of Saul in slaying the priestly house of Ahimelech; the mistake of David in joining himself to the Philistines, from which the Lord delivered him; and his discipline in the destruction of Ziklag, and the carrying away of his two wives with the inhabitants, but in mercy all were recovered.

In the meantime Samuel had passed away, with the simple notice that he died, and all the Israelites gathered together and lamented him, and buried him in his house at Ramah: chap. xxv. 1. He was a faithful prophet of God (cf. Jer. xv. 1), though, alas! his house failed in his sons as judges.

When Saul approached his end, and could get no answer from God, he resorted to the witch at Endor: just as man, who has rejected Christ these 1,800 years, will at the close of this age, in the apostasy of Christendom, give himself up to Satan. Rev. xiii. Samuel was raised, who foretold the speedy death of Saul and of his sons: see DIVINATION. A battle with the Philistines was fought on the next day, three of Saul's sons were slain, and Saul, being sore wounded, fell on his sword, and was put to death by an Amalekite. The bodies of Saul and of his sons were hanged up on the wall of Beth-shan, but were rescued during the night by men of Jabesh-gilead, burnt, and the bones buried under a tree.

The First Book of Samuel shews a solemn change in the manifest relationship of Israel with God. Not only had the priest failed in the house of Eli, but the ark of the covenant, the symbol of Israel's relationship with God, was in the hands of their enemies, this being permitted by God to bring things to an issue. He raised up a faithful prophet in

Samuel, who also in a measure acted as priest, thus providing in grace a means of communication with his unfaithful people. Their demanding a king was virtually refusing God as their sovereign, though we know that according to the purpose of God there was to be a king as type of the Lord Jesus, King of Israel. The history of their first king shews that *royalty*, as everything else committed to man, was quickly followed by failure.

Samuel, Second Book of. This gives the definite establishment of David in the kingdom, with the history of the kingdom and his own personal history to near the close of his life. See DAVID.

Chapters I.—IV. David lamented over the death of Saul, and did not seek to grasp the kingdom immediately. He committed his way unto the Lord, asked to which of the cities he should go, and was content to reign in Hebron seven years and six months, until God's time was come for him to reign over the whole of the tribes.

Abner, Saul's captain, made Ish-bosheth, Saul's son, king at Mahanaim; but he was not, as Saul had been, God's anointed. There were wars between the two houses, but David does not appear in them; they were conducted by Joab and Abner. The house of David waxed stronger and stronger. Abner, taking affront at the rebuke of Ish-bosheth concerning Rizpah, Saul's concubine, revolted to David; but as he had previously killed Asahel, Joab's brother, in one of the wars, Joab treacherously slew him, doubtless as much out of jealousy as to avenge the death of his brother. Two of Saul's captains then killed Ish-bosheth, and brought his head to David, but David only condemned them to lose their own lives for their wickedness. This was followed by the whole of the tribes anointing David as their king.

Chapter V. David, now king of all Israel, went to reside at Jerusalem, where he took more wives and concubines, and children were born to him. Twice he signally defeated the Philistines.

Chapters VI., VII. give the bringing up of the ark of God to Jerusalem. Then David thought to have built a house for God; but this was not God's will: God would build *him* a house, and his son should build a house for God. David prays and gives thanks.

Chapters VIII.—X. David subdued all the enemies of Israel, and executed judgment and justice unto all the people. He then graciously shewed kindness to the house of Saul in the person of Mephibosheth, son of Jonathan: though lame on both his feet, he sat continually at the king's table. Hanun, king of the Ammonites, by insulting the ambassadors sent to him in kindness by David, drew upon the Ammonites sore punishment, and upon the Syrians who went to their aid: a vivid illustration of the solemn fact that those who refuse grace will be dealt with in judgment.

Chapters XI., XII. record the sad story of David's sin respecting Bathsheba, and the way he brought about the death of her husband. He was rebuked by Nathan: he confessed his sin, and it was put away; but he had to bear the needed discipline.

Chapters XIII.—XX. Disorders in David's house are related: his son Amnon is killed. Absalom is obliged to go into exile, but returns unrepentant; his revolt follows, and David seeks safety in flight. The punishment foretold by Nathan had come to pass, but God had mercy on His anointed; the counsels of Ahithophel are turned to foolishness, and Absalom meets the end he deserved. David returns to Jerusalem. A smaller revolt by Sheba is crushed by his death. David is again established on the throne, and his officers in the kingdom are duly recorded: see chap. viii. 16, 18.

Chapters XXI., XXII. For three years God sent a famine, for He had

a controversy with Saul's house because Saul had slain the Gibeonites, to whom Israel had sworn protection. David sought to make reparation, and the Gibeonites asked that seven of the descendants of Saul should be given them, and they would hang them up before the Lord. Rizpah, the mother of some of them, defended the bodies day and night, until David buried them with the remains of Saul and his sons. And God was entreated for the land.

The Philistines again war with Israel, and now the descendants of the giants are slain by David's valiant men. This is followed by a psalm of thanksgiving by David in which he celebrates what God had been for him in his necessities and dangers. Some of the expressions, as in many of the Psalms, will only be fully accomplished in the person of Christ Himself.

Chapter XXIII. gives "the last words of David," wherein he exults in the infallibility of God's covenant, notwithstanding the failure in his house. Then follows a list of David's worthies, with their deeds of valour and devotedness. God also will have His valiant men; He will count them when He writeth up the people. *Psa. lxxxvii. 6.*

Chapter XXIV. It is sad that the last public act of David should be one of sin, but it must be observed that the anger of Jehovah was kindled against *Israel*, and God punished their rebellion by allowing Satan to act upon the pride of David's heart to number Israel. *Cf. 1 Ch. xxi. 1.* Even Joab could see that it was an error, and sought to divert the king from his purpose; but Satan succeeded, and the people were numbered. David then saw that he had sinned greatly, and confessed it to God, and asked Him to take away his iniquity. Three punishments were offered to David by the mouth of the prophet, and he *chose* to fall "into the hand of the Lord, for his mercies are great." A pestilence swept off 70,000 men, but when the destroying angel came to Jerusalem his hand was stayed. David bought the threshing floor of Araunah and his oxen, erected an altar, and offered up burnt offerings and peace offerings, and the plague was stayed.

The Second Book of Samuel gives the reign of David. In his rejection and in his subduing all his enemies he is a manifest type of Christ. David's sins are not hidden, but his heart always turned to God, and his faith was answered by grace and restoration, though for his good the governmental chastisement was not withheld.

Sanbal'lat. A Horonite, who seemed to act as a governor under the Persian king when Nehemiah returned from exile to rebuild Jerusalem. He was an enemy of the Jews, and by plots and guile hindered the work as far as he could. A descendant of the priests had become his son-in-law, whom Nehemiah rejected. His case is an illustration of the way in which, whenever God has work in progress, Satan finds an agent to oppose it. *Neh. ii. 10, 19; iv. 1, 7; vi. 1-14; xiii. 28.* See SAMARIA.

Sanctification. This term is from *qadesh*, *ἀγιάζω*, 'to set apart to sacred purposes, consecrate.' It has various applications in the O. T. as to *days*: God sanctified the seventh day on which He rested; it was afterwards to be kept holy by the Israelites. *Gen. ii. 3; Exo. xx. 8.* As to *persons*: The whole of the Israelites were sanctified to God. *Exo. xix. 10, 14.* The firstborn were further sanctified to God, to be redeemed by the Levites. *Chap. xiii. 2.* The priests and Levites were sanctified to the service of God. As to the *place and vessels of divine service*: The tabernacle and temple, and all the vessels used therein, were devoted to sacred use in the worship of God. *Chap. xxx. 29.* We have thus what was suitable in view of God: there was also what was obligatory on the part of those that approached.

The priests, Levites, and people were often called upon to *sanctify themselves*, to be ceremonially fit to approach God and His sanctuary. *Lev.*

xx. 7; Num. xi. 18; &c. God declared, "I will be sanctified in them that come nigh me," Lev. x. 3: God must be approached with reverence and in separation from what is unsuited to Him.

In the N. T. sanctification has many applications. 1. The thought is twice expressed by the Lord Jesus as to Himself. He spoke of Himself as one "whom the Father hath sanctified, and sent into the world." John x. 36. He was set apart by the Father for the accomplishment of the purposes of His will. In His prayer for His disciples in John xvii. the Lord also says, "For their sakes I sanctify myself." He set Himself apart in heaven from rights that belonged to Him as man, that His own might be sanctified by the truth. He was sanctified on earth for the Father, He has sanctified Himself in heaven for the saints.

2. Believers are said to be "sanctified through the offering of the body of Jesus Christ once for all." Rom. xv. 16; 1 Co. i. 2; Heb. x. 10. They are thus 'saints,' 'sanctified ones' before God, apart from the life of flesh, a class of persons set apart to God for priestly service. Acts xx. 32; xxvi. 18; Rom. i. 7; &c. In this there is *no progress*: in effect it implies the most intimate identification with Christ. Such are His brethren. "He that sanctifieth and they who are sanctified are all of one," Heb. ii. 11: the sanctified are "perfected for ever" by one offering. Chap. x. 14.

3. But believers are viewed also on the side of obligation and are exhorted to yield their members "servants to righteousness unto holiness" (*ἁγιασμός*). Rom. vi. 19. God chastens them that they may be partakers of His holiness. Heb. xii. 10. Without sanctification no one will see the Lord. In this there *is progress*: a growing up into Christ in all things. Eph. iv. 15. The apostle Paul prayed that the God of peace would sanctify the Thessalonians wholly. 1 Th. v. 23.

4. Sanctification appears to refer to change of association, for the possibility is contemplated of some who had been sanctified treading under foot the Son of God, and treating the blood of the covenant as an unholy or common thing, thus becoming apostates from Christ, and departing from the association in which they had been sanctified. Heb. x. 29.

5. In the existing mixed and corrupt state of Christendom (viewed as a great house, in which are vessels, some to honour and some to dishonour), the obligation to sanctification from evil within the sphere of profession has become obligatory in order that a man may be "a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." 2 Ti. ii. 21.

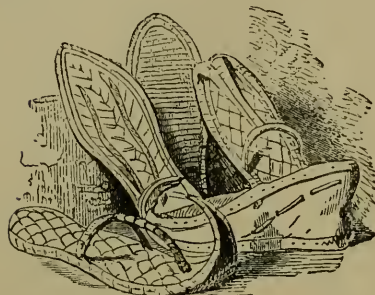
6. An unbelieving husband or wife is said to be sanctified in the believing partner, and their children are holy (*ἅγιος*). They can thus dwell together in peace, instead of having to separate from an unbelieving partner, as in Old Testament times. 1 Co. vii. 14: cf. Ezra ix., x.

7. Food is "sanctified by the word of God and prayer." Hence "every creature of God is good, and nothing to be refused, if it be received with thanksgiving." 1 Ti. iv. 4, 5. This is altogether opposed to restrictions prescribed by the law, or which man may impose on the use of what God in His goodness has created for man's use.

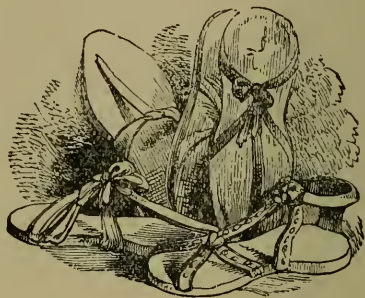
Sanctuary. This is 'holy [place],' and is applied in the O. T. both to the tabernacle and to the temple as a whole, and to the 'holy [place]' and 'most holy' in distinction from the other parts: "Thy way, O God, is in the sanctuary." Psa. lxxvii. 13. The sanctuary was where, in retirement from man and the world, God's glory was seen, and His mind apprehended; it was where the sacrifices were offered, and God was worshipped.

In the N. T. also the word sanctuary is applied to the holy and most holy parts of the tabernacle. Heb. ix. 1-8; x. 19; xiii. 11. Here it is called 'worldly,' (*κοσμικός*) in reference possibly to its order, and its contrast

to the true tabernacle which the Lord pitched, and not man. The word 'sanctuary' in Heb. viii. 2 is literally holy (places or things); of these Christ is minister. The sanctuary for the Christian consists in the light of the glory of God in the face of Jesus Christ. God is revealed without a veil.



EGYPTIAN SANDALS.



GRECIAN SANDALS.

Sandals. Soles worn under the feet; and tied by strings or thongs to keep them in their place. Mark vi. 9; Acts xii. 8. See SHOES.

Sanhedrin or Sanhedrim. The Greek word is *συνέδριον*, 'a sitting together': it is always translated 'council' in the A. V. There appears to be no Hebrew equivalent to the name. The Jews trace its origin to the seventy elders chosen to assist Moses, Num. xi. 16, 17; but nothing is said of such a council in the time of the kingdom; and it is probable that it was instituted in the time of the Maccabees. The early writers do not say how it was composed; from the N. T. we find it consisted of the chief priests, or heads of the twenty-four courses, the elders, lawyers, and the scribes. It was the highest court of the Jews, acting 'in all causes, and over all persons, ecclesiastical and civil.' Its decisions were binding on Jews everywhere. Its powers were curtailed by Herod and afterwards by the Romans, who prevented the Jews from putting any one to death legally. John xviii. 31. The Lord, Luke xxii. 66; Peter and John, Acts iv. 1-23; v. 17-41; Stephen, Acts vi. 12-15; and Paul, Acts xxii. 30; xxiii. 1-10; were arraigned before the Sanhedrin.

Sansan'nah. Town in the south of Judah. Jos. xv. 31. Not identified.

Saph. One described as "of the sons of the giant" (or Rapha), slain by Sibbechai. 2 Sa. xxi. 18. He is called SIPPAT in 1 Ch. xx. 4.

Sa'phir. City mentioned in Mic. i. 11, the inhabitants of which are thus addressed, "Pass ye away . . . having thy shame naked," when judgments are being proclaimed against Judah and Israel. The name signifies 'fair, beautiful': it should be changed into 'shame.' Probably one of the three villages named *es Suafir* near 31° 42' N, 34° 42' E.

Sapphi'ra. See ANANIAS.

Sapphire, *sappir*, *σάπφειρος*. When Moses, and the elders, &c., went up into the mount to God "there was under his feet as it were a paved work of a sapphire stone." Exo. xxiv. 10. In Ezekiel's vision, above the firmament, was seen the "likeness of a throne as the appearance of a sapphire stone." Eze. i. 26. It was one of the stones in the breastplate, and one that garnished the foundation of the holy Jerusalem. It is symbolical of heavenly glory. Exo. xxviii. 18; Rev. xxi. 19. The word occurs in Job xxviii. 6, 16; Cant. v. 14; Isa. liv. 11; Lam. iv. 7; Eze. x. 1; xxviii. 13. Probably an azure or sky-blue stone. Some suppose it was the *Lapis-lazuli*, others identify it with the modern sapphire.

Sa'rah, Sa'rai, Sa'ra. Wife of Abraham and mother of Isaac. Abraham said she was the daughter of his father but not of his mother, therefore he called her 'sister'; but God preserved her in His mercy to Abraham, who had, through fear, denied his true relationship to her in the land of Egypt and before Abimelech. Sarah, being barren, gave to Abraham her Egyptian handmaid Hagar, who, when she had conceived, despised her mistress. Sarah then dealt harshly with her and she ran away; but the angel of the Lord sent her back, and Ishmael was born.

When God promised Abraham that a son should be born to him of Sarah, He altered her name from Sarai to Sarah, which signifies 'princess.' The meaning of Sarai is uncertain. Jerome gave 'my princess;' others 'princely;' others 'contentious;' Fürst says, 'Jah is ruler.' (See NAMES.) When Sarah heard that she was to have a son, she laughed within herself, for she was old, but it was known by the Lord, and then, being afraid, she denied that she had laughed.

In fulfilment of God's promise, Isaac was at length born. When he was weaned, Ishmael was seen mocking, which roused Sarah to demand the expulsion of Hagar and Ishmael. Though it was grievous to Abraham, God bade him do what Sarah desired. This is taken up in Galatians iv. as a figure of Christians being children of the free woman, that is, of Jerusalem which is above, which, says the apostle, is our mother. Ishmael represents the man born after the flesh, who persecutes him born after the Spirit.

Sarah lived to the age of 127, and died in Kirjath-arba, and was buried in the cave of Machpelah, which was purchased as a burying place. Her history is given in Gen. xi.—xxiii. Sarah is held up in the N. T. as an example of faith, Heb. xi. 11; and also as a wife who was in subjection to her husband. 1 Pe. iii. 6.

Sa'rah. Daughter of Asher. Num. xxvi. 46. Called SERAH in Gen. xlv. 17; 1 Ch. vii. 30.

Sa'raph. Descendant of Shelah, of the tribe of Judah. 1 Ch. iv. 22.

Sardine, Sardius, odem, σάρδιος. One of the precious stones in the breastplate. Exo. xxviii. 17; xxxix. 10. It also embellished one of the foundations of the holy Jerusalem. Rev. xxi. 20. It was one of the stones that covered the king of Tyrus (doubtless portraying Satan before his fall). Eze. xxviii. 13. In heaven One who sat upon the throne was "to look upon like a jasper and a sardine stone." Rev. iv. 3. It is supposed to be the *sard*, a superior variety of agate, of various colours, some blood-red, and others of a golden hue.

Sar'dis. The capital of ancient Lydia in Asia Minor. The church that was gathered there is known only by being selected as one of the seven typical churches to which addresses were sent by the apostle John. Rev. i. 11; iii. 1, 4: See REVELATION. In the time of Cræsus, its last king, Sardis was a rich and splendid city. It was taken by Cyrus. Now there is nothing but ruins. Its modern name is *Sart*, 38° 28' N, 28° 4' E.

Sar'dites. Descendants of Sered, son of Zebulun. Num. xxvi. 26.

Sardonyx. A precious stone associated with one of the foundations of the holy Jerusalem. Rev. xxi. 20. The word does not occur in the A. V. of the O. T. Aquila, in his Greek version, uses it for the onyx in Gen. ii. 12. It is judged to be a variety of chalcedony, or of agate, of various colours, with stripes of a different shade.

Sarep'ta. The village to which Elias was sent to succour a poor widow. Luke iv. 26. Called ZAREPHATH in 1 Ki. xvii. 9. Identified with *Sarafend*, 33° 27' N, 35° 18' E: it is near the sea, about midway between Tyre and Sidon.

Sar'gon. King of Assyria, successor of Shalmaneser IV., but called a usurper. His general, the Tartan, captured Ashdod. Isa. xx. 1. He reigned B. C. 722—705. Though his name appears in scripture only in the above passage, it is believed that he accomplished the taking of Samaria which was begun by Shalmaneser. See SAMARIA. He made various conquests and strengthened the kingdom of Assyria, and built some of the palaces.

Sa'rid. Boundary city of Zebulun. Jos. xix. 10, 12. Identified with *Tell Shadud*, 32° 40' N, 35° 14' E.

Sa'ron. See SHARON.

Sar'sechim. Name of the 'Rab-saris,' or chief of the eunuchs, who was with Nebuchadnezzar's army at the capture of Jerusalem. Jer. xxxix. 3.

Sa'ruch. See SERUG.

Sa'tan. A name by which THE DEVIL, the great enemy of God and man, is designated. The name may be said to be the same in Hebrew, Greek, and English, and signifies '*adversary*,' as the word is rendered in several places where other adversaries are alluded to: cf. Num. xxii. 22; 1 Ki. xi. 14, 23, 25. It was Satan who at the outset deceived Eve, for it is clear that the dragon, the *old* serpent, the devil, and Satan all represent the same evil spirit. Rev. xx. 2. Satan was the great adversary of God's people in O.T. times, 1 Ch. xxi. 1; the tempter of the Lord Jesus, who treated him as Satan; and is the tempter and adversary of the saints and of all mankind now. He endeavours to neutralise the effect of the gospel; catches away the good seed sown in the heart (Mat. xiii.), and blinds the minds of the unbelieving lest the light of the gospel of Christ's glory should shine to them. His efforts are frustrated by God or none would be saved.

Further, to counteract God's work, Satan has raised up heretics to mingle with the saints and to corrupt them by evil doctrine, as taught in the metaphor of the tares sown among the wheat. He goes about as a roaring lion seeking whom he may devour, but saints are told to resist him, and he will flee from them. The power of death, which Satan had, has been annulled by Christ in His death. Saints are warned against his *devices*, for he is transformed into an angel of light, a teacher of morality. God has provided complete armour for His saints in order that they may withstand him and all his wiles, and has given them the sword of the Spirit (the word of God), as a weapon of attack. Eph. vi. 11-18.

The origin of Satan is not definitely stated, but if verses 12 to 19 of Ezekiel xxviii. refer to him, under the appellation of the king of Tyre (as was very early believed in the church, and may be correct), he is described as the anointed cherub that 'covereth;' all the precious stones and gold were also his covering, resplendent by reflected light; he had a place in Eden, the garden of God, and was upon the holy mountain of God. He was perfect in his ways from the day he was created, until iniquity was found in him. Tyre, in its worldly wisdom and beauty, is looked at morally as the creation of the prince and god of this world. He will eventually be cast out as profane and find his portion in the lake of fire.

In the Epistle of Jude, the act of Michael the archangel in reference to Satan is given as an example of restraint in speaking of dignities: he dared not bring a railing accusation against the devil, but said, "The Lord rebuke thee." This implies that Satan had been set in dignity, which, though he had fallen, was still to be respected—as Saul's life was sacred in David's eyes because he was the anointed of God, though he had then fallen. That Satan had been set in dignity is confirmed by the fact of Christ having on the cross spoiled '*principalities and authorities*' (*ἐξουσία*), not simply 'powers.' Col. ii. 15.

The expressions "the prince of this world," "the god of this world," and "the prince of the power of the air," all presumably refer to Satan. When the Lord was tempted in the wilderness, Satan, after shewing Him "all the kingdoms of the world," proposed to give to Him all the power and glory of them, if He would worship him, adding "*for that is delivered unto me: and to whomsoever I will I give it.*" Luke iv. 5, 6.

From the Book of Job we learn that Satan has access to God in the heavens; the Christian wrestles with the spiritual powers of wickedness in the heavenlies; and a day is coming when Michael and his angels will fight against Satan and his angels, and the latter will be cast out of heaven. This seems to indicate that Satan has a place in heaven originally given to him by God. During the millennium he will be shut up in the abyss, then loosed for a little season, and finally be cast into the lake of fire, a place prepared for him and his angels.

When Jesus was born, Satan attempted to destroy Him. Mat. ii. 16; Rev. xii. 1-5. At the close of the Lord's course Satan was the great mover in His being put to death. To accomplish this Satan entered into Judas the traitor, whereas, as far as is revealed, in other cases, possession was by a demon, and not by Satan himself. When the Lord was arrested He said to the Jews, "This is your hour and the power of darkness." But Christ was morally the victor: in His death He annulled him that had the power of death, that is, the devil: He led captivity captive. Still Satan works, and will, when cast down to earth, be the spirit of a trinity of evil. He gives his throne and authority to the beast, that is, to the resuscitated Roman Empire, whose power is wielded by the Antichrist. Rev. xiii. He will also be the leader of the nations in the last battle against the camp of the saints. Chap. xx. 7-9.

It is remarkable that, notwithstanding the malignity of Satan, God uses him in the discipline of His saints, as in the case of Job, but allows the evil one to go only as far as He pleases. Paul used his apostolic power to commit some to Satan for the destruction of the flesh. 1 Co. v. 5; 1 Ti. i. 20. The thorn in the flesh which Paul himself had was a messenger of Satan to buffet him, lest he should be puffed up because of the marvellous revelations made to him in the third heaven. It is well to remember that Satan is morally a vanquished foe, for he is exposed; and that no Christian can be touched by him except as permitted and controlled by his God and Father in discipline for his good.

The epithet '*Devil*' is from 'to strike through,' and hence figuratively to stab with accusation: so Satan is called "the accuser of the brethren." Rev. xii. 10: cf. Zec. iii. 1, 2. Satan and the devil being identical, there is but one devil. In the A. V. of the N. T., where 'devils' are spoken of, the word in the original is always 'demons.'

Satyr. The word is *sair*, which signifies 'hairy one,' and hence a 'he goat.' It is translated 'goat' and 'kid' many times. In Lev. xvii. 7 and 2 Ch. xi. 15 it is translated 'devils,' but would have been better 'demons,' referring to the gods which the heathen unconsciously worshipped: cf. 1 Co. x. 20. The word is translated 'satyr' in Isa. xiii. 21; xxxiv. 14, both passages referring to places brought to utter desolation, so that they are inhabited by wild beasts, owls, and perhaps 'wild goats' are intended; or that the desolation would be such that men would shun them as if haunted by unearthly beings. Such a dread is often expressed by dwellers in the East.

Saul. Son of Kish, of the tribe of Benjamin, and the first king of Israel. He was anointed by Samuel by God's direction when the Israelites demanded a king. As the king whom they had chosen and desired, 'a new heart' was given him, and he had a fair start in his reign; but he

signally failed in obedience to God, by the word of Samuel. He was rejected, and David was anointed, whom for years he malignantly persecuted. Being forsaken of God, without faith or conscience he resorted to one with a familiar spirit, and there heard his doom. (See DIVINATION.) He was conquered by the Philistines, the very people he was to have overcome. Thus royalty, as everything else committed to man by God, at once failed. For details of Saul's life see SAMUEL, FIRST BOOK OF.

Saul. One of the ancient kings of Edom. Gen. xxxvi. 37, 38. Called SHAUL in 1 Ch. i. 48, 49.

Saul of Tarsus. See PAUL.

Saviour. This title is in the O. T. applied to Jehovah. The term in itself implies that some oppression exists or some danger impends from which salvation is needed. God says, "All flesh shall know that I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob." Isa. xlix. 26; lx. 16. In the N. T. man is plainly declared to be *lost*, and the title 'Saviour' is applied both to God and to Christ. "The Father sent the Son to be the Saviour of the world," 1 John iv. 14; and the very name of Jesus conveys the thought of a Saviour. His becoming this involved His meeting vicariously the question of sin and sins, which He did on the cross. The expression occurs in Paul's later epistles of 'God our Saviour,' or 'our Saviour-God,' indicating the attitude which God occupies towards all men. How gladly all His saints say, "To the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen." God is also declared to be "the Saviour of all men" in a providential sense, and men probably little know how much they are indebted to His preserving care. 1 Ti. iv. 10. See SALVATION.

Saws. Ancient Egyptian saws have been discovered, and a double handed one was found at Nimrod. They are such as would be used for wood, but there must have been other kinds, for 1 Ki. vii. 9 speaks of stones that were 'saved with saws.' The inhabitants of Rabbah, when conquered by David, were 'cut with saws and harrows of iron and axes.' 1 Ch. xx. 3. They had perhaps thus treated the captives they had taken, and this was God's judgment upon them. Cf. Heb. xi. 37.

Scape-goat. See ATONEMENT and ATONEMENT, DAY OF.

Scarlet. The word most frequently translated 'scarlet' is *shani*, and this is often accompanied by the word *tolaath*, 'worm or grub,' apparently intimating that the colour was obtained from some insect, as it is now from the cochineal. Scarlet was much used in the needlework and hangings of the tabernacle, in conjunction with blue and purple; but there it apparently refers to some fabric of the colour of scarlet. If the purple be taken as symbolical of royalty and universal dominion, the scarlet may signify earthly grandeur and Israelitish royalty. Exo. xxxix. 1-29; Jos. ii. 18, 21; 2 Sa. i. 24; Pro. xxxi. 21; Cant. iv. 3; Isa. i. 18. In the N. T. they clothed the Lord in a scarlet robe, κόκκινος, Mat. xxvii. 28 (it is 'purple' in Mark and John: it may have been an old faded robe that could be called either). Scarlet is also employed with purple to point out the earthly grandeur of Papal Rome. Rev. xvii. 3, 4; xviii. 12, 16.

Sceptre. One of the distinguishing insignia of royalty: a rod or staff of dignity. It was held out by the king to Esther. Est. iv. 11, &c. The prophecy that "the sceptre shall not depart from Judah . . . until SHILOH come," refers to Christ as 'the Prince of Peace.' Gen. xlix. 10. The sceptre is not now wielded by Judah while the people are Lo-ammi, but their supremacy will be renewed when the purpose of God is fulfilled. Many passages speak of Christ sitting upon the throne of David, and reigning till His enemies are cast beneath His

feet. A sceptre of righteousness will be the sceptre of His kingdom. Num. xxiv. 17; Psa. xlv. 6; Isa. xiv. 5; Eze. xix. 11, 14; Amos i. 5, 8; Zec. x. 11; Heb. i. 8.

Sce'va. A Jew at Ephesus, a chief of the priests, whose seven sons sought by the name of Jesus to cast out a demon. The demon acknowledged that he knew Jesus and Paul, but demanded "Who are ye?" and then by means of the possessed man attacked them, so that they fled away naked and wounded. Acts xix. 14-16. Here Satan shewed his power as the 'strong man.' The One stronger than he would not let His power be used by these men.



ANCIENT SCEPTRES

Schism, σχίσμα. The word is rendered 'divisions' in 1 Co. i. 10, &c., and refers to divisions caused by parties in the church. In view of the unity of the Spirit, schism cannot be regarded in any other light than as sin. The unity contemplated in the church was not merely that of being gathered together in assembly. The Corinthians were exhorted: "That ye all *speake* the same thing, and that there be no divisions [schisms] among you; but that ye be perfectly joined together in the same *mind* and in the same *judgment*." 1 Co. i. 10; xi. 18; xii. 25. The modern ideas of 'agreeing to differ,' or of 'unity only in essentials,' are not found in scripture, but the contrary. At Philippi the saints were exhorted to walk by the same rule, to mind the same thing; and then is added "If in anything ye be otherwise minded, God shall reveal even *this* unto you." Phi. iii. 15. The '*unity* of the Spirit' cannot be lightly disregarded. Christians are exhorted to use diligence to keep it in the uniting bond of peace. Eph. iv. 3. There are different lines of ministry, as is manifest in the apostles Paul and John, but all true ministry tends to one end—Christ; and hence such differences in no way clash with the unity of the Spirit. See HERESY.

Schoolmaster, παιδαγωγός. This is literally 'child conductor,' pedagogue: originally a slave who took his master's children to school. The law was a schoolmaster to the Jews (not to the Gentiles: Paul said *we*, in contrast to *ye* in verse 26) until Christ came; but any led to Christ were no longer under that schoolmaster. Gal. iii. 24, 25; cf. Rom. vi. 14.

Science. Both in the Hebrew and in the Greek the words signify 'knowledge,' and are generally so translated. They are rendered 'science' only in Dan. i. 4, where 'knowledge' and 'wisdom' are also mentioned; and in 1 Ti. vi. 20, where it is science, or knowledge, 'falsely so called,' doubtless alluding in Daniel to the speculations of the Magi, and in the Epistle to Timothy to the philosophers or Gnostic heretics, whose 'knowledge' had no real foundation.

Scorpion, αγραβ, σκορπιός. These words refer to the well-known animal armed with claws like a lobster, and having its sting in its tail. In the East it inhabits desolate places, hides under stones or logs of wood, and comes out at night. It is carnivorous. Various species are



SCORPION.

known, they belong to the class *arachnida*, which includes the spider. Deu. viii. 15; Luke x. 19; xi. 12. In Eze. ii. 6 the children of Israel are compared to scorpions, among whom Ezekiel had to labour.

In Rev. ix. we read of locusts with stings in their tails, and which torment men as do the scorpions: they are employed as symbols of some form of cruel and pitiless agents. In 1 Ki. xii. 11, 14; 2 Ch. x. 11, 14, a scourge with hard knots or metal points is supposed to be alluded to.

Scourging. This was a punishment inflicted by the Romans. The culprit was stripped and stretched by cords or thongs on a frame, and beaten with a whip or a rod. From about B. C. 300 Roman citizens were exempt from scourging. Paul availed himself of this privilege when he was about to be 'examined' under this punishment. Acts xxii. 24-29. But he was thrice beaten with rods. 2 Co. xi. 25. The Lord was subject to the pain and indignity of scourging. John xix. 1.

Scrabble. 'To make marks': it is what David did on the door when he feigned madness. 1 Sa. xxi. 13.

Screech Owl. See Owl.

Scribes. In the Old Testament this word is applied to the officer who carried on the correspondence for a king, the army, &c., what is now generally understood by secretary. 2 Sa. viii. 17; 2 Ch. xxiv. 11; Est. iii. 12; Isa. xxxvi. 3, &c. It is also applied to those who wrote and explained the scriptures: thus Ezra was "a ready scribe in the law," even "a scribe of the words of the commandments of the Lord," though he was also a priest. Ezra vii. 6, 11; Neh. viii. 1-13.

In the New Testament the word is used in the sense in which it is applied to Ezra, and scribes are classed with the chief priests and the elders. They are described as sitting in Moses' seat, and what they taught was to be observed; but, alas, their *works* were not to be followed. Mat. vii. 29; xxiii. 2, 13-33. Many woes are proclaimed against them, and they are addressed, "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" Thus these men, who ought to have been examples to others, were publicly denounced because their practice denied what they taught. They did not form a separate sect in New Testament times, a person might be both scribe and Pharisee or Sadducee: cf. Acts xxiii. 9.

Scrip. A bag, or satchel, often made of the skin of a kid, stripped off whole, and tanned by a simple process. They were slung over the shoulder. 1 Sa. xvii. 40; Luke xxii. 35, 36; &c.

Scripture. This word occurs but once in the Old Testament, where an angel speaks of 'the scripture of truth.' Dan. x. 21. In the New Testament the various parts of the Old Testament are referred to as 'the scriptures'; they are the 'holy scriptures,' 2 Ti. iii. 15: they must needs be fulfilled; they cannot be broken. John x. 35; Acts xvii. 2, 11. Some erred because they did not know the scriptures. Mat. xxii. 29. And 'all scripture' is God-inspired, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, or complete, fully fitted to every good work. 2 Ti. iii. 16, 17. It is in short a God-inspired and infallible revelation to man, and especially to those who are by grace in relationship with Him. As in a nation 'the records' are referred to as authority, so in the church, it is 'the scriptures' that bind the conscience, and should be an end of all controversy. To understand them the teaching of the Holy Spirit is needed, for "the letter killeth, but the Spirit giveth life."

Scythian. This word, being associated with the term 'barbarian,' signifies a most uncultivated person. Col. iii. 11. Happily such a one has the same reception as the most cultivated: such is the grace of God. 'In Christ Jesus' all distinctions are lost. As a race, the Scythians were

located north of the Caspian and Black Seas. They were esteemed by the ancients as very low in intelligence and culture.

Sea. The seas referred to in scripture are: 1. THE MEDITERRANEAN, under the names of 'the great sea,' Num. xxxiv. 6, 7; Eze. xlviii. 23; 'the uttermost sea,' or 'the hinder sea,' Deu. xi. 24; Zec. xiv. 8; 'the sea of Joppa,' Ezra iii. 7; 'sea of the Philistines,' Exo. xxiii. 31.

The 'SEA OF CILICIA AND PAMPHYLIA,' Acts xxvii. 5, is the N. E. corner of the Mediterranean Sea.

2. THE SALT SEA, Num. xxxiv. 3, 12; also called 'the east sea,' Eze. xlvii. 18; Joel ii. 20; 'the former sea,' Zec. xiv. 8; 'the sea of the plain,' Deu. iii. 17; Jos. iii. 16; xii. 3; 2 Ki. xiv. 25. See SALT SEA.

3. THE RED SEA, Exo. x. 19; Psa. cvi. 7, 9, 22; Heb. xi. 29; also called 'the Egyptian sea,' Isa. xi. 15. See RED SEA.

4. THE SEA OF GALILEE, Mark i. 16; also called the 'Sea of Tiberias,' John xxi. 1; the 'Sea of Chinnereth,' Num. xxxiv. 11; Jos. xii. 3; xiii. 27; the 'Lake of Gennesaret,' Luke v. 1. See GALILEE, SEA OF.

5. SEA OF JAZER, a small lake in Gilead, now represented by some ponds, near where Jazer stood. Jer. xlviii. 32.

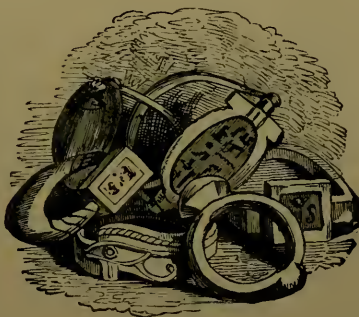
Sea of Glass. Symbolical laver seen in heaven, signifying fixed, accomplished holiness, with no need of the hands or feet being washed. Rev. iv. 6. In chap. xv. 2 the saints are seen standing upon 'a sea of glass mingled with fire': they had come out of the tribulation.

Sea, The. This is used as a symbol of the mass of the people unorganised. Rev. xiii. 1. In verse 11 a beast arises out of the earth, pointing to organisation.

Sea, The Molten. The name given to the 'laver' made by Solomon when he built the temple. It was five cubits high, ten in diameter from brim to brim and thirty in circumference. It stood upon twelve oxen, three facing each way. 1 Ki. vii. 23-26; 2 Ch. iv. 2-5. See LAVER.

Sea Monster. See MONSTER.

Seal, Signet. Stones on which words, letters, or symbols are engraved. Anciently these were pierced, and by a cord or chain were hung from the arm or the neck, or they were set in rings and worn on the finger. The design was impressed on pieces of clay which were attached to official documents, which in the East are not considered authentic without being sealed. Exo. xxviii. 11; Est. viii. 8, 10; Job xxxviii. 14; Dan. vi. 17. The seal was also used to ensure security, or to preserve the sanctity of things not to be revealed. Isa. xxix. 11; Dan. xii. 4, 9; Mat. xxvii. 66; Rev. xx. 3; xxii. 10.



ANCIENT SEALS.

A covenant was sealed by Nehemiah and those with him. Neh. x. 1. The believer, in crediting what God says of man, and of God's salvation, virtually attaches his seal (vouches for the fact) that God is true. John iii. 33. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his [God's side]; and, Let every one that nameth the name of the Lord depart from iniquity [man's side]." 2 Ti. ii. 19. This is an illustration of a double-seal turning on a pivot, of which either side could be used.

The roll in Revelation v. had seven seals, so arranged that by breaking one seal a certain portion could be unrolled; and each seal was broken in succession until the whole was revealed.

Sealing. A legal process by which the validity of a deed of conveyance is confirmed: see Jer. xxxii. 7-11. A seal is often employed as a witness and proof of genuineness. This may help us to understand the force of the term as applied to Christ and to Christians. 1. The Lord Jesus spoke of Himself as sealed by God the Father, John vi. 27, doubtless referring to the Holy Ghost having come upon Him at His baptism. He was thus witnessed of as the Son of God.

2. Believers are sealed by the Spirit for the day of redemption, and the Spirit is also the earnest of their inheritance. 2 Co. i. 22; Eph. iv. 30. The gift of the Spirit is the seal. This could not be until redemption had been wrought and righteousness secured thus for man. But the seal is now the distinctive mark of those who are of God. The idea of sealing is distinct from that of being born of the Spirit, as well as from that of being led of the Spirit after He has been received. Believers only are sealed, in virtue of their faith in a Saviour who died for them and rose again. The sealing, based on forgiveness of sins, gives the consciousness of the benefit gained by faith.

Various incidents in the Acts of the Apostles throw light upon this. On the day of Pentecost, after Peter had proclaimed the death, resurrection, and exaltation of Christ, the hearers being "pricked in their heart," said, "What shall we do?" Peter replied, "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii. 38. So also when Peter preached to Cornelius and those gathered with him, while he was saying "Whosoever believeth in him shall receive remission of sins . . . the Holy Ghost fell on all them which heard the word." Chap. x. 43, 44. In Eph. i. 13, it is said of the Gentiles that having believed the gospel of their salvation they were sealed. See HOLY SPIRIT.

3. The hundred and forty-four thousand of the twelve tribes of Israel referred to in Rev. vii. 3-8 will be sealed in their foreheads. The number typifies the completeness of the remnant which is preserved through the great tribulation for blessing, and they are conspicuous as bearing the witness and mark of the living God.

Seasons. When God created the lights in the firmament He said, "Let them be for signs and for seasons," and it is well known that the different seasons on the earth are in great measure caused by the days being longer or shorter, and thus having more or less of the heat of the sun. After the flood, God declared that while the earth remained the seasons should continue, Gen. viii. 22; these fall approximately thus:

1. Seed-time	} falling in October to March.
3. Cold	
6. Winter	
2. Harvest	} falling in April to September.
4. Heat	
5. Summer	

These seasons must overlap each other in Palestine, and are somewhat different in the hill country from what they are in the plains and valleys. Seed-time follows what was called 'the early rain,' in October and November, and continues till January. Harvest commences in sheltered places as early as the beginning of April: in the hill country it is a month later; and in the north it extends to the end of July. The rains of November clothe the fields with grass. In January oranges, citrons, and lemons are ripening. In February and March, apple, pear, plum, and apricot trees are in blossom. During May, in some places, apricots and melons are ripe. In June, figs, cherries, and plums begin to ripen, but August is the chief month for fruit. The vintage extends

through September. In August the great heat begins to dry up the vegetation, and it gradually changes the whole scene into what appears to be a dry and barren land; but the early rains soon shew that it is only the surface that is parched.

In places there are masses of choice wild flowers, and where the land is well cultivated, it is now, as formerly, very productive. "Twenty thousand measures of wheat" year by year were sent to Hiram in exchange for timber. 1 Ki. v. 11. Wheat, honey, oil and balm were sent to Tyre as merchandise. Eze. xxvii. 17. Barley also is produced plentifully.

The Jewish Calendar here given follows the order usually found in books of reference, but the climate and seasons have somewhat altered. Some of the names of the months apparently point to the time of the year in which they fell. Thus *Abib* signifies 'budding' or 'ear of corn'; *Zif*, 'blossom'; and *Bul*, 'rain.' See MONTHS and RAIN.

JEWISH CALENDAR AND ITS ANTITYPES.

Sacred Months.	Civil Months.	English Months.	Jewish Months.	Seasons.	Feasts.	Antitypes.
10	4	December January	Tebeth 29 days	Mid- winter		
11	5	January February	Sebat 30 days	Winter		
12	6	February March	Adar 29 days	Cold, Latter rain. Spring	14 { <i>Purim</i> 15 { or Lots Est. iii. 7; ix. 26.	
1	7	March April	Abib or Nisan 30 days	Barley Harvest begins	14. Passover. 16. First- fruits of Barley. 15-21. Un- leavened Bread.	Christ our Passover. The Resur- rection.
2	8	April May	Zif or <i>Iyar</i> 29 days	Summer		
3	9	May June	Sivan 30 days	Wheat Harvest	6. Feast of W. eks. Pentecost. First-fruits of Wheat.	Descent of the Holy Spirit. Acts ii.
4	10	June July	Tammuz 29 days	Hot Season		
5	11	July August	Ab 30 days	Principal month for fruit		
6	12	August September	Elul 29 days	Vin'age general		
7	1	September October	Ethanim or <i>Tisri</i> 30 days	Early rain	1. Feast of Trumpets. 10. Day of Atonement. 15-21. Taber- nacles.	Israel awakened; afflict their souls; receive their Mes- siah. The Millennium.
8	2	October November	Bul or <i>Marchesvan</i> 29 days	Seed time		
9	3	November December	Chisleu 30 days	Winter begins	25. Feast of Dedication.	

Tammuz and Ab are not mentioned in scripture. The names in *italic* are used by Josephus and others.

Seba'. Son of Cush, a son of Ham, and the territory where his descendants were located. Gen. x. 7; 1 Ch. i. 9; Psa. lxxii. 10; Isa. xliii. 3. The descendants have been traced to Meroë, on the west of Abyssinia, and Josephus says that Meroë was at one time called Saba, or Seba. Its ruins lie between lat. 16° and 17° N. It is, however, believed by some that this tribe first settled near the Persian Gulf (probably along with the descendants of SHEBA, another descendant of Ham), and afterwards migrated into Africa. See SABEANS.

Sebat. See MONTHS.

Seca'cah. City 'in the wilderness' of Judah. Jos. xv. 61. Identified by some with ruins at *es Sikkeh*, 31° 46' N, 35° 17' E.

Se'chu. A place apparently lying between Gibeah and Ramah. 1 Sa. xix. 22. Identified with *Suweikeh*, 31° 53' N, 35° 12' E.

Sect. See HERESY.

Secun'dus. A believer of Thessalonica, and for a time a companion of Paul. Acts xx. 4.

Seer. In the days of Samuel it is said "a prophet was beforetime called a seer." 1 Sa. ix. 9. They were so-called apparently because they were given of God to *fore-see* events or to see visions. This is confirmed by Isa. xxx. 10, where rebellious Israel, in effect, said to the seers, "*See not.*" They did not want to hear what God had to say to them. Ezekiel also says, "Woe unto the foolish prophets, that follow their own spirit and have *seen nothing!*" Chap. xiii. 3.

Seethe. 'To boil,' from the Anglo-Saxon *seothan*. Exo. xvi. 23; &c.

Segub'. 1. The youngest son of Hiel who rebuilt Jericho. 1 Ki. xvi. 34. **2.** Son of Hezron and father of Jair. 1 Ch. ii. 21, 22.

Seir. Ancestor of the Horites who dwelt in Mount Seir and 'the land of Seir.' Gen. xxxvi. 20, 21; 1 Ch. i. 38.

Seir, Mount. 1. The early name of the long range of mountains, extending from about eight miles, south of the Salt Sea, to near the Gulf of Akaba. It is also called 'the land of Seir.' It was occupied at first by the Horites, and afterwards by the descendants of Esau, and acquired the name of EDOM, *q. v.* The Israelites had to compass the whole of this mountainous range to reach their entrance to the promised land. Gen. xiv. 6; xxxvi. 8, 9, 30; Deu. ii. 1-12; &c. The word of Jehovah announced to the prophet the perpetual desolation of Mount Seir. Eze. xxxv. 2-15. **2.** A northern boundary of Judah. Jos. xv. 10. Probably the ridge north of Kirjath-jearim, about 31° 47' N.

Sei'rath. City in Ephraim. Jud. iii. 26. Not identified.

Se'la, Se'lah. The rock city of Edom. 2 Ki. xiv. 7; Isa. xvi. 1. The same Hebrew word is that usually translated 'rock.' The place was taken by Amaziah, who called it JOKTHEEL, *q. v.* It is judged to be the same as PETRA (which occurs in the margin of Isa. xvi. 1). Petra is a remarkable place. Though about two thousand feet above the sea, it is shut in by mountain-cliffs, and is entered by a narrow ravine, through which also the river winds. The tombs cut in the rocks are large, especially one called *el Khuzneh*, which has three rows of columns. The tiers of a theatre remain, a triumphal arch, and ruined bridges. There is a sort of awe-inspiring grandeur in the place. The Bedouins are very troublesome, and jealous of visitors entering, supposing they come to search for treasure. Some have with difficulty escaped with their lives after being well fleeced. Petra lies 30° 22' N, 35° 43' E.

Se'la-ham'mahlekoth. This probably signifies 'rock of escapes,' or 'rock of divisions,' as in the *margin*. It is a rock in the wilderness of Maon, where David escaped from Saul. 1 Sa. xxiii. 28. Identified with *Wady Malaki*, 31° 27' N, 35° 14' E.



SELA. PETRA.

Selah. A term occurring in Hab. iii. 3, 9, 13, and many times in the Psalms. There have been various suggestions as to its meaning, but its signification is not really known. The Targum mostly renders the word 'for ever.' The LXX has *διάψαλμα*, denoting, as some think, 'a pause, a break or rest.' 'Pause, consider,' is perhaps its signification.

Sel'ed. Son of Nadab, a descendant of Judah. 1 Ch. ii. 30.

Seleu'cia. A seaport some sixteen miles from Antioch in Syria, from whence Paul and Barnabas embarked on their first missionary journey; doubtless they landed there on their return. Acts xiii. 4; xiv. 26. It was founded by Seleucus Nicator, the successor in Syria to Alexander the Great. There are two piers in the old harbour still called Paul and Barnabas. The modern village is called *es Suweidiyeh*, 36° 15' N, 35° 50' E.

Sem. See **SHEM**.

Semachi'ah. Son of Shemaiah, a son of Obed-edom. 1 Ch. xxvi. 7.

Sem'ei. Son of Joseph, in the genealogy of the Lord Jesus. Luke iii. 26.

Sena'ah. See **HASSENAAH**.

Senate, Senators. The 'assembly of the elders, priests,' &c. Psa. cv. 22; Acts v. 21. See **SANHEDRIN**.

Sen'eh. Rock in the "passage of Michmash" where the Philistines had a garrison in the days of Saul. 1 Sa. xiv. 4.

Senir'. See **HERMON**.

Sennach'erib. Son and successor of Sargon, king of Assyria. He invaded Syria and Palestine in the fourteenth year of Hezekiah's reign. Hezekiah owned that he had offended, and paid to him a tribute of three hundred talents of silver and thirty talents of gold. Sennacherib has left an account of this on a clay tablet. He says he captured forty-six fenced cities, and the fortresses and villages round about them belonging to Hezekiah the Jew, and carried away 200,150 souls, and horses, mules, asses, camels, oxen, and sheep without number, &c. He shut up Hezekiah

in his house at Jerusalem like a bird in a cage. Cf. 2 Ki. xviii. 13-16; 2 Ch. xxxii. 1-8.

On Sennacherib's second invasion, he sent insulting and impious messages to Hezekiah, who apparently was again trusting in Egypt. But an angel of God destroyed the Assyrian army. Of course the monuments say nothing of this. The king returned to Assyria, and did not venture to invade Palestine again. He was eventually murdered by two of his sons, and Esar-haddon, another son, succeeded him. 2 Ki. xviii. 17-37; xix. 1-37; 2 Ch. xxxii. 9-22; Isa. xxxvi.; xxxvii. Apparently Sennacherib was co-regent with Sargon in B.C. 714 when he invaded Judæa the first time; he reigned alone from B.C. 705 to 681.

Sensual. The word is *ψυχικός*, 'animal, sensuous,' in opposition to what is 'spiritual.' It is translated 'natural' in 1 Co. ii. 14; xv. 44, 46. To be sensual is to be led by the passions of man's flesh: it is placed with 'earthly' and 'devilish' in Jas. iii. 15; and is contrasted with having the Holy Spirit in Jude 19.

Senu'ah. Father of Judah who returned from exile. Neh. xi. 9.

Seo'rim. Head of the fourth course of the priests. 1 Ch. xxiv. 8.

Sephar'. A mountainous district, the boundary of the descendants of Joktan. Gen. x. 30. Probably *Dhafar* (pronounced *Zafar*) or *Dhafari* (pronounced *Zafari*) in Hadramaut, part of Southern Arabia.

Sepha'rad. Place where the Jews were in captivity, but from whence they would be brought to possess 'the cities of the south.' Obad. 20. The LXX has 'as far as Ephratha'; and the Vulgate 'in Bosphoro.' Jerome considered the word signified 'boundary,' and referred to the dispersion of the Jews in any region.

Sepharva'im. Place conquered by Assyria, and from whence people were sent to colonise Samaria. 2 Ki. xvii. 24, 31; xviii. 34; xix. 13; Isa. xxxvi. 19; xxxvii. 13. Identified with *Sippara*, on the Euphrates, 33° 5' N, 44° 15' E.

Sepharvites'. The inhabitants of Sepharvaim: they burnt their children in the fire to their gods. 2 Ki. xvii. 31.

Septuagint, The. As this version of the Old Testament is constantly referred to in biblical works, a short account of it is appended. Its name has arisen from the tradition that the translation was made by seventy Jews (or seventy-two, six out of each of the twelve tribes); but this is considered improbable. It is however often referred to simply by the numeral LXX.

It is believed to have been made at Alexandria, and to have been begun about B.C. 280. The translation was by Alexandrian Jews, and by different persons. Some parts are found to be a better translation than others, the Pentateuch being considered the best, and the historical parts better than the poetical, except the Psalms and the Proverbs. It has been judged that the Hebrew MSS used in the translation had not the vowel points found in modern Hebrew Bibles, nor any divisions between the words. This may account for some of the differences between the Hebrew and the Greek, but there are variations, the origin of which cannot now be ascertained. The many quotations from the LXX adopted by the Lord Jesus and by the writers of the N. T., make it evident that it was then in common use, and its language in a great measure influenced that employed in the N. T. The principal uncial manuscripts are the Codices Vaticanus, Alexandrinus, Sinaiticus, and Ephraemi; with a number of cursive copies. The Vaticanus is the MS usually printed, with more or less of the various readings.*

* This has been translated into English by Sir Charles Brenton, and published by Messrs. Bagster, who also publish a Handy Concordance of the Septuagint. The Oxford Press has a full Concordance, including the Apocrypha

The Hebrew Old Testament was also anciently translated into Greek by Aquila, Symmachus, and Theodotion, but of these only fragments remain in Origen's Hexapla, except Theodotion's Daniel, which is usually preferred to the translation of that prophet by the LXX.

The Septuagint can never take the place of the Hebrew Scriptures; but it is often useful to shew how the Jews at that early period, who understood both Hebrew and Greek, translated many of the words or sentences; as well as to see how far the Lord and His apostles quoted that version verbatim, or how their citations differed from it. See QUOTATIONS.

Sepulchre. See GRAVE.

Se'rah. See SARAH, daughter of Asher.

Serai'ah. 1. David's scribe or secretary. 2 Sa. viii. 17. See SHAVSHA.
2. Son of Azariah, and high priest in the reign of Zedekiah. When Jerusalem was taken by Nebuchadnezzar he was carried to Riblah, and there put to death. 2 Ki. xxv. 18; 1 Ch. vi. 14; Jer. lii. 24. 3. Son of Tanhumeth: a captain in the time of Gedaliah. 2 Ki. xxv. 23; Jer. xl. 8.
4. Son of Kenaz and brother of Othniel. 1 Ch. iv. 13, 14. 5. Son of Asiel, of the tribe of Simeon. 1 Ch. iv. 35. 6. A chief man who returned from exile. Ezra ii. 2. Supposed, as in the *margin*, to be called AZARIAH in Neh. vii. 7. 7. Father of Ezra the scribe. Ezra vii. 1. 8. Priest who sealed the covenant. Neh. x. 2. 9. Son of Hilkiah: 'ruler of the house of God.' Neh. xi. 11. 10. Priest who returned from exile. Neh. xii. 1, 12. 11. Son of Azriel: he was ordered by Jehoiakim to seize Baruch and Jeremiah. Jer. xxxvi. 26. 12. Son of Neriah: to him was committed by Jeremiah a roll 'written against Babylon,' to be read at Babylon, and then with a stone tied to it, he was to cast it into the Euphrates; and to declare, "Thus shall Babylon sink." Jer. li. 59-64. In verse 59, instead of 'a quiet prince,' it is better translated 'chief chamberlain,' as in the *margin*.

Seraphim. Symbolical celestial beings seen by Isaiah standing above the Lord on His throne (*Adonai*, but many MSS read *Jehovah*). Each had three sets of wings: with one pair he covered his face, in token of reverence; with another he covered his feet, in token of humility; and with the third he flew to accomplish his mission.

Gesenius and Fürst give to the word *seraph* the meanings 'to burn,' and 'to be exalted.' They trace the seraphim to the latter signification, as 'exalted ones.' The word occurs only in Num. xxi. 6; Deu. viii. 15, translated 'fiery;' and in Num. xxi. 8; Isa. xiv. 29; xxx. 6, translated 'fiery serpent.' In Isa. vi. 2-7 (the plural) the seraphim are exalted beings, but the only actions recorded there are that one brought a live coal from off the altar and laid it upon the prophet's mouth, and said, "Thine iniquity is taken away, and thy sin purged." They cried to one another, "Holy, holy, holy is Jehovah of hosts; the whole earth is full of his glory."

The distinction between seraphim and cherubim may be that, while the former bear witness to God's holiness (that is, to His nature), in the latter are exhibited the principles of His righteous government on the earth. The 'living creatures' of Rev. iv. combine the characteristics of both cherubim and seraphim.

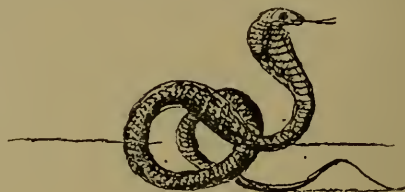
Se'red. Firstborn of Zebulun, and ancestor of the SARDITES. Gen. xli. 14; Num. xxvi. 26.

Ser'gius Pau'lus. Roman proconsul of Cyprus when Paul and Barnabas visited that island. Having heard the word, and seen Elymas struck with blindness, he believed, being astonished at the doctrine of the Lord. Acts xiii. 7-12.

Serjeant, *ῥαβδούχος*. This was literally 'one who carried a rod:' an inferior Roman officer who attended the magistrates to execute their orders,

otherwise called a **LICTOR**. Acts xvi. 35, 38. They carried a bundle of rods, in the centre of which was an axe.

Serpent. The Hebrew word most commonly translated serpent is *nachash*, agreeing with ὄφης in the N. T., so called because of its 'hissing.' These words are used for the serpent that beguiled Eve, Gen. iii. 1-14; 2 Co. xi. 3, and in other passages where Satan is alluded to. Isa. xxvii. 1; Rev. xii. 9-15; xx. 2.



SERPENT (COBRA).

Satan has succeeded in causing the serpent to be worshipped all over the world. *Nachash* is also the word for the serpents that bit the Israelites in Num. xxi. 6-9. In verse 8, for the serpent that Moses was told to make, the word is *saraph*, 'FIERY SERPENT,' signifying that the poison burnt like fire, as we say 'a burning pain,' though the serpents may also have been of a red colour. From the bite of these serpents much people died.

The serpents mentioned in Isa. xiv. 29; xxx. 6, are described as 'FIERY FLYING SERPENTS.' There is no known species of serpent that fly: the allusion may be to those which dart short distances from tree to tree; but in both the passages the language is figurative.

Three other words are translated 'serpent:' *zachal*, Deu. xxxii. 24; *tannin*, Exo. vii. 9-12 (to what particular species these refer is not known); and ἐρπετόν, Jas. iii. 7, this word refers to any creeping thing or reptile.

The taming and charming of serpents is alluded to, which shews that it was an ancient practice. Psal. lviii. 4, 5; Ecc. x. 11; Jer. viii. 17.

The Lord bade His disciples be as wise as serpents, probably an allusion to Gen. iii. 1. The word 'subtil' there is translated by the same word in the LXX as used in this passage. It is 'prudence.'

Serpent of Brass. The serpent of brass that Moses made and raised on a pole when the Israelites were bitten of serpents (Num. xxi. 9) may, in the light of John iii. 14, be regarded as symbolic of God's way out of death into life, as well as of the condemnation of sin in the death of Christ: cf. Rom. viii. 3. As the bite of the serpents typified the venom of sin, and was incurable by natural means, so in the death of the Lord Jesus we see not only the ground of forgiveness of sins, but the condemnation of the state with which sin was connected: then they who looked lived. In the history of Israel the brazen serpent came near the end of their wanderings, when their perverseness was fully manifest. In Christianity what is typified is the condemnation of sin in the flesh, as the ground of the communication of the Spirit as living water to the believer.

When the brazen serpent had become an object of worship, Hezekiah broke it in pieces, and called it *Nehushtan*, 'a piece of brass.' 2 Ki. xviii. 4.

Serug'. Son of Reu, a son of Peleg. Gen. xi. 20-23; 1 Ch. i. 26. He is called *SARUCH*, son of Ragau, in Luke iii. 35.

Servant. 1. The words *ebed* and δούλος (those most commonly used for 'servant') convey the idea of bondmen or slaves. Some were bought with money and some were taken in war: cf. also Exo. xxii. 3. Such a servant, if circumcised, might among the Israelites eat of the Passover—as bought he belonged to the family; but a hired servant might not. Exo. xii. 44, 45: cf. Lev. xxii. 11. (So Gentiles, though aliens, bought with the blood of Christ, have all the privilege of grace.) Children born of

these would also be the property of the master. Exo. xxi. 4. This form of servitude, though a result of sin, was recognised by the Mosaic law, and rules were given respecting it, and for the protection of the slaves.

In the N. T. Paul sent back Onesimus, a runaway slave, to his master, who was a Christian, and did not demand his liberation; but he beautifully puts before Philemon that he should possess Onesimus no longer as a slave, but as a brother beloved. The effects of sin were in the world, and God did not introduce Christianity in order to set the world right; but, while shedding light upon everything, and proclaiming grace to all, God's purpose was "to take out of the nations a people for his name." Christianity inculcated equal treatment of slaves, as we see in several of the epistles in which masters are addressed: 'men-stealers are condemned. 1 Ti. i. 10.

Christian bondservants are declared to be the Lord's 'freemen,' 1 Co. vii. 22, and words of encouragement are addressed to them.

Paul, James, Peter, and Jude all call themselves 'bondmen of the Lord,' and Christians generally are thus designated. The Lord Himself said, "I am among you as he that serveth," Luke xxii. 27; and now in heaven He serves His own as Intercessor and Advocate. He speaks also of a future day when He will gird Himself, make His servants sit down, and will come forth and serve them, thus being a minister to servants! Chap. xii. 37.

2. *παῖς*, 'a child,' irrespective of age, and hence used for servant. Mat. viii. 6, 8, 13; xiv. 2; Luke vii. 7; xii. 45; xv. 26; Acts iv. 25. The word is applied to Christ in Mat. xii. 18; Acts iii. 13, 26 (translated 'Son'); Acts iv. 27, 30 (translated 'child'); and to Israel and to David in Luke i. 54, 69.

3. *οἰκέτης*, 'household servant.' Luke xvi. 13; Acts x. 7; Rom. xiv. 4; 1 Pe. ii. 18.

4. *ὑπηρετής*, 'one under authority,' an official servant. Mat. xxvi. 58; Mark xiv. 54, 65; John xviii. 36. Also translated 'minister' and 'officer.'

5. *θεράπων*, 'retainer, servant.' Heb. iii. 5.

6. *μισθωτός*, *μίσθιος*, 'hired servant.' Mark i. 20; Luke xv. 17, 19; cf. Mat. xx. The word is translated 'hireling' in John x. 12, 13. See DEACON, and SLAVE.

Seth. Son of Adam and Eve, born after the death of Abel, and father of Enos. His name signifies 'appointed': God thus continued the line of Abel, whom Cain slew, through the appointment of Seth. Hence, in Gen. iv. 25, 26 it is said in connection with Seth, "Then began men to call upon the name of the Lord." This is immediately followed by "This is the book of the generations of Adam," giving the lineage through Seth and his descendants, and making no mention of Cain and his descendants. From Seth the genealogy is traced to Noah, and the flood swept away all else. Gen. v. 3-8; Luke iii. 38. He is called SETH in 1 Ch. i. 1.

Sethur'. Son of Michael, of the tribe of Asher. Num. xiii. 13.

Settles. Apparently ledges or borders round the future altar of burnt offering, as described by Ezekiel in chap. xliii. 14, 17, 20; xlv. 19.

Seven. See NUMBERS AS SYMBOLS.

Seven Churches. There were seven assemblies in Asia, to which the vision of the Son of Man, inspecting the candlesticks, was to be communicated, and to each of which a separate address was given. These addresses dealt with the state those churches were in at that time. A perfect number was chosen out of the many assemblies then existing, shewing that they were symbolical of the church generally, and prophetic of the history of the church to the end. The assemblies were at Ephesus,

Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, places comparatively near together in the west of Asia Minor. See map on page 81, and REVELATION, page 662.

Seven Stars. See PLEIADES.

Seventy Weeks of Daniel. This period is taken from an important prophecy in Daniel ix. 25-27. The seventy weeks are divided into three parts, namely, seven, sixty-two, and one. We shall see in the sequel that 'weeks of years' are evidently intended. The first period of seven weeks refers to the building of the street and the wall, or moat, in troublous times, of which times an account is found in the book of Nehemiah. The second period of sixty-two weeks extends to the times of Messiah the Prince, after which He should be cut off and have nothing (*margin*)—nothing of His Messianic glory. To reconcile with this the dates of history, it must be noticed that these weeks do not date from the commandment to build the *temple* (which was in the first year of Cyrus king of Persia, Ezra i. 1), but from the commandment to restore and build the *city* of Jerusalem, which was given in the twentieth year of Artaxerxes. Neh. ii. 1.

The date commonly given for this is B. C. 445; but Usher gave 455, and Hengstenberg and others contend that this is the true date. Hengstenberg shews in his "Christology" how the mistake arose. Vitrina rectified the date, and Krüger, by an independent enquiry, also proved that the old date was wrong. Some hieroglyphic inscriptions in Egypt have shewn that Artaxerxes was associated with his father in the twelfth year of the reign of Xerxes, and this information confirms the date given by Usher and others.

We start then from	-	-	-	-	-	B. C. 455.
7 weeks are	-	-	-	-	-	49 years
62 weeks are	-	-	-	-	-	434 "
						483
Deduct	-	-	-	-	-	455
						28
Add 1 year to adjust the						1
eras B. C. and A. D.						29 A. D.

The year A. D. 29 is the date now commonly given for the crucifixion. It is generally agreed that the Lord lived on the earth thirty-three and a half years, but if He was born B. C. 4, and was crucified A. D. 33 (as given in the A. V.), He must have lived here 37 or 38 years; hence there must be a discrepancy somewhere. Early christian writers appealed confidently to a document called "The Acts of Pilate," which, though now considered spurious as far as Pilate is concerned, must have been an early writing, and this points to the date A. D. 29 for the crucifixion. Clement and Origen place the destruction of Jerusalem as forty-two years after the crucifixion. The destruction was in A. D. 70, which confirms the date of the latter as not later than 29. The definite time may be Christ's triumphant entry into Jerusalem, about a week before the last passover, agreeing with "Thy King cometh unto thee" in Zec. ix. 9.

It is judged however by some that the sixty-nine weeks reach only up to Messiah the Prince as entering on His ministry; *after* which (indefinitely) He was cut off: and therefore the sixty-nine weeks should end at least three years earlier. This is probably the true view, though it may be impossible now to precisely adjust dates.

This leaves the last week of the seventy. The rest of the prophecy in Dan. ix. 26 agrees with the destruction of Jerusalem by Titus, and foretells a determined period of desolation till war against it will end. Then verse 27 takes up the outward circumstances of the last week, which is *future*, though probably one half of it has been, *for faith*, fulfilled in the ministry of Christ. The prophecy is concerning Israel; the present period (during which the church is being formed) comes in parenthetically, and occupies no part of the seventy weeks. The last week, in agreement with the above, will occupy a period of seven years.

Verses 26 and 27 speak of 'the prince that shall come,' who shall confirm a covenant with the many for one week. He will no doubt be the head of the resuscitated Roman Empire: this is confirmed by Rev. xvii. 9-12, in speaking of a kingdom that 'was, and is not,' and shall come. This head makes a covenant with Israel for seven years, but breaks it in the middle of the week; causes the sacrifice and the oblation to cease; and dire desolation by the Assyrian closes the scene. See ABOMINATION OF DESOLATION. The most momentous events will take place during the latter half of the week, as detailed in the Revelation. This will be a period of three and a half years, and if this interpretation is correct, we might expect to find such a period definitely mentioned. And so it is: the period of three and a half years is pointed out no fewer than seven times, as follows:

Dan. vii. 25: "time, times, and dividing of times" (that the word 'times' refers to 'years' cf. chap. xi. 13 *margin*).

Dan. xii. 7; Rev. xii. 14: "time, times, and half a time."

Rev. xi. 2; xiii. 5: "42 months."

Rev. xi. 3; xii. 6: "1,260 days."

Thus the half week is given in years, $3\frac{1}{2}$; in months, 42; and in days, 1,260.

As already stated, the church does not appear in the above: it has nothing to do with times and seasons—they belong to Israel and to the earth. The church is heavenly, and its hope is the coming of the Lord according to His promise to present it to Himself, and this He may do at any moment. He said, "Surely I come quickly:" to which the response of the church is, "Even so, come, Lord Jesus."

Seeing however that the Lord Jesus is referred to in the Seventy Weeks, not only in His being 'cut off,' but also in His coming again to subdue His enemies, to bless His ancient people Israel, and to establish His kingdom on earth, it becomes His saints to study such a prophecy as this, and to be assured that nothing can happen to hinder or set aside the purposes of God: all is being ordered, and is hastening on to the time when the Lord Jesus will be acknowledged on earth as King of kings and Lord of lords.

Shaalab'bin, Shaal'bim. City in Dan. Jos. xix. 42; Jud. i. 35; 1 Ki. iv. 9. Identified with *Selbit*, 31° 52' N, 34° 59' E.

Shaalbo'nite. Designation of Eliahba as belonging to the city of Shaalbim. 2 Sa. xxiii. 32; 1 Ch. xi. 33.

Sha'aph. 1. Son of Jahdai. 1 Ch. ii. 47. 2. Son of Caleb and father or founder of Madmannah. 1 Ch. ii. 49.

Shaara'im. 1. City in the lowlands of Judah. 1 Sa. xvii. 52. Called SHARAIM in Jos. xv. 36. Identified by some with *es Saireh*, 31° 44' N, 35° 1' E. 2. City in Simeon. 1 Ch. iv. 31. Not identified.

Shaash'gaz. Chamberlain or eunuch of Ahasuerus, king of Persia. Est. ii. 14.

Shabbetha'i. One or more Levites who returned from exile and assisted Ezra. Ezra x. 15; Neh. viii. 7; xi. 16.

Shach'ia. Son of Shaharaim, a Benjamite. 1 Ch. viii. 10. In the pointed Hebrew the name is 'Shabiah,' but several Hebrew MSS have CH instead of B.

Shaddai. See God.

Shad'rach. Name given to HANANIAH in Babylon, one of the three faithful ones who refused to worship the golden image of Nebuchadnezzar, and were cast into the fiery furnace, and there miraculously preserved. Dan. i. 7; ii. 49; iii. 12-30.

Shage. A Hararite, father of Jonathan. 1 Ch. xi. 34.

Shahara'im. A Benjamite who begat children in the land of Moab. 1 Ch. viii. 8.

Shahaz'imah. City of Issachar. Jos. xix. 22. Not identified.

Sha'lem. This is judged to be not a proper name, but that the passage should read, Jacob came 'safely' to the city of Shechem. Gen. xxxiii. 18. The R. V. has 'came in peace.'

Shal'im and Shal'isha. Two unknown districts through which Saul passed in quest of his father's asses. 1 Sa. ix. 4.

Shallecheth'. A gate 'by the causeway of the going up.' 1 Ch. xxv. 16. The 'going up' doubtless alluded to a pathway that ascended from the lower part of the city to some entrance of the temple: cf. 1 Ki. x. 5. Such a causeway can still be traced, but it is hidden, under the houses built in the valley.

Shal'lum. 1. Son of Jabesh: he slew Zachariah king of Israel, and reigned in his stead; but after one month he was killed by Menahem, who succeeded him on the throne. 2 Ki. xv. 10-15. 2. Husband of Huldah the prophetess. 2 Ki. xxii. 14; 2 Ch. xxxiv. 22. 3. Son of Sisamai, a descendant of Judah. 1 Ch. ii. 40, 41. 4. Son of Josiah king of Judah: he succeeded his father, but after a reign of three months he was deposed by Pharaoh-necho, and taken to Egypt, where he died. 1 Ch. iii. 15; Jer. xxii. 11, 12. He is called JEHOAHAZ in 2 Ki. xxiii. 30-34; 2 Ch. xxxvi. 1-4. The margin of 1 Ch. iii. 15 identifies Johanan with Jehoahaz, but Jer. xxii. 11, 12 shews it was Shallum who reigned under the name of Jehoahaz. He was evidently not the youngest son, though last on the list. 5. Son of Shaul, a son of Simeon. 1 Ch. iv. 25. 6. Son of Zadok the priest. 1 Ch. vi. 12, 13; Ezra vii. 2. Probably the same as MESHULLAM in Neh. xi. 11. 7. Son of Naphtali. 1 Ch. vii. 13. Called SHILLEM in Gen. xlv. 24; Num. xxvi. 49. 8. A Levite gate-keeper of the tabernacle whose descendants returned from exile. 1 Ch. ix. 17; Ezra ii. 42; Neh. vii. 45. 9. Son of Kore: a keeper of the gates of the tabernacle. 1 Ch. ix. 19, 31. 10. Father of Jehizkiah, one of the 'heads' of Ephraim. 2 Ch. xxviii. 12. 11, 12. Two who had married strange wives. Ezra x. 24, 42. 13. Son of Halohesh: he repaired the wall of Jerusalem, apparently assisted by his daughters. Neh. iii. 12. 14. Father of Hanameel and uncle of Jeremiah. Jer. xxxii. 7. 15. Father of Maaseiah. Jer. xxxv. 4.

Shal'lun. Son of Col-hozeh: he helped to build the wall of Jerusalem. Neh. iii. 15.

Shalma'i. Ancestor of some Nethinim who returned from exile. Ezra ii. 46; Neh. vii. 48.

Shal'man. One who laid waste Beth-arbel. Hos. x. 14. Probably the same person as SHALMANESER.

Shalmane'ser. King of Assyria, successor to Tiglath-pileser, B.C. 727. He is sometimes called Shalmaneser III., and sometimes IV. He made Hoshea, king of Israel, tributary; but Hoshea revolted, relying on So, king of Egypt. In the ninth year of Hoshea's reign, B.C. 722, Samaria was taken and the inhabitants were carried away captive. 2 Ki. xvii. 3; xviii.

9. It may be noticed that Shalmaneser's name is mentioned only in these two passages, afterwards the term 'the king of Assyria' is employed; and in chap. xviii. 10 it is said, "at the end of three years *they* took it." This leaves room for SARGON, the next king of Assyria, to have finished the siege, and to have carried away the captives. He succeeded to the Assyrian throne in the year B.C. 722, and on his monuments he claims to have taken Samaria in his first year.

Sha'ma. Son of Hothan and one of David's mighty men. 1 Ch. xi. 44.

Shamari'ah. Son of Rehoboam king of Judah. 2 Ch. xi. 19.

Shambles. Literally 'stalls on which meat was exposed for sale.' 1 Co. x. 25.

Sha'med. Son of Elpaal, a Benjamite. 1 Ch. viii. 12.

Sha'mer. 1. Son of Mahli the grandson of Merari. 1 Ch. vi. 46. 2. Son of Heber of the tribe of Asher. 1 Ch. vii. 34. Called SHOMER in verse 32.

Sham'gar. Son of Anath and a judge in Israel: he slew six hundred men with an ox-goad, and delivered Israel out of the hands of the Philistines. Jud. iii. 31; v. 6.

Sham'huth. An Izrahite, one of David's captains. 1 Ch. xxvii. 8.

Sha'mir. 1. Son of Michah, a Levite. 1 Ch. xxiv. 24. 2. City in the mountains of Judah. Jos. xv. 48. Identified by some with ruins at *Somerah*, 31° 25' N, 34° 56' E. 3. City in Mount Ephraim, the residence of Tola, one of the judges. Jud. x. 1, 2. Not identified.

Sham'ma. Son of Zophah, of the tribe of Asher. 1 Ch. vii. 37.

Sham'mah. 1. Son of Reuel, a son of Esau. Gen. xxxvi. 13, 17; 1 Ch. i. 37. 2. Son of Jesse and brother of David. 1 Sa. xvi. 9; xvii. 13. Called SHIMEAH in 2 Sa. xiii. 3; and SHIMMA in 1 Ch. ii. 13. 3. Son of Agee a Hararite and one of David's mighty men. 2 Sa. xxiii. 11. 4, 5. Two of David's mighty men, one a Harodite and the other a Hararite. 2 Sa. xxiii. 25, 33.

Shamma'i. 1. Son of Onam, a descendant of Judah. 1 Ch. ii. 28, 32. 2. Son of Rekem, and father or founder of Maon. 1 Ch. ii. 44, 45. 3. Brother of Miriam, in an obscure genealogy of Judah. 1 Ch. iv. 17.

Sham'moth. A Harorite, one of David's mighty men. 1 Ch. xi. 27. Perhaps the same as SHAMMAH the Harodite in 2 Sa. xxiii. 25.

Shammu'a, Shammu'ah. 1. Son of Zaccur, a Reubenite. Num. xiii. 4. 2. Son of David. 2 Sa. v. 14; 1 Ch. xiv. 4. Called SHIMEA in 1 Ch. iii. 5. 3. Son of Galal, a Levite. Neh. xi. 17. Called SHEMAIAH in 1 Ch. ix. 16. 4. Priest, 'of Bilgah,' who returned from exile. Neh. xii. 18.

Shamshera'i. Son of Jeroham, a Benjamite. 1 Ch. viii. 26.

Sha'pham. A chief of the tribe of Gad. 1 Ch. v. 12.

Sha'phan. Son of Azaliah and perhaps father of Ahikam, Gemariah, Elasah, and Jaazaniah: he was scribe or secretary to king Josiah. He presented to the king the book of the law that had been found in the temple. 2 Ki. xxii. 3-14; xxv. 22; 2 Ch. xxxiv. 8-20; Jer. xxvi. 24; xxix. 3; xxxvii. 10-12; xxxix. 14; xl. 5-11; xli. 2; xliii. 6; Eze. viii. 11.

Sha'phat. 1. Son of Hori, a Simeonite. Num. xiii. 5. 2. Father of Elisha the prophet. 1 Ki. xix. 16, 19; 2 Ki. iii. 11; vi. 31. 3. Son of Shemaiah, a descendant of David. 1 Ch. iii. 22. 4. A chief of the tribe of Gad. 1 Ch. v. 12. 5. Son of Adlai and one of David's chief herds-men. 1 Ch. xxvii. 29.

Shapher, Mount. An encampment of the Israelites. Num. xxxiii. 23, 24.

Sha'rai. One who had married a strange wife. Ezra x. 40.

Shara'im. See SHAARAIM.

Sha'rar. See SACAR.

Share'zer. Son of Sennacherib and one of his murderers. 2 Ki. xix. 37; Isa. xxxvii. 38.

Sha'ron. 1. A very fertile plain, near the Mediterranean, extending from near Joppa northward to Mount Carmel. Its excellency is spoken of, and the bride in Cant. ii. 1 calls herself a 'rose of Sharon.' It formed part of the lots of Ephraim and of Manasseh. 1 Ch. xxvii. 29; Isa. xxxiii. 9; xxxv. 2; lxx. 10. It is called SARON in Acts ix. 35. 2. Plain or city on the east of the Jordan. 1 Ch. v. 16. Not identified.

Sha'ronite. Designation of Shitrai, David's chief herdsman in Sharon. 1 Ch. xxvii. 29.

Sharu'hen. City of Simeon. Jos. xix. 6. Identified by some with *Tell esh Sheriah*, 31° 24' N, 34° 42' E.

Sha'shai. One who had married a strange wife. Ezra x. 40.

Sha'shak. Son of Beriah, a Benjamite. 1 Ch. viii. 14, 25.

Sha'ul. 1. Son of Simeon by a Canaanitish woman. Gen. xlv. 10; Exo. vi. 15; Num. xxvi. 13; 1 Ch. iv. 24. 2. An ancient king of Edom. 1 Ch. i. 48, 49. Called SAUL in Gen. xxxvi. 37, 38. 3. Son of Uzziiah, a Kohathite. 1 Ch. vi. 24.

Shaulites. Descendants of Shaul, son of Simeon. Num. xxvi. 13.

Sha'veh. A valley 'which is the king's dale.' Gen. xiv. 17. Supposed to be somewhere near Jerusalem.

Sha'veh Kiriatha'im. A place where the Emims dwelt who were smitten by Chedorlaomer. Gen. xiv. 5. Perhaps a plain in connection with Kiriathaim, as in the *margin*.

Shav'sha. David's scribe or secretary. 1 Ch. xviii. 16. Apparently called SERAIAH in 2 Sa. viii. 17; SHISHA in 1 Ki. iv. 3: and SHEVA in 2 Sa. xx. 25.

Sheal'. One who had married a strange wife. Ezra x. 29.

Sheal'tiel. See SALATHIEL.

Sheari'ah. Son of Azel, a Benjamite. 1 Ch. viii. 38; ix. 44.

Shearing-house. Place where Jehu slew forty-two of the royal family of Judah. 2 Ki. x. 12, 14. Some translate "shepherds' meeting-place."

Shear'-ja'shub. Symbolical name given to the elder son of the prophet Isaiah, signifying 'a remnant shall return.' Isa. vii. 3.

Sheba'. 1. Son of Raamah, a son of Cush. Gen. x. 7; 1 Ch. i. 9. His descendants are generally held to have settled on the shores of the Persian Gulf. 2. Son of Joktan, a descendant of Shem. Gen. x. 28; 1 Ch. i. 22. His descendants have been traced to Southern Arabia, or Arabia Felix. The metropolis of the district was at or near the modern *Mareb*, about 15° 45' N, 45° 35' E. 3. Son of Jokshan, a son of Abraham and Keturah. Gen. xxv. 3; 1 Ch. i. 32. Some judge his descendants to have settled 'far north'; others place them 'somewhere in Arabia.' (The name 'Sheba' occurs also in Job vi. 19; Ps. lxxii. 10, 15; Isa. lx. 6; Jer. vi. 20; Eze. xxvii. 22, 23; xxxviii. 13; but it is uncertain to which of the above three races each passage refers.)

4. The country from whence the queen came who visited Solomon. She brought gold, precious stones, and a great store of spices. The Lord spoke of her as 'the queen of the south.' 1 Ki. x. 1-13; 2 Ch. ix. 1, 3, 9, 12; Mat. xii. 42; Luke xi. 31. The 'south' well agrees with the locality of the descendants of Sheba, the son of Joktan.

She'ba. 1. Son of Bichri, a Benjamite: he revolted against David after Absalom. David said, "Sheba, the son of Bichri, shall do us more harm than did Absalom," but he was pursued by Joab, and was beheaded at Abel. 2 Sa. xx. 1-22. 2. A chief of the Gadites. 1 Ch. v. 13. 3. City in Simeon. Jos. xix. 2. Identified with *Tell es Seba*, 31° 15' N, 34° 50' E.

She'bah. A well, dug by the servants of Isaac, and named Shebah, signifying 'an oath.' Gen. xxvi. 33. See BEER-SHEBA.

Shebam'. See SIBMAH.

Shebani'ah. 1. Priest who aided in bringing up the ark to Jerusalem. 1 Ch. xv. 24. 2. Levite who assisted Ezra and sealed the covenant. Neh. ix. 4, 5; x. 10. 3. Priest who sealed the covenant. Neh. x. 4; xii. 14. 4. Levite who sealed the covenant. Neh. x. 12.

Sheba'rim. Place to which the men of Ai chased the Israelites. Jos. vii. 5.

Sheb'er. Son of Caleb and Maachah. 1 Ch. ii. 48.

Sheb'na. Treasurer to Hezekiah. He was denounced by God through the prophet Isaiah; apparently he afterwards became scribe or secretary. 2 Ki. xviii. 18, 26, 37; xix. 2; Isa. xxii. 15; xxxvi. 3, 11, 22; xxxvii. 2.

Shebu'el. 1. Son of Gershon and 'ruler of the treasures' of the house of God. 1 Ch. xxiii. 16; xxvi. 24. 2. Son of Heman: appointed to the service of song. 1 Ch. xxv. 4. Called SHUBAEL in verse 20.

Shecani'ah. 1. Head of the tenth priestly course. 1 Ch. xxiv. 11. 2. Priest in the time of Hezekiah. 2 Ch. xxxi. 15.

Shechani'ah. 1. Descendant of David through Jeconiah. 1 Ch. iii. 21, 22. 2, 3. Two ancestors of some who returned from exile. Ezra viii. 3, 5. 4. Son of Jehiel: he confessed that the people had taken strange wives. Ezra x. 2. 5. Father of Shemaiah, who helped to repair the wall of Jerusalem. Neh. iii. 29. 6. Son of Arah and father-in-law to Tobiah. Neh. vi. 18. 7. Priest who returned from exile. Neh. xii. 3.



SHECHEM.

Shech'em. 1. The first city of Canaan visited by Abram, Gen. xii. 6, where it is called SICHEM. When Jacob returned to Palestine, Hamor the Hivite was its king. It was attacked and plundered by Simeon and Levi. The bones of Joseph were buried there. At the distribution of the land it fell to the lot of Ephraim, and became a Levitical city and a city of refuge. It was there that Joshua delivered his last address to the people. Under the Judges the city was taken by Abimelech, when about a thousand men and women took refuge in the tower, which was destroyed by fire. The tribes assembled there to crown Rehoboam, and, on the

division of the kingdom, it became the headquarters of Jeroboam. Gen. xxxiii. 18; xxxvii. 12-14; Jos. xx. 7; xxi. 21; xxiv. 1, 25, 32; Jud. ix. 1-57; 1 Ki. xii. 1, 25; 2 Ch. x. 1; Psa. lx. 6; cviii. 7; Jer. xli. 5.

Shechem was called Neapolis by the Romans, of which its present name, *Nablus*, is supposed to be a corruption. It lies 32° 13' N, 35° 16' E. Its vicinity is luxurious in fruit and flowers. It is still partially inhabited by Samaritans, who have a synagogue there, and yearly keep the Passover.

It is called SYCHEM in Acts vii. 16, where it says that Abraham bought a sepulchre there. This is thought to clash with Gen. xxxiii. 19, which speaks of Jacob buying it. But nothing is said in the latter passage about a sepulchre: Jacob bought a piece of ground to spread his tent in. Bengel says of this alleged discrepancy in Stephen's address, that "the brevity which was best suited to the ardour of the Spirit gave Stephen just occasion, in the case of a fact so well known, to compress these details in the way he has done."*

2. Son of Hamor the chief of the city of Shechem—from whom the city appears to have derived its name—killed with his father and household by Simeon and Levi because he had dishonoured their sister Dinah. Gen. xxxiii. 19; xxxiv. 2-26; Jos. xxiv. 32; Jud. ix. 28.

3. Descendant of Gilead, a grandson of Manasseh. Num. xxvi. 31; Jos. xvii. 2.

4. Son of Shemidah, a descendant of Manasseh. 1 Ch. vii. 19: cf. Jos. xvii. 2.

Shech'emites. Descendants of Shechem, a descendant of Gilead. Num. xxvi. 31.

Shechi'nah, Sheki'nah. A name not found in scripture, but used by the Rabbis and others for the visible symbol of the presence of God, as was seen at the dedication of the temple built by Solomon, and at the Transfiguration. See CLOUD.

Shede'ur. Father of Elizur, a chief of the Reubenites. Num. i. 5; ii. 10; vii. 30, 35; x. 18.

Sheep. Sheep were bred in great numbers in Palestine, and formed a large part of the property of the Israelites. The species common there was the broad tailed sheep with horns (*Ovis laticaudatus* and *Ovis aries*). In Palestine they follow the shepherd and know his voice, and will not follow a stranger. Sheep and lambs were constantly offered in sacrifice. The morning and evening lamb and the passover lambs were all types of the sacred One who was called "the Lamb of God which taketh away the sin of the world."

Symbolically sheep are figurative of mankind, as being prone to wander: "All we like sheep have gone astray; we have turned every one to his own way." Isa. liii. 6; Luke xv. 4-7. The Lord said, "My sheep shall never perish." The Good Shepherd calls His own sheep by name, and when brought into His own company they have perfect *security, liberty, and sustenance*. John x. 9. The Lord led His sheep out of the Jewish fold: these were united with His 'other sheep' (Gentile believers), that they all should become 'one flock' with one Shepherd. Vers. 3, 16. In the future judgment of the nations, those saved are called 'sheep,' in distinction from the lost, who are called 'goats.' Mat. xxv. 31-46.

Sheep-cote. The same as 'sheepfold,' in which the sheep were sheltered at night. 1 Sa. xxiv. 3; 2 Sa. vii. 8; 1 Ch. xvii. 7.

Sheep Market. This occurs only in John v. 2, and the word 'market'

* For further details concerning Stephen's address see "Bible Handbook, New Testament," pages 144-6.

has been added. It was probably at the sheep gate (as in the *margin*) mentioned in the O. T., but which cannot now be identified.

Shehari'ah. Son of Jeroham, a Benjamite. 1 Ch. viii. 26.

Shekel. See WEIGHTS AND MEASURES.

She'lah. 1. Youngest son of Judah by the daughter of Shuah, a Canaanite. Gen. xxxviii. 5-26; xlv. 12; Num. xxvi. 20; 1 Ch. ii. 3; iv. 21. 2. Son of Arphaxad. 1 Ch. i. 18, 24. See SALA.

Shelanites. Descendants of Shelah, son of Judah. Num. xxvi. 20. Apparently called Shilonites in 1 Ch. ix. 5.

Shelemi'ah. 1. Levite gatekeeper in the time of David. 1 Ch. xxvi. 14. Called MESHELEMI'AH in verse 1, and perhaps SHALLUM in chap. ix. 17. 2, 3. Two who had married strange wives. Ezra x. 39, 41. 4. Father of Hananiah who helped to repair the wall of Jerusalem. Neh. iii. 30. 5. Priest who was made a treasurer on the return from exile. Neh. xiii. 13. 6. Son of Cushi. Jer. xxxvi. 14. 7. Son of Abdeel: he was ordered by Jehoiakim to arrest Baruch and Jeremiah. Jer. xxxvi. 26. 8. Father of Jehucal, or Jucal. Jer. xxxvii. 3; xxxviii. 1. 9. Son of Hananiah. Jer. xxxvii. 13.

She'leph. Son of Joktan, of the family of Shem. Gen. x. 26; 1 Ch. i. 20. His descendants have been traced to Southern Arabia, where the tribe of Shelif or Shulaf has been found.

She'lesh. Son of Helem, a descendant of Asher. 1 Ch. vii. 35.

Shelo'mi. Father of Ahihud, a prince of Asher. Num. xxxiv. 27.

Shelo'mith. 1. Daughter of Dibri, of the tribe of Dan. Lev. xxiv. 11. Her son blasphemed the name of Jehovah and was stoned to death. 2. Daughter of Zerubbabel. 1 Ch. iii. 19. 3. Son of Shimei, a Gershonite. 1 Ch. xxiii. 9. 4. Son of Izhar, a Kohathite. 1 Ch. xxiii. 18. Called SHELOMOTH an Izharite in chap. xxiv. 22. 5. Son of Zichri, a Levite: he had the care of the treasures and dedicated things in the time of David. 1 Ch. xxvi. 25, 26, 28. 6. Son or daughter of Rehoboam. 2 Ch. xi. 20. 7. Ancestor of some who returned from exile. Ezra viii. 10.

Shelo'moth. See SHELOMITH No. 4.

Shelumi'el. Son of Zurishaddai and a prince of the Simeonites. Num. i. 6; ii. 12; vii. 36, 41; x. 19.

Shem. Eldest son of Noah and one of the three heads of mankind after the flood. Shem is specially blessed: "Blessed be Jehovah, the God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem." Gen. ix. 26, 27. This was verified by Jehovah being the God of the descendants of Shem through Abraham; the sons of Japheth (Gentiles) came into the tents for blessing.

The portions of the earth occupied by the descendants of Shem intersect as it were the portions of Ham and Japheth, and stretch from the Mediterranean to the Indian Ocean. Shem had five sons: ELAM—originally settled in the province of Persia, of which Susa was the capital. ASSHUR—strictly Assyria, but in an extended sense may have included Babylonia and the land of the Chaldees. ARPHAXAD—recognised by Josephus and others as the father of the Chaldees. The name is supposed to have been preserved in the province *Arrapachitis* in northern Assyria. LUD—said by Josephus to have been the father of the Lydians of Asia Minor (these are distinct from the Lud and Ludim in Africa). ARAM—the name of Syria, but more especially referring to the high land of Lebanon. Gen. v. 32; ix. 18-27; x. 21-31; xi. 10, 11; 1 Ch. xvii. 24. In Luke iii. 36 the same name is called SEM.

Shem'a. 1. City in Judah. Jos. xv. 26. Not identified. 2. Son of Hebron, a descendant of Caleb. 1 Ch. ii. 43, 44. 3. Son of Joel, a Reubenite. 1 Ch. v. 8. Apparently the same as SHEMAIAH in ver. 4.

4. Son of Elpaal and one of the 'heads' of the Benjamites. 1 Ch. viii. 13. Perhaps the same as SHIMHI in ver. 21. 5. One who stood by Ezra when the law was read. Neh. viii. 4.

Shem'aah. A Benjamite, father of Abiezer and Joash who joined David at Ziklag. 1 Ch. xii. 3.

Shemai'ah. 1. Prophet who stayed Rehoboam from warring against Israel. He was also sent by God to tell Rehoboam and the princes of Judah that because of their sins God had left them in the hands of Shishak, king of Egypt, who had come to attack them; but on their repentance they were told he should not destroy them. Shishak seized their treasures, and they became tributary to Egypt. Shemaiah wrote a 'book' concerning genealogies. 1 Ki. xii. 22-24; 2 Ch. xi. 2-4; xii. 5-15. 2. Son of Shechaniah, a descendant of David. 1 Ch. iii. 22; Neh. iii. 29. 3. A Simeonite, father of Shimri. 1 Ch. iv. 37. 4. Son of Joel, a Reubenite. 1 Ch. v. 4. 5. Son of Hasshub, a Levite. 1 Ch. ix. 14; Neh. xi. 15. 6. Son of Galal, a Levite. 1 Ch. ix. 16. Called SHAMMUA in Neh. vi. 17. 7. Son of Elizaphan, a Levite. 1 Ch. xv. 8, 11. 8. Son of Nethaneel, a Levite. 1 Ch. xxiv. 6. 9. Son of Obed-edom, a Korhite. 1 Ch. xxvi. 4-7. 10. Levite whom Jehoshaphat sent to teach the people. 2 Ch. xvii. 8. 11. Descendant of Jeduthun, a Levite. 2 Ch. xxix. 14. 12. Levite set over the freewill offerings of God. 2 Ch. xxxi. 15. 13. Levite in the days of Josiah. 2 Ch. xxxv. 9. 14. Son of Adonikam. Ezra viii. 13. 15. One whom Ezra sent for Levites. Ezra viii. 16. 16. Priest who had married a strange wife. Ezra x. 21. 17. One who had married a strange wife. Ezra x. 31. 18. Son of Delaiah: he sought to entrap Nehemiah. Neh. vi. 10. 19. Priest who sealed the covenant, Neh. x. 8; his family went up with Zerubbabel. Chap. xii. 6, 18. 20. One with Ezra at the dedication of the wall of Jerusalem. Neh. xii. 34. 21. Son of Mattaniah, a priest. Neh. xii. 35. 22. Apparently a Levite who took part in the dedication of the wall of Jerusalem. Neh. xii. 36. 23. Priest who assisted on the same occasion. Ver. 42. 24. Father of Urijah, a prophet. Jer. xxvi. 20. 25. The Nehelamite, a false prophet, condemned by Jehovah through Jeremiah. Jer. xxix. 24-32. 26. Father of Delaiah. Jer. xxxvi. 12.

Shemari'ah. 1. A Benjamite who joined David at Ziklag. 1 Ch. xii. 5. 2, 3. Two who had married strange wives. Ezra x. 32, 41.

Sheme'ber. King of Zeboiim and an ally of the king of Sodom. Gen. xiv. 2.

Shem'er. Owner of the hill bought by Omri, on which he built Samaria. 1 Ki. xvi. 24.

Shemi'da, Shemi'dah, Shemi'daites. Son of Gilead, and his descendants. Num. xxvi. 32; Jos. xvii. 2; 1 Ch. vii. 19.

Shemi'nith. A Hebrew word in the headings of Psalms vi. and xii., and in 1 Ch. xv. 21. It will be seen that in the *margin* these passages read 'on the eighth,' with which the LXX agrees. It was probably an instrument of eight strings (from *shemoneh*, 'eight'). Gesenius says it means 'octave'; hence the lowest notes of the scale, and sung by men.

Shemi'ramoth. 1. Levite appointed as musician and doorkeeper when David brought up the ark. 1 Ch. xv. 18, 20; xvi. 5. 2. Levite, sent by Jehoshaphat to instruct the people. 2 Ch. xvii. 8.

Shem'uel. 1. Son of Ammihud, a Simeonite. Num. xxxiv. 20. 2. The name of SAMUEL the prophet as given in 1 Ch. vi. 33. 3. Son of Tola and a chief of Issachar. 1 Ch. vii. 2.

Shen. Place near to which Samuel erected a stone and called it EBENEZER. 1 Sa. vii. 12.

Shen'azar. Descendant of Jeconiah. 1 Ch. iii. 18.

Shenir'. See HERMON.

Sheol. See HELL.

Shepham'. Eastern boundary of Palestine. Num. xxxiv. 10, 11. Not identified.

Shephathi'ah. Son of Reuel, a Benjamite. 1 Ch. ix. 8. The Hebrew is Shephathiah.

Shephati'ah. 1. Fifth son of David by Abital. 2 Sa. iii. 4; 1 Ch. iii. 3. 2. The Haruphite who joined David at Ziklag. 1 Ch. xii. 5. 3. Son of Maachah and a chief of the Simeonites. 1 Ch. xxvii. 16. 4. Son of King Jehoshaphat. 2 Ch. xxi. 2. 5. Ancestor of some who returned from exile. Ezra ii. 4; viii. 8; Neh. vii. 9. 6. Another ancestor of some who returned from exile. Ezra ii. 57; Neh. vii. 59. 7. Son of Mahalaleel. Neh. xi. 4. 8. Son of Mattan: one of the princes who urged the king to put Jeremiah to death. Jer. xxxviii. 1.

Shepherd. A person's wealth in the East frequently consisted of flocks, the shepherd therefore held an important and honourable position. David was a keeper of sheep. Joseph instructed his brethren to tell Pharaoh that they were shepherds, and they asked permission to dwell in Goshen, for every shepherd was an abomination to the Egyptians. This is supposed to have been caused by some 'shepherd-kings' having usurped authority over Egypt. The difficulties and hardships of a shepherd's life in the East may be gathered from what Jacob passed through during the time he was with Laban. Gen. xxxi. 39, 40. And to this day in many places the shepherd has to be well armed against wild beasts and lurking thieves.

The sheep *following* the shepherd is a sight often witnessed in the East, and that each sheep has a name and knows the shepherd's voice, has been tested and proved again and again. All this is beautifully typical of the relation of Jehovah to Israel and of Christ to the church. The sheep of Christ know the good Shepherd's voice, and find salvation, liberty, and pasture in following the One who leads. The *good* Shepherd gives them eternal life, having given His life for the sheep. Christ is called the *great* Shepherd, for the work which He accomplished could have been done only by One who was Himself God, though become man to work out redemption.

In the church there are those who by reason of gift are called pastors, to feed and shepherd the sheep; but Christ is the *chief* Shepherd, who is over all, *whose own* the sheep are, and who has given His word that they shall never perish. Ps. xxiii.; Zec. xiii. 7; John x. 2-16; Heb. xiii. 20; 1 Pe. v. 4; &c.

Shephi, Shepho. Son of Shobal, a son of Seir. Gen. xxxvi. 23; 1 Ch. i. 40.

Shephu'phan. Son or descendant of Benjamin. 1 Ch. viii. 5. Supposed to be the same as SHUPHAM in Num. xxvi. 39; and MUPPIM in Gen. xlv. 21.

She'rah. Apparently the daughter of Ephraim: she built Beth-horon the nether and the upper, and Uzzan-sherah. 1 Ch. vii. 24.

Sherd. A fragment of earthenware, the same as 'potsherd.' Isa. xxx. 14; Eze. xxiii. 34.

Sherebi'ah. A Levite who with his sons and brethren returned from exile: he assisted Ezra, sealed the covenant, and was a chief of the choir. Ezra viii. 18; Neh. viii. 7; ix. 4, 5; x. 12; xii. 8, 24. In Ezra viii. 24 apparently the same is called a priest.

Sher'esh. Son of Machir, a son of Manasseh. 1 Ch. vii. 16.

Shere'zer. One of the messengers sent to the house of God. in the

fourth year of king Darius, to pray and to enquire concerning the continuation of fasting in the fifth month (probably in commemoration of the destruction of the temple, &c., 2 Ki. xxv. 8-10). God's answer was that they had not fasted to Him. Zec. vii. 2-5. The name is really Persian and is identical with that of Sharezer, son of Sennacherib in 2 Ki. xix. 37; Isa. xxxvii. 38.

Sheriffs. The word is *tiptaye*: Fürst translates it 'judges,' and Gesenius 'those learned in the law': the word occurs only in Dan. iii. 2, 3.

She'shach. Mystical name applied to Babylon. Jer. xxv. 26; li. 41; cf. ver. 1. The meaning of the word is not known. According to Jerome the name Babylon, from Babel, was made up of the letters B B L (the 2nd and the 12th letters of the Hebrew alphabet) these were changed into SH SH CH (the 2nd and the 12th letters reckoning from the *end* of the same alphabet), a mode well known to later Jews. It has been supposed that the Jews made this alteration in the name in order that they might speak of the judgments coming upon Babylon without giving offence to those who had carried them away captive.

She'shai. One of the Anakim chiefs driven from Hebron by Caleb and slain by the Israelites. Num. xiii. 22; Jos. xv. 14; Jud. i. 10.

She'shan. A chief of Judah, whose family was sustained in the tribe by his daughter's marriage to his Egyptian servant. 1 Ch. ii. 31, 34, 35.

Sheshbaz'zar. Apparently the Chaldean or Persian name given to ZERUBBABEL. Ezra i. 8, 11; v. 14, 16.

Sheth. Son of Adam. 1 Ch. i. 1. See SETH. The word occurs also in Num. xxiv. 17, where, instead of 'children of Sheth,' it is better to read 'sons of tumult;' that is, 'tumultuous war will be destroyed:' cf. Jer. xlviii. 45.

Shethar'. One of the seven princes of Persia and Media. Est. i. 14.

Shethar'-bozna'i. An official of the king of Persia who, instead of hindering the Jews, was ordered by Darius to help them in the building of the temple. Ezra v. 3, 6; vi. 6, 13.

Sheva'. 1. Scribe or secretary to David. 2 Sa. xx. 25: cf. SHAVSHA. 2. Son of Caleb the son of Hezron, and father or founder of Machbenah and Gibeon. 1 Ch. ii. 49.

Shewbread. See BREAD.

Shib'boleth. A word chosen by the Gileadites—apparently without any reference to its signification, which some take to be 'an ear of corn,' and others 'a stream'—by which to ascertain those that were Ephraimites, who pronounced the SH as S, making the word SIBBOLETH. As the men fled from the victorious Jephthah and approached the ford of the river, they were thus tested, and the Ephraimites, who had brought the conflict on themselves, were slain. Jud. xii. 6. From this has originated the calling any watchword of a party, or indeed any particular view of truth or doctrine held by a section of the church, a mere 'shibboleth.'

Shib'mah. See SIBMAH.

Shic'ron. Boundary in the north-west of Judah. Jos. xv. 11. Not identified.

Shield. As a protection for the body, see ARMOUR.

Shield of Faith. That confidence in God and in His word that nullifies all the attacks of the wicked one. Eph. vi. 16.

Shiggaion, Shigionoth. A word in the heading of Psalm vii., and (in the plural "upon Shigionoth") in the prayer of Habakkuk (iii. 1): its meaning is not known.

Shi'hon. City in Issachar. Jos. xix. 19. Identified by some with *Ayun esh Shain*, 32° 43' N, 35° 20' E.

Shihor of Egypt. See SIHOR.

Shi'hor-lib'nath. Landmark at the boundary of Asher. Jos. xix. 26. Identified by some with the stream *Nahr Namein*, 32° 54' N, 35° 5' E.

Shil'hi. Father of Azubah the mother of Jehoshaphat. 1 Ki. xxii. 42; 2 Ch. xx. 31.

Shil'him. City in the south of Judah. Jos. xv. 32.

Shil'lem, Shil'lemites. One of the sons of Naphtali and his descendants. Gen. xlv. 24; Num. xxvi. 49: he is called **SHALLUM** in 1 Ch. vii. 13.

Shilo'ah, Waters of. See **SILOAH**.

Shi'loh. Title of the Messiah as 'Prince of Peace.' Gen. xlix. 10: cf. Isa. ix. 6. See **SCEPTRE**.

Shi'loh. A place within the territory of Ephraim (which tribe had the first-born's place), and where the tabernacle was located at the close of the life of Joshua (who was also of the tribe of Ephraim); Eli was priest there, and there Samuel began his ministry. The ark had been removed from Gilgal and remained at Shiloh until it was carried into the camp and captured by the Philistines. God had put His name there, but because of the wickedness of the Israelites He forsook the tabernacle at Shiloh, and the place was afterwards held up as a sign of desolation. The break-down of the flesh, represented by Ephraim the firstborn, in the day of battle, made way for the election of God, who chose the tribe of Judah and Mount Zion. *Psa.* lxxviii. 9, 60-68; *Jer.* vii. 12, 14; xxvi. 6-9.

When the sin of the tribe of Benjamin led to its being nearly destroyed (*Jud.* xx.), the virgins of Shiloh were allowed to be seized to furnish wives for the survivors. *Chap.* xxi.

On the division of the kingdom the prophet Ahijah was residing there. *Jos.* xviii. 1-10; *Jud.* xviii. 31; xxi. 12-21; 1 *Sa.* i. 3-24; iv. 3, 12; 1 *Ki.* xiv. 2, 4; *Jer.* xli. 5. Identified with the ruins at *Seilun*, 32° 3' N, 35° 17' E.

Shilo'ni. Father of Zechariah. *Neh.* xi. 5. But the passage may be read "Zechariah, the son of the Shilonite," as in the R. V.

Shi'lonite. Designation of Ahijah the prophet, which (cf. 1 *Ki.* xiv. 2, 4) points him out as a resident of Shiloh. 1 *Ki.* xi. 29; xii. 15; xv. 29; 2 *Ch.* ix. 29; x. 15.

Shi'lonites. Designation of Asaiah and his sons, probably as forming a part of the family of **SHELAH**, son of Judah. 1 *Ch.* ix. 5: cf. *Num.* xxvi. 20, where they are called **SHELANITES**.

Shil'shah. Son of Zophah, of the tribe of Asher. 1 *Ch.* vii. 37.

Shim'ea. 1. Son of David and Bathsheba. See **SHAMMUA**. 2. A Merarite, father of Haggiah. 1 *Ch.* vi. 30. 3. A Gershonite, father of Berachiah. 1 *Ch.* vi. 39.

Shim'ea, Shim'eah. Son of Jesse and brother of David. 2 *Sa.* xiii. 3, 32; xxi. 21; 1 *Ch.* xx. 7. See **SHAMMAH**.

Shim'eah, Shim'eam. Son of Mikloth, a Benjamite. 1 *Ch.* viii. 32; ix. 38.

Shim'eath. An Ammonitess, mother of Jozachar, or Zabad. 2 *Ki.* xii. 21; 2 *Ch.* xxiv. 26.

Shim'eathites. Family of scribes at Jabez. 1 *Ch.* ii. 55.

Shim'ei. 1. Son of Gershon, the son of Levi. *Num.* iii. 18; 1 *Ch.* vi. 17; xxiii. 7, 9, 10. Called **SHIMI** in *Exo.* vi. 17. 2. Son of Gera, a Benjamite, of the house of Saul: he cursed David, calling him 'a man of Belial,' and threw stones and dust at him, when he was hastening from Jerusalem at the rebellion of Absalom; but made submission on David's return, and was not then punished. David at his death reminded Solomon of Shimei's wickedness, for he had cursed the Lord's anointed king.

Solomon promised Shimei his life on the condition that he did not go out of Jerusalem; but he broke the compact and was put to death. 2 Sa. xvi. 5-13; xix. 18-23; 1 Ki. ii. 8-46. **3.** Officer of David who kept aloof from Adonijah on his usurpation. 1 Ki. i. 8. **4.** Son of Elah and one of Solomon's commissariat officers. 1 Ki. iv. 18. **5.** Son of Pedaiiah, a son of Jeconiah. 1 Ch. iii. 19. **6.** Son of Zacchur, of the tribe of Simeon. 1 Ch. iv. 26, 27. **7.** Son of Gog, of the tribe of Reuben. 1 Ch. v. 4. **8.** Son of Libni, a Merarite. 1 Ch. vi. 29. **9.** Son of Jahath, a son of Gershon. 1 Ch. vi. 42. **10.** Chief of the tenth course in the service of song. 1 Ch. xxv. 17. **11.** The Ramathite who was over the vineyards of David. 1 Ch. xxvii. 27. **12.** Son of Heman: he took part in the purification of the temple. 2 Ch. xxix. 14. **13.** Levite who had charge of the offerings. 2 Ch. xxxi. 12, 13. **14.** Levite who had married a strange wife. Ezra x. 23. **15, 16.** Two who had married strange wives. Ezra x. 33, 38. **17.** Son of Kish, a Benjamite, and grandfather of Mordecai. Est. ii. 5. **18.** A family who will mourn apart on the repentance of Jerusalem. Zec. xii. 13. This is by some associated with No. 1; but SIMEON is read in the *margin*, and in the LXX, the Arabic and Syriac versions. See under ZECHARIAH, chap. xii.

Shim'eon. One who had married a strange wife. Ezra x. 31.

Shim'hi. Head of a family in Benjamin. 1 Ch. viii. 21. Perhaps the same as SHEMA in ver. 13.

Shim'i. See SHIMEI No. 1.

Shim'ites. Family of Shimei, son of Gershon. Num. iii. 21.

Shim'ma. See SHAMMAH.

Shi'mon. Head of a family in Judah. 1 Ch. iv. 20.

Shim'rath. Son of Shimhi, a Benjamite. 1 Ch. viii. 21.

Shim'ri. **1.** Son of Shemaiah, a Simeonite. 1 Ch. iv. 37. **2.** Father of Jediael, one of David's mighty men. 1 Ch. ix. 45. **3.** Son of Elizaphan, a Levite. 2 Ch. xxix. 13.

Shim'rith. See SHOMER No. 2.

Shim'rom, Shim'ron, Shim'ronites. Fourth son of Issachar and his descendants. Gen. xlv. 13; Num. xxvi. 24; 1 Ch. vii. 1.

Shim'ron. Canaanitish city conquered by Joshua and allotted to Zebulun. Jos. xi. 1; xix. 15. Identified with *Semunieh*, 32° 42' N, 35° 12' E.

Shim'ron-me'ron. City whose king was slain by Joshua. Jos. xii. 20. Not identified.

Shim'shai. Scribe or secretary to Rehun, who opposed the rebuilding of Jerusalem. Ezra iv. 8, 9, 17, 23.

Shin'ab. King of Admah in the days of Abraham. Gen. xiv. 2.

Shin'ar. Ancient name of the plain lying in the south between the Euphrates and the Tigris. It was where Nimrod established his kingdom, and where the tower of Babel was built. Amraphel, king of Shinar, was one of the four kings who fought against the five kings when Lot was taken prisoner. In later times it was known as Chaldea, or Babylonia (as in the LXX of Isa. xi. 11), and thither some of the captives from Judah were carried. Gen. x. 10; xi. 2; xiv. 1, 9; Isa. xi. 11; Dan. i. 2; Zec. v. 11. See map on page 97.

Ship. The Israelites were not a maritime people. Solomon had a 'navy of ships' at Ezion Geber, the eastern branch of the Red Sea; but Hiram sent his shipmen 'that had knowledge of the sea' with the servants of Solomon. Ships of Tharshish are also mentioned both in connection with Solomon and Jehoshaphat. 1 Ki. ix. 26, 27; x. 11, 22; xxii. 48, 49; 2 Ch. xx. 36, 37; Ps. xlviii. 7. The ships so often mentioned on the Sea of Galilee in the Gospels were what are now called fishing boats,



ANCIENT SHIPS.

and were used as such. The ships in which Paul sailed on the Mediterranean were of course larger; those in which he was taken to Rome are well described by Luke in the Acts of the Apostles: the ship wrecked at Malta was evidently an Alexandrian wheat-ship. The nautical terms employed by Luke shew that he was well acquainted with maritime subjects. Acts xxvii. The word for GALLEY in Isa. xxxiii. 21 is the same as that translated 'navy' in the Kings.

Shiph'i. Son of Allon, a Simeonite. 1 Ch. iv. 37.

Shiph'mite. Designation of Zabdi, possibly as a native of Shepham. 1 Ch. xxvii. 27.

Shiph'rah. One of the Hebrew midwives in Egypt. Exo. i. 15.

Shiph'tan. An Ephraimite, father of Kemuel. Num. xxxiv. 24.

Shipmen. Sailors. 1 Ki. ix. 27; Acts xxvii. 27.

Shi'sha. Father of Elihoreph and Ahiah, royal scribes under Solomon. 1 Ki. iv. 3. See SHAVSHA.

Shi'shak. King of Egypt, to whom Jeroboam fled for protection from Solomon. Shishak afterwards invaded Judah during the reign of Rehoboam, "because they had transgressed against the Lord." He came with an immense army, took fenced cities, and pillaged Jerusalem and the temple. Shishak left an account of this expedition. It gives a long list of places conquered, among which are the names of many Jewish towns, as Taanach, Rehob, Mahanaim, Gibeon, Beth-horon, Kedemoth, Aijalon and Megiddo. 1 Ki. xi. 40; xiv. 25, 26; 2 Ch. xii. 2-9. See EGYPT, page 233.

Shit'rai. The Sharonite who was chief herdsman of David at Sharon. 1 Ch. xxvii. 29.

Shittah Tree. See SHITTIM WOOD.

Shit'tim. Plain on the east of the Jordan, where the Israelites encamped before they crossed the Jordan. The name signifies 'acacias.' Num. xxv. 1; Jos. ii. 1; iii. 1; Joel iii. 18; Mic. vi. 5. In Num. xxxiii. 49 it is called ABEL-SHITTIM, *q. v.*

Shittim Wood, Shittah Tree. This is generally understood to be the Acacia, which is adopted in the R. V. There are several varieties which grow in Egypt and Palestine, the *Acacia seyal* being the most common. They differ from the acacias known in England, which are from North America. The wood was extensively used in building the tabernacle, and

the ark, the table of shewbread, and the altars were also made of the same. Exo. xxv.—xxxviii. ; Deu. x. 3. It is called the SHITTAH TREE (after the Hebrew, which is *shittah* in the singular) in Isa. xli. 19. The 'burning bush' (Heb. *seneh*), has been considered to be the wild acacia, *A. nilotica*. Livingstone judged that for the tabernacle the *A. giraffa* (Camel-thorn) was used, which he calls an 'imperishable' wood.

Shi'za. A Reubenite, father of Adina. 1 Ch. xi. 42.

Sho'a. People mentioned among Israel's 'lovers,' whom God would bring against them on every side. Eze. xxiii. 23. Nothing is known of a people or place of this name. Some judge the Hebrew word not to be a proper name, and translate it 'prince,' 'noble,' &c.

Sho'bab. 1. Son of David and Bathsheba. 2 Sa. v. 14 ; 1 Ch. iii. 5 ; xiv. 4. 2. Son of Caleb, the son of Hezron. 1 Ch. ii. 18.

Sho'bach. Captain of the Syrian hosts of Hadarezer. Killed by David. 2 Sa. x. 16, 18. Called SHOPHACH in 1 Ch. xix. 16, 18.

Sho'bai. Ancestor of some of the Levite door-keepers who returned from exile. Ezra ii. 42 ; Neh. vii. 45.

Sho'bal. 1. Son of Seir, the Horite. Gen. xxxvi. 20–29 ; 1 Ch. i. 38, 40. 2. Son of Caleb, the son of Hur. 1 Ch. ii. 50, 52. 3. Son of Judah and father of Reaiah 1 Ch. iv. 1, 2.

Sho'bek. One who sealed the covenant. Neh. x. 24.

Sho'bi. Son of Nahash of Rabbah, of the children of Ammon : he sent succour to David when he fled from Absalom. 2 Sa. xvii. 27.

Sho'cho, Sho'choh, Sho'co. See СОЧОН.

Shoelatchet. Shoe lace or thong. Gen. xiv. 23 ; Isa. v. 27 ; Mark i. 7.

Shoes. Shoes are mentioned as early as Exo. iii. 5, when Moses was told to put off his shoes, for the ground on which he stood was holy, for God was there. Acts vii. 33. The same was said to Joshua. Jos. v. 15. It shewed that as yet there was no welcome for man into the presence of God. A standing had not yet been made for him, whatever goodness and condescension God might shew towards him. Under grace a standing is found, the shoes were put on the prodigal, he was welcome and at home. The priests ministered in the temple with bare feet, means being given to keep the feet clean. Cf. also John xiii. 1–17.

In transferring a possession it was customary to deliver a shoe. Ruth iv. 7, 8. Twice is it said, "Over Edom will I cast out my shoe : " signifying that Edom would be subdued and be taken possession of as a menial. Psal. lx. 8 ; cviii. 9. We read that "all they of Edom became David's servants." 2 Sa. viii. 14. For shoes of 'iron and brass,' Deu. xxxiii. 25, some translate 'bolts' instead of 'shoes.' But it may be figurative of treading down their enemies, as the Lord is represented having "feet like unto fine brass." Rev. i. 15.

The shoes of the East were mostly the same as 'sandals'—soles fastened to the feet by strings or thongs. John the Baptist declared he was not worthy to unloose the shoes of the Lord. Mark i. 7 ; Luke iii. 16.

Sho'ham. Son of Jaaziah, a Merarite. 1 Ch. xxiv. 27.

Sho'mer. 1. Son of Heber, of the tribe of Asher. 1 Ch. vii. 32. Called SHAMER in verse 34. 2. The parent of Jehozabad. 2 Ki. xii. 21. Here the name is masculine, but perhaps the same is called SHIMRITH, a Moabitess, in 2 Ch. xxiv. 26.

Sho'phach. See SHOBACh.

Sho'phan. See ATROTH.

Shoshan'nim. A word in the headings of Psalms xlv. and lxix., and of lxxx. with the word EDUTH, 'a testimony,' added. The first Hebrew word signifies 'lilies.' Gesenius refers it to the form of the instruments as resembling lilies. Fürst, as the name of one of the musical choirs. The

LXX has 'for alternate [strains].' In the heading of Psalms lx. is a similar word: SHUSHAN-EDUTH, 'the lily of testimony.'

Shoulder. Often alluded to in scripture as the place of strength, on which burdens are borne. The high priest had the names of the twelve tribes on his shoulders, as in a place of safety. Exodus xxviii. 12. Of Christ it is said, when He comes to reign, the 'government shall be on his shoulder,' Isaiah ix. 6; and, as the Good Shepherd, when He finds a lost sheep He places it on His shoulders. Luke xv. 5. When God blesses Israel in their land the Gentiles will bring Israel's dispersed daughters upon their shoulders, that is, will give them substantial aid. Isaiah xlix. 22.

Shrine. Small representations of heathen temples, as at Ephesus or elsewhere. The word is *ναός*, often translated 'temple.' Acts xix. 24.

Shroud. The 'shadowing shroud' signifies the shelter given by the spreading boughs of a great tree: such as the one to which Assyria is compared. Ezekiel xxxi. 3.

Shu'a. Daughter of Heber, of the tribe of Asher. 1 Chronicles vii. 32.

Shu'a, Shu'ah. A Canaanite, whose daughter became the wife of Judah. Genesis xxxviii. 2, 12; 1 Chronicles ii. 3.

Shu'ah. 1. Son of Abraham and Keturah. Genesis xxv. 2; 1 Chronicles i. 32. 2. Descendant of Judah. 1 Chronicles iv. 11.

Shu'al. 1. District to which a company of Philistine spoilers turned when they were encamped against Israel. 1 Samuel xiii. 17. Not identified. 2. Son of Zophah, of the tribe of Asher. 1 Chronicles vii. 36.

Shu'bael. 1. Son of Amram, a descendant of Levi. 1 Chronicles xxiv. 20. 2. Son of Heman and a chief in the service of song. 1 Chronicles xxv. 20. Called SHEBUEL in verse 4.

Shu'ham, Shu'hamites. Son of Dan, and his descendants. Numbers xxvi. 42, 43. Perhaps the same as HUSHIM in Genesis xlv. 23.

Shu'hite. Designation of Bildad, one of Job's friends. Probably a descendant of Shuah, son of Abraham. Job ii. 11; &c.

Shu'lamite. Name introduced in the Canticles. It is a feminine noun traceable, like Solomon, to *Shalom*, 'peace.' It is the virgins who use this term. The union of the bridegroom and bride is such that she can be called by the same name. The 'two armies' seen in the Shulamite doubtless refer to the union of Judah and Israel. Cant. vi. 13.

Shu'mathites. One of the families that came from Kirjath-jearim. 1 Chronicles ii. 53. The term may be derived from some unknown place named Shumah.

Shu'nammite. Designation of an inhabitant of Shunem. 1. Abishag, the 'fair damsel' that was chosen to cherish David in his old age. 1 Kings i. 3, 15; ii. 17-22. 2. The 'great woman' who provided Elisha with a lodging. She was rewarded with a son, but he died when a lad. She hastened to the prophet, and her faith was such that she could say, "It is well." This was answered by her son being raised to life again. 2 Kings iv. 8-37.

Shu'nem. City in Issachar, near to which the Philistines encamped previous to the fight on Gilboa. Also where a Shunammite shewed hospitality to Elisha. Joshua xix. 18; 1 Samuel xxviii. 4; 2 Kings iv. 8. Identified with *Solam*, 32° 36' N, 35° 20' E.

Shu'ni, Shu'nites. Son of Gad, and his descendants. Genesis xlv. 16; Numbers xxvi. 15.

Shu'pham, Shu'phamites. Descendant of Benjamin and his posterity. Numbers xxvi. 39. See SHEPHUPHAN.

Shu'pim. 1. Son of Ir, a Benjamite. 1 Chronicles vii. 12, 15. Identified with SHUPHAM in ver. 12 margin. 2. A Levite and one of the gatekeepers. 1 Chronicles xxvi. 16.

Shur. Wilderness towards the north east of Egypt; its situation is clearly shewn in the various passages. Gen. xvi. 7; xx. 1; xxv. 18; Exo. xv. 22; 1 Sa. xv. 7; xxvii. 8. See map under WANDERINGS OF THE ISRAELITES.

Shu'shan. Ancient city in the East, the capital of Elam, and which afterwards became the metropolis of Persia. Its first mention chronologically is in Dan. viii. 2. Objections have been raised as to Daniel being at Shushan in the reign of Belshazzar; but the prophecy does not say definitely that he was there. It reads, "I saw in a vision; and it came to pass *when I saw*, that I was at Shushan." He may have been there in a vision, or he may have gone there on the business of the king.

Esther was queen of Ahasuerus (Xerxes), king of Persia, and resided at Shushan, and the various descriptions given in the book of Esther shew that it was a place of wealth and luxury, and was of large extent. At a later date Nehemiah was cupbearer to the king at Shushan. Neh. i. 1.

Daniel speaks of the palace or fortress as being in the province of Elam, and he was by the river of Ulai. This agrees with the modern *Susa*, on the river *Shapur*, in Persia, where there are extensive ruins, embracing those of a magnificent palace, about 32° 10' N, 48° 26' E. Alexander the Great conquered the Persians, after which Shushan declined. The place is frequently mentioned in the Book of Esther, and is once called *Susa* (this being the Greek form of the name) in chap. xi. 3 of its apocryphal additions.

The ruins extend to a circumference of about seven miles. An inscription states that the palace there was founded by Darius and completed by Artaxerxes. It may have been the one occupied in the days of Esther.

The great feast that was held by Ahasuerus with his nobles and princes for seven days was not apparently held in any of the halls inside the palace, but in the open air, "in the court of the garden of the king's palace," surrounded by "white, green and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble."

Shu'shan-e'duth. See SHOSHANNIM.

Shu'thalhites. Descendants of Shuthelah, son of Ephraim. Num. xxvi. 35.

Shu'thelah. 1. Son of Ephraim. Num. xxvi. 35, 36; 1 Ch. vii. 20. 2. Son of Zabab, a descendant of Ephraim. 1 Ch. vii. 21.

Shuttle. The well-known weaver's implement which carries a thread, mentioned as early as Job vii. 6: it is referred to as an emblem of swiftness.

Si'a, Si'aha. Ancestor of some Nethinim who returned from exile. Ezra ii. 44; Neh. vii. 47.

Sibbeca'i, Sibbecha'i. The Hushathite who slew Saph, or Sippai, a Philistine giant. 2 Sa. xxi. 18; 1 Ch. xi. 29; xx. 4; xxvii. 11.

Sib'boleth. See SHIBBOLETH.

Sib'mah. City of Reuben on the east of the Jordan, famous for its vines. Jos. xiii. 19; Isa. xvi. 8, 9; Jer. xlviii. 32. It is called SHEBAM in Num. xxxii. 3, and SHIBMAH in verse 38. Identified by some with *Sumia*, 31° 49' N, 35° 46' E, where there are ancient rock-cut wine presses.

Sibra'im. A northern landmark of Palestine, lying between Damascus and Hamath. Eze. xlvii. 16. Not identified.

Si'chem. See SHECHEM.

Sid'dim, Vale of. One passage reads "the vale of Siddim, which is the salt sea;" and another the vale was "full of slime-pits," that is, bitumen springs. Gen. xiv. 3, 8, 10. It was doubtless near the Salt Sea, but is not identified.

Si'don, Sido'nians. See ZIDON and ZIDONIANS.

Signet. See SEAL.

Signs. 1. The lights in the firmament of the heaven are said to be for 'signs' as well as for 'seasons.' Gen. i. 14. A false application has been made of this passage in using the varied positions of the sun, moon, and planets as a means to foretell events. Of what then are they signs? it may be asked. This is perhaps answered in Psa. xix. 1-6. The stupendous distance and marvellous regularity in the movements of the heavenly bodies are a sign of the glory of the One that created them, as is stated of God in Rom. i. 20: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead," or divinity.

2. Signs were wrought by Moses, first to convince the children of Israel that God had sent him; and then to attest and enforce on the Egyptians God's demands upon Pharaoh to let the Israelites go that they might serve Him. Psa. lxxviii. 43. So in other cases, signs were given to shew the finger of God.

3. When Christ was on earth He wrought miracles, wonders, and signs, but the Pharisees and Sadducees demanded of Him 'a sign from heaven,' Mat. xvi. 1, and it is added that they did this 'tempting Him.' He was Himself God's sign, according to Isa. vii. 14, as the manna was the sign of God to Israel in the wilderness. As they had not eyes to see God's signs, they should have no other sign than that of Jonah (Mat. xii. 39, 40), that is, of a man who was cast into the overwhelming judgment of God, and found deliverance from Him. Christ's death and resurrection is God's way of deliverance. In chap. xvi. 4 the Lord does not mention the type being fulfilled in Himself for them, but we have the dreadful words, "He left them and departed": they were left in the judgment of Jonah. See MIRACLES.

Si'hon. King of the Amorites, who, after his victory over the Moabites, was defeated and slain, with his army, by the Israelites. His territory was on the east of the Jordan, from the Arnon to the Jabbok: it was possessed by the Israelites. The victory is commemorated in two of the Psalms. Num. xxi. 21-35; xxxii. 33; Deu. i. 4; ii. 24-36; iii. 2-6; Jos. xii. 2; Jud. xi. 19-22; Psa. cxxv. 11; cxxxvi. 19; Jer. xlviii. 45.

Si'hor. This refers to the river Nile. In Jos. xiii. 3 it is "Sihor which is before Egypt." In Isa. xxiii. 3 the produce of the harvest of Egypt was brought to the sea by the river, and from thence was fetched by the Syrian merchants. In Jer. ii. 18 Israel is warned against seeking the waters of the Nile; that is, trusting in Egypt instead of in God: cf. ver. 36. In 1 Ch. xiii. 5 it is written SHIHOR, as the south-west boundary of Palestine. Some consider that Jos. xiii. 3 and 1 Ch. xiii. 5 refer to the *Wady el Arish*, which was also called 'the river of Egypt.'

Si'las. A 'chief man' among the brethren and a prophet. He was sent to Antioch, with Paul and Barnabas, after the council of the church at Jerusalem concerning Gentiles keeping the law. He accompanied Paul in his second missionary journey, and was imprisoned with him at Philippi. Acts xv. 22-40; xvi. 19-25, 29; xvii. 4-15; xviii. 5. The name is an abbreviation of SILVANUS, *q.v.*

Silk. In Eze. xvi. 10, 13 the word is *meshi*, and refers to some very fine substance like hair, fine silk. In Pro. xxxi. 22 it is *shesh*, which is fine linen. In Rev. xviii. 12 it is *σικκόν*, silk.

Sil'la. Place alluded to when Joash was murdered. It was apparently somewhere near Jerusalem. 2 Ki. xii. 20.

Silo'ah, Silo'am. A pool on the south of Jerusalem near the west slope of the Kidron valley. It is mentioned in the Old Testament as being

'by the king's garden' when the walls of Jerusalem were being rebuilt by Nehemiah (iii. 15). In Isa. viii. 6, under the name of **SHILOAH**, it is used symbolically: the people refused its waters that went softly, preferring Syria and the king of Israel: the strong waters of Assyria should sweep them away. In the New Testament the man born blind, after being anointed with clay, was sent to wash at Siloam, which signifies 'sent.' Christ being the Sent One, we are figuratively taught that light comes when Christ in humiliation is known as the Sent One of God. John ix. 7, 11.

The pool still exists under the name of the *Birket Silwan*. It is supplied with water from a fountain higher up the hill, called the Virgin's Fountain. Several travellers have passed through the passage that connects the two, in some parts walking erect, and sometimes stooping, sometimes kneeling, and sometimes crawling on all fours. A short inscription was found at the pool, but which merely said that the passage was begun at both ends simultaneously, and met in the middle. The letters are ancient, which has led to the supposition that the passage was made in the days of Hezekiah, who made alterations in the water-courses. 2 Ch. xxxii. 3, 4. The flow of the water is intermitting, as if regulated by an underground syphon. In the winter the water rises three or four times a day, but in the summer only once in several days. The superfluous water flows in a channel cut in the rock to the gardens below. The pool is about 53 feet long, 18 feet wide, and 19 feet deep.

Silo'am, Tower in. Nothing is known of the falling of this tower except what the scripture states in Luke xiii. 4. The village of Siloam is on the east slope of the Kidron valley, curiously formed as if ancient tombs had been appropriated, so that the houses appear to be clinging to the sides of the hill; it is not, however, known whether the tower was in any way connected with this village.

Silva'nus. A Christian who had laboured at Corinth, and who was there with Paul when he wrote the two Epistles to the Thessalonians. By comparing the following passages with the account of Paul's second missionary journey it is evident that the apostle refers by this name to **SILAS**, *q.v.* 2 Co. i. 19; 1 Th. i. 1; 2 Th. i. 1. Whether Peter refers to the same person is not known. 1 Pe. v. 12.

Silver. This was a source of wealth from early days. Abraham was rich in silver, Gen. xiii. 2; but with Solomon gold was so plentiful that silver was 'nothing accounted of.' 1 Ki. x. 21. The silver and gold which he had amassed were, alas, afterwards carried away to enrich their enemies because of the sins of Israel. 2 Ch. xii. 9. Silver was also the common specie of commerce, 'pieces of silver' being weighed long before money was coined. Gen. xxiii. 16. Silver was used for the sockets, hooks, &c., in the tabernacle, the money paid for the redemption of the Israelites being applied to this purpose. Exo. xxx. 11-16; xxxviii. 25-28. The house of God is founded on redemption. Exo. xxxvi. 24-36; xxxviii. 10-17.

Silver is found in the earth (Job xxviii. 1), and before it can be compared to 'the words of the Lord' it must be purified seven times. Psal. xii. 6; Pro. xxv. 4.

THE **SILVER CORD** in Ecc. xii. 6 seems to refer to 'the thread of life,' which is loosed, or removed, when death ensues.

Silverlings. Found only in Isa. vii. 23, and the Hebrew is the same as 'silver,' and 'pieces of silver,' as money.

Silversmith. Only referred to in scripture as those who formed the silver representations of the temple at Ephesus. Acts xix. 24.

Sim'eon. 1. The second son of Jacob and Leah, and head of the tribe bearing his name. Except the attack that he, with Levi, made on

Shechem, and his being kept by Joseph as a hostage, nothing personally is recorded of Simeon. He entered Egypt with Jacob, taking his six sons with him. On leaving Egypt, those numbered of the tribe were 59,300, but on entering the land after the forty years' wanderings, there were only 22,200.

When Jacob blessed his sons he said, "Simeon and Levi are brethren; instruments of cruelty are in their habitations . . . in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." Gen. xlix. 5-7. This scattering seems also intimated by the circumstance that when Moses blessed the tribes, Simeon is not mentioned.

The lot of Simeon was in the extreme south, having the Philistines on their west and the desert of Paran on their east. On the division of the kingdom they nominally belonged to the ten tribes, but were completely isolated from the other nine, so that they would have had either to coalesce with the two tribes (and of this we read nothing), or, according to the prophecy of Jacob, be 'scattered in Israel.' They were, in a sense, lost in the land. In the future day of which Ezekiel prophesies, when the twelve tribes will be restored and the land be re-divided, the tribe of Simeon has its portion. Eze. xlvi. 24-35. They are also mentioned in Rev. vii. 7, when a remnant of them will be sealed for blessing.

2. A 'just and devout' man at Jerusalem, to whom it was revealed that he should not die until he had seen 'the Lord's Christ.' When the 'child Jesus' was presented in the temple Simeon took Him up in his arms, blessed God and asked that he might depart in peace, for he had seen God's *salvation*. Luke ii. 25, 34. He was one of those that looked for redemption in Israel. 3. Son of Juda, in the genealogy of the Lord Jesus. Luke iii. 30. 4. A disciple and prophet at Antioch, designated NIGER. Acts xiii. 1. 5. Name by which Simon Peter is called by James in Acts xv. 14. In 2 Pe. i. 1 also the name is Simeon in the Greek.

Sim'eonites. Descendants of Simeon, the son of Jacob. Num. xxv. 14; xxvi. 14; 1 Ch. xxvii. 16.

Similitude. 1. *demuth*, 'likeness, representation.' 2 Ch. iv. 3; Dan. x. 16; Hos. xii. 10. 2. *tabnith*, 'pattern, form, structure.' Ps. cvi. 20; cxliv. 12. 3. *temunah*, 'form, appearance,' which may not imply likeness. Num. xii. 8; Deu. iv. 12, 15, 16. 4. Three words derived from *ῥμοιον*, 'like, similar.' Rom. v. 14; Heb. vii. 15; Jas. iii. 9.

Si'mon. 1. Simon Peter. See PETER. 2. Simon the Canaanite, or rather Cananite, or Zealot, and therefore called SIMON ZELOTES; one of the twelve apostles, of whom nothing is specially recorded. Mat. x. 4; Mark iii. 18; Luke vi. 15; Acts i. 13. 3. Simon, one of the brethren of the Lord. Mat. xiii. 55; Mark vi. 3. 4. Simon the Leper, at whose house 'a woman' anointed the head of the Lord. Mat. xxvi. 6; Mark xiv. 3. By comparing these passages with John xii. 1-3 it seems evident that Martha and Mary lived in Simon's house (they were perhaps in some way related to him), and that Mary was the woman alluded to. There is no authority for associating this anointing of the Lord with that recorded in Luke vii. 36-50, described as being by 'a sinner.' 5. Simon the Cyrenian, father of Alexander and Rufus: he was made to carry the Lord's cross. Mat. xxvii. 32; Mark xv. 21; Luke xxiii. 26. 6. Simon the Pharisee, who invited the Lord to his house, where a woman 'who was a sinner' anointed the feet of the Lord. The Pharisee judged that the Lord could not be a prophet, or He would have known that the woman was a sinner; but he was rebuked, and the woman was forgiven. Luke vii. 36-50. There is no authority for supposing that this woman was Mary

Magdalene. 7. Simon, father of Judas Iscariot. John vi. 71, &c. 8. Simon the Tanner, at whose house Peter was lodging at Joppa when sent for by Cornelius. Acts ix. 43; x. 6, 17, 32. 9. Simon Magus, so called because he was a magician or sorcerer. He had misled the people at Samaria by his magical arts, but he professed to believe at the preaching of Philip. Subsequently he offered money to the apostles that he might purchase the power of imparting the gift of the Holy Spirit (from which has arisen the word 'simony'); but he was denounced by Peter. Acts viii. 9-24. Historians relate that he did much mischief among the saints.

Sim'ri. Son of Hosah, a Merarite. "Though he was not the first-born, yet his father made him the chief." 1 Ch. xxvi. 10.

Sin. City in Egypt: the LXX has Σάϊν, and the Vulgate (as in the margin), *Pelusium*. Ezekiel calls it 'the strength of Egypt.' Eze. xxx. 15, 16. It is supposed to be identified with the modern *Tineh*, where a few ruins are found. It is close to the Pelusiatic mouth of the Nile, about 31° 4' N, 32° 28' E.

Sin, Wilderness of. The district lying between the Red Sea and Sinai, in some part of which the Israelites encamped. Exo. xvi. 1; xvii. 1; Num. xxxiii. 11, 12. See Map under WANDERINGS OF THE ISRAELITES.

Sin. There are many different words both in the O. T. and N. T. signifying 'sin,' 'iniquity,' 'wickedness,' &c., with various shades of meaning. 1. It is important to notice the scripture definition of sin. It is 'lawlessness.' 1 John iii. 4. Hence the distinction made between 'sin' and 'transgression,' the latter being the infraction of a known command. From Adam to Moses man "had not sinned after the similitude of Adam's *transgression*," yet men had sinned and died. Rom. v. 14. A positive law was given to Adam, which he disobeyed; but from Adam to Moses no definite law was proclaimed, consequently there was no transgression, yet there was sin in the sense of lawlessness, and such sin as called for the deluge. The same distinction is plainly involved in chap. iv. 15: "Where no law is, there is no transgression," yet there may be sin, and it is averred that "as many as have sinned *without law* shall also perish without law." Chap. ii. 12.

The rendering of 1 John iii. 4, in the A. V., "sin is the transgression of the law," is a mistranslation. The Greek word is ἀνομία, from ἀ, negative, and νόμος, law. This word occurs fourteen times, and in this verse *only* is it translated in the A. V. 'transgression of the law.' In 2 Co. vi. 14 it is 'unrighteousness,' and in eleven places it is rendered 'iniquity,' signifying any wickedness. Further, ἄνομος, from the same root, is translated 'without law' in 1 Co. ix. 21; 'unlawful' in 2 Pe. ii. 8; and 'lawless' in 1 Ti. i. 9. These passages clearly indicate that the meaning of 1 John iii. 4 is "Every one that practises sin, practises also lawlessness; and *sin is lawlessness*:" that is, doing one's own will, regardless of all restraint of God and man. This applies whether there is a definite law or not, but when there is a definite law sin is also transgression.

The principal words used for 'sin' in the N. T. are ἁμαρτία, -τήμα, -τάνω, to deviate from a right course: and for 'transgression,' 'transgressor,' παράβασις, -βάτης, -βαίνω, to pass by or over a boundary.

2. Sin did not originate in man, but with the devil. 1 John iii. 8. It came into the world by man, and brought in death as its penalty.

3. An important point is to distinguish between 'sin' and 'sins,' a distinction which must exist after the first entrance of the principle. The 'sins' of a man are what he actually commits, and are the ground of judgment, while also proving the man to be the servant of sin. A Christian is one whose conscience has been perfected for ever by the one sacrifice for sins; the Spirit of God has brought him into the value of that one offering,

hence his sins, having been borne by Christ on the cross, will never be brought to his charge as guilt upon him by God, but if he sins there is a holy gracious dealing with him on the ground of Christ's propitiation, so that he is led to confess the sin or sins, and has the joy of forgiveness. 'Sin' as to the principle, involving the alienation of all things from God since the fall of man, and especially seen in man's evil nature, has been judicially removed from before God in the cross of Christ. God has "condemned sin in the flesh" in the sacrifice of Christ, Rom. viii. 3, and consequently the Spirit is given to the believer. The Lord Jesus is proclaimed as "the Lamb of God that taketh away the sin of the world" ('not sins,' as it is often quoted). He will purge heaven and earth from sin, and in result there will be new heavens and a new earth, wherein will dwell righteousness. Though Christ tasted death for every one, or everything, He is not represented as bearing the 'sins' of all: His death as regards 'sins' being qualified by the words 'of many,' 'our sins,' &c.

4. In the important passage in Rom. v. 15-20, the word OFFENCE occurs. The Greek is *παράπτωμα*, from 'to fall off or away.' It is used for Adam's fall or sin, and God's free gift is in respect of many sins. "The law entered that the offence might abound," that is, that the offensiveness or heinousness of sin might be made manifest. The same word is translated 'fall, fault, trespass, and sin.'

Sin Offering. See OFFERINGS.

Sin, Original. This term is often used by theologians, but they are not agreed as to its signification. It is not found in scripture. Man has derived an evil nature from Adam, but his sins are his own. Death passed upon all men because of Adam's sin, but *all* have sinned. Rom. v. 12.



MOUNTAIN AND PLAIN OF SINAI.

Si'na, Si'nai. This name is applied to both a mountain and to a wilderness. They lie between the Gulf of Suez and the Gulf of Akaba. The mountain is really a range of high hills and is sometimes called HOREB, which may be a more general name for the whole of the range. Mount Sinai is especially connected with the giving of the law. Moses and the elders went up into the mountain, and Moses there received the Ten Commandments written on two stones. The Israelites were located in the wilderness of Sinai, which must have been a large place capable of holding

two million people. By comparing Exo. xix. 1 with Num. x. 11, it will be seen that they continued there nearly a year.

The mountains in the locality have been surveyed in modern days, and a plain has been found, about two miles long and half a mile wide, affording ample room for the people to assemble, and where they could hear the thunder, and see the fire and smoke issuing from the mount. The plain is now called *er Rahah*. Adjoining this is a precipitous granite rock called *Jebel Musa (Ras Sufsafeh)* which is so formed that the elders who accompanied Moses part of the way up, could remain there while Moses proceeded to the summit, which cannot be seen from the plain. Exo. xix. 1-23, &c.; Psa. lxxviii. 8, 17; Neh. ix. 13; Acts vii. 30, 38.

The term Sinai is frequently employed as representing 'the law,' and is used by Paul as a symbol of 'bondage,' for law and bondage cannot be separated, and stand in strong contrast to the 'liberty' wherewith Christ makes the believer free. Gal. iv. 24, 25, compare with chap. v. 1. See map under WANDERINGS OF THE ISRAELITES.

Singing. In the O. T. we find there were courses of singers, and there were some who were 'taught to sing praise.' Instruments were also appointed for the singers. 1 Ki. x. 12. In Hab. iii. 19, at the end of the prophet's poetical 'prayer,' it says, "To the chief singer on my stringed instruments." "The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels." Psa. lxxviii. 25.

Such organised choirs have no place in the N. T. They that worship God "must worship him in spirit and in truth." This also applies to the singing: "I will sing with the spirit, and I will sing with the understanding also." 1 Co. xiv. 15: cf. ver. 26. "Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody [or chanting] in your heart to the Lord." Eph. v. 19. "In psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. iii. 16. There will be singing in heaven. Rev. v. 9. Singing and PRAISE naturally go together. At the institution of the Lord's supper they 'sang a hymn,' *margin* 'psalm,' *ᾠμὴν*. Mat. xxvi. 30. The same word is translated 'sang praises' unto God, when Paul and Silas were in prison, Acts xvi. 25; and the Lord sings praise in the midst of the assembly. Psa. xxii. 22; Heb. ii. 12.

Sinim. A remote place from which some will be brought when in a future day God is blessing Israel. The LXX has "the land of the Persians." The land of the Sinæ, who settled in Western China, has been suggested: this would not clash with 'north' and 'west,' which are also mentioned in the same passage. Isa. xlix. 12.

Sinites. A tribe of unknown Canaanites probably in the far north. Gen. x. 17; 1 Ch. i. 15. The Targums give Orthosia, a town on the coast to the north-east of Tripolis.

Si'on. 1. Deu. iv. 48; same as HERMON, *q.v.* 2. For a part of Jerusalem, see ZION.

Siph'moth. City in the south of Judah, to the elders of which David sent some of the spoil he had taken from the Amalekites. 1 Sa. xxx. 28. Not identified.

Sippa'i. See SAPH.

Sir. In Gen. xliii. 20 the word is *adon*, often translated 'Lord.' In the Acts (except in xvi. 30) the word is *ἄνθρωπος*, 'man,' and is used as a term of respect. In all other places in the N. T. the word is *κύριος*, commonly translated 'Lord.' In these cases the context determines how it should be rendered.

Si'rah. A well near Hebron, from which Abner was recalled by Joab.

2 Sa. iii. 26. There is a spring and reservoir near the ancient road which Abner would naturally have taken, called *Ain Sareh*, about a mile from Hebron.

Siri'on. See HERMON.

Sisama'i. Son of Eleasah, a descendant of Judah. 1 Ch. ii. 40.

Si'sera. 1. Captain of the army of Jabin king of the northern Canaanites. His army was overthrown with great destruction, through God's intervention, by Deborah and Barak. Sisera, thirsty and weary, sought shelter in the tent of Jael, who killed him with a tent peg driven through his head with a hammer—shewing how God can energise a feeble instrument to work out His deliverance. See Jael. Jud. iv. 2-22; v. 20-31; 1 Sa. xii. 9; Psal. lxxxiii. 9. 2. Ancestor of some Nethinim who returned from exile. Ezra ii. 53; Neh. vii. 55.

Sith. Simply 'since.' Eze. xxxv. 6.

Sit'nah. Name given to a well dug by Isaac's servants because it was seized by the servants of Abimelech. Gen. xxvi. 21. Fürst says it signifies 'strife'; Gesenius says 'contention,' and in Ezra iv. 6, where the same word occurs as a common noun, it is 'accusation.'

Sivan. See MONTHS.

Six. See NUMBERS AS SYMBOLS.

Slaves. This word occurs in the A.V. only in Rev. xviii. 13, where it should read 'bodies,' as in the margin. See SERVANTS.

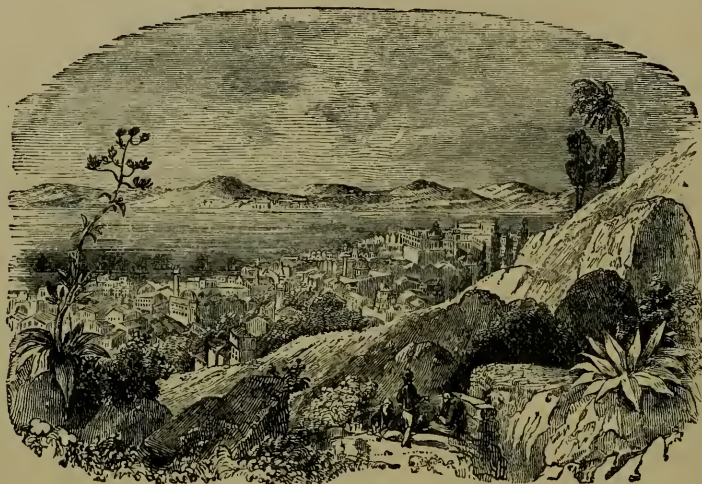
Slime. The word is *chemar*, and signifies 'bitumen.' It is found on the shores of the Salt Sea and elsewhere in SLIME-PITS. When mixed with tar it forms a hard cement impervious to water. Gen. xi. 3; xiv. 10; Exo. ii. 3.

Sling. A simple weapon with which stones were thrown. It could easily be formed of a piece of leather with a small hole in the centre, and having two strings attached. A stone was placed in the hole in the leather, and swung round forcibly, when, by releasing one of the strings, the stone would fly away. It was used by shepherds to keep off such animals as wolves; David had one with which he smote Goliath. We read of some who were so skilled in its use as to throw a stone to a hair's breadth. It is mentioned among the weapons of war. Jud. xx. 16; 1 Sa. xvii. 40, 50; 2 Ki. iii. 25; 2 Ch. xxvi. 14. On the Egyptian monuments men are portrayed using the sling.

Smith. The well-known worker in metal. When the Philistines were oppressing Israel we read "there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears." Thus the people of God were unarmed before their enemies. They had to resort to the Philistines even to sharpen their agricultural tools. 1 Sa. xiii. 19, 20. This was different afterwards, for when the people were carried into captivity, smiths are named among the captives. 2 Ki. xxiv. 14, 16.

Smyr'na. Ancient city in the west of Asia Minor, about forty miles north of Ephesus. No mention is made of Paul having visited the city; but we know an assembly was gathered there by its being one of the seven churches in Asia, to which addresses were sent through the apostle John. See REVELATION ii. (page 662). History calls Polycarp the first bishop of Smyrna, and it was there he suffered martyrdom. Christian writers have often pointed out in connection with the allusion to "the synagogue of Satan" in Rev. ii. 9, the eagerness with which the Jews sought to aid in the martyrdom of Polycarp.

It was of old an important city, and modern Smyrna is a large town, and many of its inhabitants are professedly Christian. Rev. i. 11; ii. 8. The name means 'myrrh.'



SMYRNA.

Snail. In Lev. xi. 30 it is supposed that the word *chomet* refers to some kind of lizard: the R. V. has 'sand-lizard.' In Psa. lviii. 8 the word is *shablul*, of which it says it 'melteth.' It was erroneously supposed by the Jews that by the slime which a snail leaves on its trail it gradually wasted away. The passage simply means that when dead the snail seems to melt entirely away: it is used as a symbol of the wicked passing away.

Snare. Several words are employed to point out the snares or pits by which animals are caught. They are also used symbolically for the snares men lay for one another, and especially for those that Satan lays to entrap man into his power. Snares to be effectual must be *hidden*. It is in vain to set a net in the sight of any bird, Pro. i. 17; in like manner the hook in fishing is always concealed. The baits that Satan uses are things that men *like*, and which may not always be moral evils in themselves, as riches, honour, &c., but which may end in the loss of the soul. 1 Ti. iii. 7; vi. 9; 2 Ti. ii. 26. "The fear of the Lord is a fountain of life, to depart from the snares of death." Pro. xiv. 27. Nehemiah, led of God, wisely avoided all the snares that were laid for him by the enemy. Neh. vi. So the Christian, taught of God, and led by the Holy Spirit, will not be ignorant of Satan's devices, and will not fall thereby.

Snow. This is taken in scripture as a symbol of 'whiteness.' The sins as scarlet become as white as snow; the raiment of the Lord in the transfiguration was as white as snow, &c. Psa. li. 7; Isa. i. 18; Lam. iv. 7; Dan. vii. 9; Mat. xxviii. 3; Rev. i. 14.

So. King of Egypt. See EGYPT, page 234.

Soap, Sope. Spoken of as used for cleansing the person, and as employed by the fuller. Jer. ii. 22; Mal. iii. 2. What its composition was is not now known.

So'cho. Son of, or city founded by, Heber. 1 Ch. iv. 18. Perhaps the same as one of the two following.

So'choh, So'coh, Sho'cho, Sho'choh, Sho'co. City in the shephelah, or plain of Judah. Jos. xv. 35; 1 Sa. xvii. 1; 1 Ki. iv. 10; 2 Ch. xi. 7; xxviii. 18. Identified with ruins at *Shuweikeh*, 31° 41' N, 34° 58' E.

So'coh. City in the hill country of Judah. Jos. xv. 48. Identified with ruins at *Shuweikeh*, 31° 25' N, 35° E.

Sod. The preterite of *seethe*, to boil. Gen. xxv. 29; Exo. xii. 9; Num. vi. 19.

Sodering. Same as soldering, joining by a fused metal. Isa. xli. 7.

So'di. A Zebulonite, father of Gaddiel. Num. xiii. 10.

Sod'om, Sod'oma. This city is first mentioned as a boundary of the Canaanites. Gen. x. 19. Lot pitched his tent toward Sodom, but it is recorded that the men of Sodom were exceedingly wicked before the Lord. Afterwards he dwelt therein, and was carried away captive when Sodom was taken by the five kings from the East. It is related that about the time when God fulfilled His promise of a son to Abraham, the cry of Sodom and their grievous sin had come up to Him, and He communicated to Abraham His intention to destroy the city; but, on the pleading of Abraham, He said He would not destroy it if there were ten righteous persons found therein; ten, however, were not found. Lot, his wife, and two daughters were rescued by two angels, and God rained down fire and brimstone on the place, and it was utterly destroyed. Though it was doubtless in the vicinity of the Salt Sea, its site cannot be identified. Gen. xiv. 2-22; xviii. 16-32; xix. 1-28.

Sodom is regarded in scripture as a symbol of wickedness. Isaiah calls the heads of Judah the 'rulers of Sodom.' Isa. i. 10: cf. Eze. xvi. 46-56; Rev. xi. 8. The Lord, to shew the exceeding wickedness of rejecting Him, after hearing His gracious words and seeing His mighty works, declared that it would be more tolerable in a day of judgment for Sodom than for the cities that rejected Him. Luke x. 12. The destruction of Sodom and Gomorrha, both as to its suddenness and completeness, is held up as a warning to sinners of coming judgments. Luke xvii. 29; Jude 7. In Rom. ix. 29 it is called SODOMA.

Sod'omites. Those guilty of the sin of Sodom. Some were found in Israel. Deu. xxiii. 17; 1 Ki. xiv. 24; xv. 12; xxii. 46; 2 Ki. xxiii. 7.

Soldier. Apart from the common application of this term (for which see ARMY, ARMOUR, &c.) it is used in the N.T. for the service of a Christian. Two things are said of the Christian soldier. He must "endure hardness," that is, share in the suffering incident to warfare; and he must not entangle "himself with the affairs of this life, that he may please him who hath chosen him to be a soldier": that is, be quite free to obey his Captain in all things. As explained by the centurion, "I say to this man Go, and he goeth; and to another, Come, and he cometh;" so the Christian servant is under authority, and unhesitating obedience is what should characterise the soldier of Jesus Christ: he must be prepared to endure hardships, and to suffer with his Captain. Mat. viii. 9; 2 Ti. ii. 3, 4.

Sol'omon. Son of David and Bath-sheba. He reigned forty years over the united kingdom from B.C. 1015 to 975. David when near his death appointed Solomon his son, whom God had chosen to sit upon the throne of the kingdom of Jehovah, to be his successor, and he began his reign by executing righteous judgment, as Christ will when He comes to reign, followed by a reign of peace. He put to death Adonijah who had usurped the throne, and Joab who had shed innocent blood; and he cast Abiathar out of the priesthood. His marriage with the daughter of Pharaoh, king of Egypt, is symbolical of Christ having the church (mainly Gentiles) with Him when He comes to reign.

Solomon loved the Lord, and worshipped Him at the altar at Gibeon, and there the Lord appeared to him in a dream, and said, "Ask what I shall give thee." Solomon asked for an understanding heart to judge the people wisely. The choice pleased God, and He gave him wisdom such as no king before nor since has had, and added to it both riches and honour beyond all others. If he would be obedient God would lengthen his days. His wisdom soon became apparent by his judgment in the case of the two women with the living and dead child. And people came from all the kings of the earth to

hear his wisdom. The queen of Sheba came also. This is again symbolical of the reign of Christ during the millennium. It is further exemplified by all dwelling in safety, "every man under his vine and under his fig tree . . . all the days of Solomon."

He was occupied for seven years in building the temple, for which David had made preparation. He built also his own house and one for Pharaoh's daughter. When the temple was dedicated, Solomon sacrificed and prayed to Jehovah. In answer to which Jehovah appeared to him a second time, and said, He had hallowed the house, had put His name there, and His heart should be there perpetually. God would continue to bless him and establish his house in Israel, on the condition that Solomon was obedient, and turned not to other gods.

Everything for a time was ordered wisely. The riches of Solomon increased so much that silver was of little value in his days. He had his navy of ships, which brought him riches, and he increased his chariots and his horsemen, and brought horses out of Egypt (an act that had been forbidden in the law, Deu. xvii. 16). He tells us that he had tried everything under the sun, but had to declare that all was vanity and vexation of spirit. The Lord declared that Solomon in all his glory was not arrayed as a simple lily of the field. His fall, alas, followed, for he loved many strange women, which turned his heart away, and he went after their gods, and built high places for them.

God then stirred up adversaries against Solomon, and by the prophet Ahijah He foretold that Jeroboam would reign over ten of the tribes. He would reserve two to keep in memorial before Him the name of David. Still Solomon did not repent, but sought the life of Jeroboam. God did not prolong Solomon's days, for he died at about the age of 58.

We read of Solomon that he spake three thousand proverbs, and his songs were a thousand and five. He was the writer of the books of the Proverbs, the Ecclesiastes, and the Canticles. His reign is given in 1 Ki. i.—xii.; 2 Ch. i.—ix.

Solomon's Porch. Some porch or colonnade attached to the temple built by Herod. The Lord 'walked' therein, where there was room for the Jews to gather round Him. John x. 23. When Peter and John had cured the lame man, the people congregated in the same place, and Peter addressed them. It was probably an unfrequented part of the outer temple, for the believers met there in the earliest days of the church. Acts iii. 11; v. 12.

Sometime, Sometimes. At one time, once. Eph. ii. 13; v. 8; Col. i. 21; iii. 7; Tit. iii. 3; 1 Pe. iii. 20.

Son. Besides the application of this term to natural generation, it is used metaphorically in scripture. The appellation 'son' implies 'likeness.' The term is employed thus to mark *moral* likeness, as of a son to a father, so 'a son of Belial,' 1 Sa. xxv. 17; 'thou son (*viós*) of the devil,' Acts xiii. 10; 'sons of disobedience,' Eph. v. 6; Col. iii. 6: also 'sons of light' and 'sons of day,' 1 Th. v. 5. It is also used to signify *physical* likeness: strong men are 'sons of strength,' 2 Ki. ii. 16, *margin*; &c.

The idea of sonship differs somewhat in the case of Christians from that of being 'children.' The thought of 'children' is more of a generation which is of God. "Now are we the children of God." 1 John iii. 2. 'Sons' expresses the height of God's calling, and properly refers to heaven and glory. It implies intelligently entering into the purpose of God. God is bringing many sons to glory. Heb. ii. 10. Christians are represented as being both children and sons of God. The distinction between these two words is not always clearly maintained in the A. V. In Rom. ix. 26, 27; 2 Co. iii. 7, 13; Gal. iii. 7, 26; Eph. ii. 2; v. 6; Col. iii. 6; 1 Th. v. 5;

Heb. xi. 22; xii. 5; Rev. ii. 14; vii. 4; xii. 5; xxi. 12 (and often in the Gospels and the Acts) 'sons' (*υἱός*) should be read instead of 'children.' On the other hand, in John i. 12; 1 Co. iv. 14, 17; Phi. ii. 15, 22; 1 Ti. i. 2, 18; 2 Ti. i. 2; ii. 1; Tit. i. 4; Philem. 10; 1 John iii. 1, 2, 'children' (*τέκνον*) should be read instead of 'sons.' Both words are employed in the Epistles of Paul, but "*τέκνον*" only, as regards believers, in the writings of John, except Rev. xxi. 7. See SONS OF GOD.

Son, The; Son of God. That the Lord Jesus is a divine Person is of the very foundation of scripture. In the commencement of the Gospel by John is the statement "In the beginning was the Word, and the Word was with God, and the Word was God." Again, "Unto the Son he saith, "Thy throne, O God, is for ever and ever." Psalm xlv. 6; Heb. i. 8. Baptism is "in the name of the Father, and of the Son, and of the Holy Ghost." Mat. xxviii. 19. Christ is spoken of as 'the Son' in distinction from the Father, and glory attaches to Him as such. In many places, when the Lord was speaking of the Father, He spoke of Himself as relatively 'the Son.' Mat. xi. 27; &c. He was necessarily in the consciousness of the unity of the Godhead. Christ is also spoken of as God's 'only begotten Son.' John i. 14, 18; iii. 16, 18; 1 John iv. 9. The word is *μονογενής*, and is equivalent to the Hebrew word *yachid*, which signifies 'only one,' and hence 'darling.' Ps. xxii. 20; xxxv. 17; &c. It is a term of endearment.

When the angel appeared to Mary, foretelling the birth of Jesus, he said, "That holy thing which shall be born of thee shall be called the Son of God." Luke i. 35. Thus the word was to be fulfilled: "Jehovah hath said unto me, Thou art my Son: this day have I begotten thee." Ps. ii. 7; Acts xiii. 33 (where the word 'again' should be omitted); Heb. i. 5; v. 5. The Lord spoke of Himself as the Son of God. John v. 25; ix. 35; &c.: He confessed it before the Jewish council; Luke xxii. 70. Having died on the cross to work out redemption (John xvii. 1, 4; xix. 30), He was "declared to be the Son of God with power . . . by the resurrection of [the] dead." Rom. i. 4.

Son of Man, The. The Lord constantly spoke of Himself as 'the Son of man,' a title that connected Him with universal headship, and not merely with Israel, especially in view of His sufferings and resurrection and kingdom. Though walking about this earth He could say, "The Son of man which *is in heaven*." John iii. 13. He, though God, became truly man: could be weary and hungry, and sleep. He prayed as one in dependence on God; was forsaken of God, and died. Yet He was the righteous One—of another order morally from all other men: the Second man—*out of heaven*. 1 Co. xv. 47.

According to Heb. ii. Christ became Son of man in order to 1, 'taste death for every thing'; 2, to annul 'him that had the power of death, that is, the devil'; 3, 'to make propitiation for the sins of the people'; and 4, to be 'able to succour them that are tempted.' He is set as Son of man over all the works of God's hands, heir of all things, according to the counsels of God; He will reign until all enemies are under His feet, and be hailed as "King of kings and Lord of lords." The Lord said, "The Son of man shall come in the glory of his Father, with his angels." Mat. xvi. 27. In the meantime we do not find the title used in the Epistles and the Revelation except in Heb. ii. 6, a quotation from Psalm viii., which speaks of His universal dominion; and in Rev. i. 13; xiv. 14, where He is ready for judgment. See JESUS CHRIST.

Sons of God. This title is susceptible of considerable latitude of meaning and has various applications in scripture. 1. There were 'sons of God' who took wives of 'the daughters of men.' Gen. vi. 4. These are

believed by some to have been angels, permitted to take human form: cf. Jude 6, 7. Others judge the descendants of Seth to be alluded to. 2. The angels who came to present themselves to God in the days of Job, and who shouted for joy when the foundations of the earth were laid, are called 'sons of God.' Job i. 6; ii. 1; xxxviii. 7. 3. The Gentiles, who had no place at all as God's people, were to be called 'sons of the living God.' Hos. i. 10. 4. Christians, those led of God's Spirit, in the present dispensation are declared to be 'sons of God.' Rom. viii. 14, 19; Gal. iv. 6. It is their calling according to God's purpose. See Son.

Song of Solomon. This is also called "the Song of Songs, or The Canticles," though it is one poem, and not a collection of poems. The first verse states that it is by Solomon. The book stands alone, and has been variously interpreted. A favourite theory of German theologians and of many English is that it is literally a love story: that Solomon sought to draw away a lowly maiden from a shepherd, to whom she was betrothed; but to whom she remained faithful. That such a poem, with no higher teaching than this, should find a place in holy scripture, is impossible for the Christian who believes in inspiration to accept. With others it is held to represent 'the pure love and mystical union and marriage of Christ and His church,' which will be seen to be the idea in the headings of the chapters in the A. V. Passages in the N. T. that refer to the union of Christ and the church are referred to as bearing out this interpretation.

But a great deal of damage has been done to the right understanding of the O. T. by supposing that wherever blessing is there spoken of, it must refer to the church. God has blessed and will bless others besides the church, especially His ancient people Israel. He uses also endearing terms to Israel. He says to her, "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies." This declaration is associated with a day when she will call Jehovah *Ishi* (that is, husband), and shall no more call Him *Baali* (that is, master). Hos. ii. 16, 19. This is doubtless the key to the Song of Solomon. This is the union spoken of, with which the words of affection, that pass between Christ as Jehovah and the remnant of Israel that will be brought into blessing, are in accord. The song is prophetic, but does not reach to Christ and the church, though, when its right *interpretation* is seen, the Christian can *apply* some of its language as his own to the same Lord, who will also be manifested as the Bridegroom of the church. There is however this important difference: in the Canticles the result is more in *anticipation*, while with the Christian there is present *realisation* of relationship: in other words, more of desire than of satisfaction.

From the above it will be seen that the bride is not simply a person, but symbolic of the earthly Jerusalem and the remnant whose names are registered as connected with God's foundation, embracing all the faithful of Israel, looked upon as 'the daughters of Jerusalem,' which represents the whole nation. This agrees with the language in many parts: for instance, "Draw *me*, *we* will run after thee. The king hath brought *me* into his chambers; *we* will be glad . . . the upright [plural] love thee." Chap. i. 4. Further, it is helpful to see who is the speaker in the various parts of the Song. As far as the bridegroom and the bride are concerned this is pointed out by the *gender* in the Hebrew. It seems evident too that a company, usually called virgins, also take part in the Song. The heart of Jerusalem is now being turned to the One they once refused: comp. Mat. xxiii. 37.

Chapter I. 2. BRIDE AND VIRGINS. They value the love of the bridegroom more than wine. The bride owns that she is dark, but she is

comely : the rays of affliction have scorched her like the sun : cf. Isa. iii. 24. She has been keeping the vineyards of the nations, not her own.

Verse 8. BRIDEGROOM. He delights in her, and esteems her as the fairest among women.

Verse 12. BRIDE. The bridegroom is 'the king : ' her spikenard sends forth a perfume : cf. John xii. 1-8.

Verse 15. BRIDEGROOM. He acknowledges her beauty : cf. Eze. xvi. 14.

Verse 16. BRIDE. She admires her Lord, and appreciates her relationship : she says, '*our* house.'

Chapter II. 1. BRIDE. She is *a* rose of Sharon, and *a* lily of the valleys.

Verse 2. BRIDEGROOM. His loved one is as a lily among thorns.

Verse 3. BRIDE. She calls him 'my beloved,' and charges the daughters of Jerusalem not to disturb her loved one until he please. 'Behold he cometh : ' she does not yet possess him.

Verse 10. BRIDEGROOM. He invites her to partake of the pleasant fruits. The foxes must be caught that spoil the tender fruit. The joy must be full.

Verse 16. BRIDE. She is conscious of the relationship. He is hers, and she is his.

Chapter III. BRIDE. She is alone and in darkness ; she seeks her beloved, but does not find him. She questions the watchmen, and as soon as she passes them she finds him. King Solomon is described, his bed, his chariot, &c. : it is he who will bring in peace.

Chapter IV. 1. BRIDEGROOM. He declares what she is in his sight. She is the garden of his delights. He calls upon the north and the south winds to cause the fragrance to come forth. (Some believe ver. 6 to be the language of the bride.)

Verse 16. BRIDE. She responds, "Let my beloved come into his garden, and eat his pleasant fruits."

Chapter V. 1. BRIDEGROOM. He has come into his garden and tasted its delights : he calls his friends to share his joys : cf. John iii. 29.

Verse 2. BRIDE. She has slept, and *he* is outside.

Verse 2. BRIDEGROOM. He asks to be admitted : his locks are wet with the drops of the night.

Verse 3. BRIDE. She is slothful and makes excuses. When she opens the door she finds he is gone. She goes about the city in search of him, and is smitten and shamed. She charges the daughters of Jerusalem that if they find him they will tell him that she is 'sick of love.' They ask her what her beloved is more than another. She declares that he is "the chiefest among ten thousand ;" "yea, he is altogether lovely."

Chapter VI. 1. The bride is asked whither he is gone : they will seek him with her.

Verse 2. BRIDE. She says he is gone into his garden. She declares her confidence that she is her beloved's, and her beloved is hers.

Verse 4. BRIDEGROOM. He describes her as beautiful and undefiled : she exceeds all ; she is the only one of her mother.

When Israel is thus brought into blessing she will be, as the virgins say in verse 10, "terrible as an army with banners."

Verse 11. BRIDEGROOM. He goes to look for the fruits, and before he is aware he is carried up on the chariots of Ammi-nadib, 'my willing people : ' cf. Ps. cx. 3.

In verse 13 the bride is called upon to return under the name of Shulamite, 'peaceable' (the feminine of *Shalom*, from which is also Solomon) ; and in the Shulamite they see, as it were, the company of two

armies, doubtless alluding to the union in a future day of Judah and Israel.

Chapter VII. 1. BRIDEGROOM. He now describes his beloved as what she is to him.

Verse 9. "And the roof of thy mouth like the best wine." . . .

BRIDE (interposing). "That goeth down smoothly for my beloved, and stealeth over the lips of them that are asleep." (N. T.)

Verse 10. BRIDE. The bride's experience has advanced: she responds, "I am my beloved's, and *his desire* is toward me." She invites him to come forth among the pleasant fruits—mutual enjoyment.

Chapter VIII. 1. This is a recapitulation of the whole book. The bride speaks as if she was only longing after him.

Verse 5. The virgins ask who it is that comes up from the wilderness leaning upon her beloved.

Verse 5. BRIDEGROOM. He raised her up under the apple tree (which the bridegroom is called in chap. ii. 3). The remnant will be recovered under Christ under the new covenant.

Verse 6. BRIDE. She asks to be set as a seal upon his *heart* and upon his *arm*: his love and his power will be for her.

Verse 8. The virgins speak of their 'little sister': what shall be done for her? This is doubtless an allusion to the ten tribes, who did not have to do with Christ when on earth, and who will be dealt with differently from the two tribes; but will be brought into the land and blessed there.

Verse 9. BRIDE. If the little sister be a wall, she shall be built upon; if a door, she shall be enclosed; but the bride is a wall, and is grown to maturity. She has a vineyard of her own, but Solomon must have a vineyard, from which he will receive fruit: not like Israel of old, which yielded no fruit.

Verse 13. BRIDEGROOM. He desires to hear the voice of her that walks in the gardens.

Verse 14. BRIDE. She responds, and bids her beloved to come without delay.

The whole Song has been otherwise divided into six parts, beginning at i. 1; ii. 8; iii. 6; v. 2; vi. 13; and viii. 5.

It is worthy of remark that whereas the bridegroom describes the bride to herself, the bride describes the bridegroom, not to himself, but to others. This is surely becoming of her. He tells her plainly of her preciousness in his sight, and of the perfection he beholds in her. This calls forth her assurance, and she declares his preciousness in her eyes. As said above, the interpretation of the book is that it embraces the union of Christ and the Jewish remnant in a future day. But it is the same Christ that loves the church, and His love demands the deepest affection in return. He cares for her love, and in Rev. ii. 4, 5, reproaches the Ephesian assembly that they had left their first love.

As a matter of interest it may be added that in the Alexandrian copy of the LXX some of the above divisions are made, and the speaker pointed out. In the Codex Sinaiticus these intimations are much more numerous than in the Alexandrian copy.

Songs. See HYMNS.

Songs of Degrees. See DEGREES.

Soothsayer. See DIVINATION.

Sop. Morsel. John xiii. 26–30.

So'pater. A believer of Berea who accompanied Paul from Greece into Asia. Acts xx. 4. The Editors of the Greek Testament add '[son] of Pyrrhus.'

Sope. See SOAP.

Sopher'eth. Servant of Solomon, whose descendants returned from exile. Ezra ii. 55; Neh. vii. 57.

Sorcerer. See DIVINATION.

So'rek. Valley in the land of the Philistines. Jud. xvi. 4. Identified with *Wady es Surar*, which has its source near BEEROTH.

Sosi'pater. Kinsman of Paul, whose salutations were sent to Rome. Rom. xvi. 21.

Sos'thenes. 1. Chief ruler of the synagogue at Corinth, who was beaten by the rabble. Acts xviii. 17. 2. One whom Paul (when at Ephesus) unites with himself in the First Epistle to the Corinthians. 1 Co. i. 1.

Sota'i. Servant of Solomon, whose descendants returned from exile. Ezra ii. 55; Neh. vii. 57.

Sottish. Foolish. Jer. iv. 22. Anglo-Saxon, *sot*, stupid.

Soul, Spirit. Man is composed of soul and body, though in certain cases the term 'spirit' is added. Both soul and spirit are put in contrast to the body, as signifying the incorporeal part of man; but there is a distinction between soul and spirit. Soul is often employed to express the moral undying part of man's being, and it is used sometimes to signify the *person*: as "all the souls that came with Jacob into Egypt," Gen. xlii. 26; "eight souls" were saved in the ark. 1 Pe. iii. 20. "The soul that sinneth, it shall die." Eze. xviii. 4, 20.

The Hebrew word commonly translated 'soul' is *nephesh*: in many instances this is translated 'life' in the A. V., as in Jonah i. 14: "Let us not perish for this man's life," or soul. In the N. T. the word *ψυχή* stands for both 'life' and 'soul': "Whosoever will save his 'life' shall lose it; and whosoever will lose his 'life' for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own 'soul'? or what shall a man give in exchange for his 'soul'?" Mat. xvi. 25, 26.

The soul, as distinguished from the spirit, is the seat of appetites and desires. The rich man said, "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Luke xii. 19. That night his 'soul' was required of him. The salvation of the soul cannot be distinguished from the salvation of the person.

The SPIRIT is distinctively the higher part of man, it marks the conscious individuality, and distinguishes man thus from the inferior creation. God breathed into man's nostrils the breath of life, and by this man was set in relation with God, and cannot be really happy separated from Him, either in present existence or eternally. The words are *ruach*, *πνεῦμα*, and are the same as constantly used for God's Spirit, the Holy Spirit, or Holy Ghost, and for the angels as spirits, and for evil spirits.

The word of God is sharp, and able to divide asunder the soul and spirit of a man, though it may not be easy for the human mind to see the division. The apostle prayed for the Thessalonians that spirit (which is probably viewed as the seat of God's work), as well as soul and body might be sanctified. 1 Th. v. 23. In the Epistle to the Hebrews we read of the 'spirits' of just men made perfect: their place is with God through redemption. Here 'spirits' apparently signifies the persons apart from their bodies.

The Holy Spirit being given to the Christian, as the spring in him of life in Christ, he is exhorted to pray with the spirit, sing with the spirit, walk in the Spirit, so that in some cases it is difficult to distinguish between the Spirit of God and the Christian's spirit.

South. In the Bible, as we might expect, the points of the compass are spoken of as they refer to the land of Palestine. The south would therefore indicate the part of the land which contained Judah's and

Simeon's portions, or to the district still further south, a country little known. Gen. xii. 9. It is called *negeb* in the Hebrew. Two other words are *yamin* and *teman*, signifying 'the right hand,' and are translated 'south' because the Israelites considered themselves as looking toward the East when speaking of the points of the compass. 1 Sa. xxiii. 19, 24; Psa. lxxxix. 12; Jos. xii. 3; xiii. 4; Psa. lxxviii. 26; Isa. xliii. 6. Another word is *darom*, 'bright, sunny region,' hence 'the south.' Deu. xxxiii. 23; Job xxxvii. 17; Eze. xl. 24-45. In the N. T., except in Acts viii. 26 (where the word is *μεσημβρία*, 'mid-day,' because the sun is then in the south: as the Latin *meridies*, 'mid-day,' also signifies 'south'), the word is *νότος*, 'the south.' Mat. xii. 42; &c.

South Ram'oth. See BAALATH-BEER.

South-west. See NORTH-WEST.

Sower, Sowing. Besides the common reference to agriculture (for which see SEASONS), sowing is used symbolically for spreading the gospel, as in the parable of the Sower, of which the Lord graciously gave His own explanation. When He came to Israel He found no fruit, and He became the Sower, and sowed the good seed, which fell upon different descriptions of ground, with varied results, as the Lord explains. Notwithstanding the influence of Satan to hinder any seed taking root, some fell upon good ground (not good by nature, but prepared by God), and fruit was the result. Mat. xiii. 3-43. Whenever the gospel is preached, the seed is being sown, and doubtless falls upon different sorts of ground as in the parable. Blessed are they that sow beside all waters: God's servant will reap if he does not faint.

Sowing is also the beautiful figure used as to placing the body in the ground. For the Christian it is sown a natural body, in corruption, dishonour, and weakness; but will be raised a spiritual body, in incorruption, in glory, and in power. 1 Co. xv. 36-44.

Spain. The well-known country in Europe. It is mentioned in the N. T. only in relation to Paul's purpose to visit it; but it is not known whether he went there between his first and second imprisonments or not. Rom. xv. 24, 28.

Span. See WEIGHTS AND MEASURES.

Sparrow. *tsippor*, *σπουθιον*. It is supposed that various kinds of small birds are alluded to by these names, being so called because of their 'chirping,' which would include the sparrow. The Hebrew word is often translated 'bird,' but only twice 'sparrow.' It is alluded to in the Psalms as a lonely one upon the housetop, and as such finding a house in the courts of God's house. Psa. lxxxiv. 3; cii. 7. In Palestine sparrows are plentiful, and five were sold for two farthings, and yet the Lord said not one fell without His Father's knowledge, adding "Ye are of more value than many sparrows." If God cares for the birds (and here the *diminutive* is employed), surely He will care for His own beloved ones. Mat. x. 29, 31; Luke xii. 6, 7. There are several species of sparrow in Palestine, the *Passer cisalpinus*, &c. The *Petrocossyphus cyaneus*, or blue thrush, may be alluded to.

Spearmen. Paul was sent to Cæsarea in the custody of two hundred of these troops. They are supposed to have been armed with a light lance. Acts xxiii. 23.

Spears. See ARMS.

Sped. Succeeded. Jud. v. 30. From the Anglo-Saxon *spedan*, to hasten, prosper.

Spices. These were much used in the East, and were of different kinds. See the various names by which they are designated, as myrrh, aloes, cassia, galbanum, stacte, &c.

Spider. 1. *akkabish*. This is known to be the spider by the web being referred to, which, as being very frail, illustrates the trust of the hypocrite, also the weaving of the wicked, which will not supply them with a garment. Job viii. 14; Isa. lix. 5. 2. *semamith*. This is supposed to refer to a lizard, which has wide feet like hands, by which it holds fast to the wall while pursuing its prey. It is translated 'lizard' in the R. V.; but others prefer some species of spider. Pro. xxx. 28.

Spies. The sending of spies to ascertain the strength or state of an enemy's country was known as early as Gen. xlii., when Joseph treated his brethren as such. Twelve were sent by Moses to search out the land of Palestine, the adoption of this means being first desired by the people, and afterwards ordered by God. Only two brought up a faithful report, and had faith in God that He would give them possession. Num. xiii. Two were also sent by Joshua, who were hidden by Rahab. Jos. ii.; vi. 23; Heb. xi. 31. David and Absalom both used this stratagem. 1 Sa. xxvi. 4; 2 Sa. xv. 10; cf. Jud. i. 24.

Those are called 'spies' whom the rulers of Israel sent to entrap the Lord. They were secret agents who, by feigning themselves just men, hoped to catch the Lord in His replies; but they were themselves put to shame, and confounded by His wisdom. Luke xx. 20.

Spikenard, *nerd, νάρδος*. A plant that grows in India: so called, it is said, because of the 'spikes' that grow out of its roots. Its root and leaves are imported. A costly ointment was made of it, giving off a sweet perfume. Cant. i. 12; iv. 13, 14; Mark xiv. 3; John xii. 3. It has been identified with the *Nardostachys jatamansi*.



Spirit. See SOUL.

Spirit, The Holy. See HOLY SPIRIT.

Spiritual. This word occurs often in the N. T.

SPIKENARD.

It stands in contrast to what is earthly, Rom. xv. 27; and to what is carnal, or of the flesh. 1 Co. iii. 1. In short it may be said to be that which is of the Holy Spirit, in contrast to what is of the natural man.

Spoil. The booty that was seized upon by an army when a city was taken. Except when forbidden by God, as in the case of Jericho, it was considered a lawful prize; and it was thus the Israelites suffered when their cities were captured by their enemies. Deu. xx. 14; 2 Ki. xxi. 14; Isa. xlii. 22; &c.

Spoil, To. The kingdom of Satan was spoiled by One stronger than he when the Lord Jesus cast out demons from those possessed, and also especially when Satan's power was annulled on the cross. Mat. xii. 29; Mark iii. 27; Col. ii. 15; Heb. ii. 14. The Hebrew believers had taken joyfully the plunder of their goods. Heb. x. 34. The Colossians were warned lest any should spoil (make a prey of) them through philosophy (Col. ii. 8), a caution surely needed in the present day.

Spring. See FOUNTAIN.

Sprinkling. This mode of applying blood as a witness of death was 1. For *protection*: when all the firstborn in Egypt were to be smitten, the Israelites were told to 'strike,' that is 'sprinkle,' the side posts and lintels of their doors with the blood of a lamb, and Jehovah said, "When I see the blood I will pass over you." Death had already nullified the power of death. Exo. xii. 7, 13. 2. For *purification*. Aaron and his sons were sprinkled with blood. Moses "sprinkled with blood both the tabernacle and all the vessels of the ministry, and almost all things are by the law purged with blood." Death separated the priestly family from their own associations. Exo. xxix. 21; Heb. ix. 21, 22. 3. For *presentation*.

In the burnt offering, the blood was sprinkled round about upon the altar; in the sin offering the blood was sprinkled seven times before the Lord before the vail of the sanctuary; and on the day of atonement the blood was sprinkled upon the mercy-seat eastward, and before the mercy-seat seven times. Lev. i. 5; iv. 6; xvi. 14. Death became the means of God accomplishing His purposes of grace. The believer is redeemed, purified, and sanctified by the precious blood of Christ, and is ever before God 'perfected' according to the preciousness of that blood. Heb. ix. 14; x. 10, 14; 1 Pe. i. 19. 4. For *confirmation*. The covenant was sealed, and the people bound to it, by blood. Moses "sprinkled both the book and all the people." Heb. ix. 19.

Stach'ys. A believer in Rome to whom Paul sent a salutation. Rom. xvi. 9.

Stacte. The word *nataph* signifies 'a drop' and is so translated in Job xxxvi. 27. Hence stacte is doubtless a spice that oozes from a tree in drops: it formed a part of the holy incense. Exo. xxx. 34. The R. V. has in its margin 'opobalsamum.' It is probably the gum from the storax tree, *Styrax officinalis*.

Standard. Each tribe had its own standard, *degel*, and each family its own ensign, *oth*. In the camp the twelve tribes were arranged with three on each side, one of each three giving the name to that side or camp. Thus the standard of Judah is called the standard of the camp of Judah, which was on the east; the camp of Reuben on the south; the camp of Ephraim on the west; and the camp of Dan on the north. See **CAMP**.

Scripture does not state the form of the standards and ensigns. The Rabbis say that the standard of Judah resembled a *lion* (cf. Gen. xlix. 9; Rev. v. 5); of Reuben a *man*; of Ephraim an *ox* (cf. Deu. xxxiii. 17); and of Dan an *eagle*. If this were so, the same characters appear in the faces of the living creatures in Eze. i. 10 and in Rev. iv. 4-7. For the Christian, CHRIST is the only standard, and His banner (*degel*) is LOVE.

Star in the East. From the account given of this star it is evident that it was one specially sent for the nativity, for it not only appeared to the Magi in the East, but guided them from Jerusalem to Bethlehem, and 'stood over' where the young child was. Faith in the power of God dispels all difficulty as to the star. Mat. ii. 1-10. There were traditions that God would raise up a deliverer, and the Magi may have heard of the O. T. prophecies as to Messiah; but whether this be so or not, God, who provided the star, sent the Magi to find out the King of the Jews, and instructed them not to return to Herod.

Star, The Morning. This heralds in 'the day.' The Lord Jesus is the bright and morning star, and He makes Himself known to the saints in that heavenly character, and Peter speaks of its rising in their hearts, though they wait for His *appearing*, to usher in full blessing on earth, when He will shine forth as the SUN OF RIGHTEOUSNESS. Rev. ii. 28; xxii. 16; Mal. iv. 2.

Star-gazers. See **DIVINATION**.

Stars, Seven. Amos v. 8. See **PLEIADES**.

Stater. See **WEIGHTS AND MEASURES**.

Steel. The words are *nechosheth* or *nechushah*, and are often translated 'brass.' Either copper, or some alloy is most probable, not what is now known as steel, though in the first three passages it is 'a bow of steel.' 2 Sa. xxii. 35; Job xx. 24; Psal. xviii. 34; Jer. xv. 12.

Stephanas. Christian convert at Corinth, who with his household was baptised by Paul: he was 'the firstfruits of Achaia.' 1 Co. i. 16; xvi. 15, 17.

Stephen. One of the seven chosen in the church at Jerusalem to

minister the alms of the saints. He was a Greek-speaking Jew, who, though appointed to an office, yet in the energy of the Holy Ghost bore witness of the power consequent on Christ being glorified, and the Holy Spirit here. 1 Ti. iii. 13. Stephen was able to speak with such wisdom and power that his hearers could not withstand him. They suborned evil men to falsely accuse him, and he was dragged before the Jewish council, to whom his face appeared like that of an angel. He sketched the history of the people from Abraham, with which they were all familiar; but he laid bare from the outset the opposition of the Jews and of their fathers. Joseph they had refused; Moses they had repelled; they had turned to idolatry; had slain the prophets; had always resisted the Holy Ghost; and had been the betrayers and murderers of the Just One. Such was man's history under culture and probation.

His hearers were cut to the heart, but did not repent: they gnashed their teeth at him. He, lifting up his eyes to heaven, saw the glory of God, and Jesus standing on the right hand of God, and bore testimony to this. But they rushed upon him, cast him out of the city, and stoned him. He, like Jesus, prayed that their sin might not be laid to their charge, and, commending his spirit to the Lord, fell asleep.

Stephen's martyrdom formed an epoch in the history of the church. Being a Hellenist, he in this respect differed from the apostles. He was chosen for the first martyr. To him the heaven was opened, and he bore witness to Jesus, the second Man, being at the right hand of God. It is at this juncture that Saul, who was destined to carry on the ministry of the gospel of the glory of Christ, is brought into view. He was then a young man, at whose feet the witnesses laid their clothes. Acts vi. 5-15; vii.; viii. 2; xi. 19; xxii. 20.

It has been asserted, by some critics, that Stephen made several mistakes in his address to the council! It is said, however, in scripture that he was "full of the Holy Ghost." See SHECHEM.

Stocks. Various words are used for these instruments of punishment.

1. *mahpecheth*, a wooden frame in which the feet, hands, and neck of a person were so fastened that his body was kept bent. Jeremiah was subjected to this punishment. Jer. xx. 2, 3. 2. *sad*: stocks in which the feet were shut up. Job xiii. 27; xxxiii. 11; Acts xvi. 24 (ξύλον). 3. *tsinoq*: stocks which confined the hands and the feet. Jer. xxix. 26. 4. *ekes*, 'a fetter or ancle-band.' Pro. vii. 22.

Stoics. A sect of the philosophers of Greece, founded by Zeno, and named after the *Stoa*, the porch at Athens where the philosopher assembled his pupils. He taught that there was one Supreme Being, but many subordinate gods, and that man had similar faculties to the gods. *Intellect* was to be their guide, and pleasures and pains of the body were not to be regarded. From this sect the English word 'stoic' is derived. Pantheism, fatalism, and pride were the leading features of the stoics. Some of such were among the audience Paul addressed at Athens. Acts xvii. 18.

Stomacher. See GARMENTS.

Stones. PRECIOUS STONES were much valued in Palestine. They were used in the breastplate of the high priest, Solomon garnished the temple with them, and they also abound in the description of the New Jerusalem in the Revelation. As the most costly things on earth they are selected to typify the graces of Christ as reflected in His saints. Exo. xxviii. 17-20; 1 Ch. xxix. 2; Rev. xxi. 18-21.

MEMORIAL STONES. Large stones, or heaps of stones, were often raised to commemorate an event, or to be a witness of some compact. Gen. xxviii. 18; xxxi. 45, 46; Jos. vii. 26; xv. 6; 1 Sa. vi. 15; vii. 12. In the exploration of Palestine many large stones have been found, which

apparently had been erected as memorial stones. Heaps of stones are also found where some enemy was defeated, and if the circumstances are known to the Arabs, every passer by is expected to add a stone.

BUILDING STONES. For the foundation of the temple Solomon ordered "great stones, costly stones, and hewed stones." As Jerusalem was built on two or three hills, to obtain a level place for the temple much stonework had to be erected on the shelving rock, before any part of the temple itself could be commenced. Some of such stonework is still to be seen *in situ*. Some are 'great stones:' one measures 38 feet 9 inches. They are so beautifully squared that they need no cement between them; they have a narrow draft cut along the edges. There is a quarry under Jerusalem, from which much stone had anciently been taken. See JERUSALEM.

Stones were also used for other purposes. In early days they were made into weapons; circumcision was practised with sharp stones. Exo. iv. 25; Jos. v. 2, 3. The law was engraven on stones. Exo. xxiv. 12; Jos. viii. 32; 2 Co. iii. 7. Stones were cast upon land to spoil it for agriculture. 2 Ki. iii. 19, 25. They were used in the punishment of stoning. John x. 31-33. And given as a token of approval, as the white stone in Rev. ii. 17.

Metaphorically stones represent hardness, strength, firmness: as the 'stony heart.' Eze. xi. 19; xxxvi. 26. The Lord Jesus is the 'stone' which the Jewish builders refused, but He became the head stone of the corner. Mat. xxi. 42. He is also the 'living stone,' to whom the saints come as 'living stones,' and are built up 'a spiritual house.' 1 Pe. ii. 4, 5.

Stone, Corner. See CORNER STONE.

Stoning. This was a capital punishment enjoined in the law for certain offences. Stones were thrown at the person until he was dead. In the case of Stephen he kneeled down. If the stones were aimed at the head a person would soon be stunned and fall. Paul was stoned and left for dead, but revived as the disciples stood around him. More than once the Jews took up stones to kill the Lord, but He escaped out of their hands; His death must be by being 'lifted up' from the earth. Num. xv. 35; John x. 31; Acts vii. 58, 59; 2 Co. xi. 25.

Stork, chasidah. There are three particulars mentioned in scripture respecting this bird. 1. It makes its nest in the fir trees. Psa. civ. 17. This agrees with the stork; it is a large bird, and selects a tree that is high and yet one that will well support its nest. 2. It is represented as in the heaven. Jer. viii. 7. The stork flies very high, especially when migrating. 3. It has powerful wings. Zec. v. 9. This also agrees with the stork, its wings extending to more than six feet. The same Hebrew word occurs in Job xxxix. 13: see *margin*.

The word 'chasidah' is kindred to the word translated 'merciful,' and the bird is remarkable for its tender care, not only of its young, but of the aged. In the Levitical list it is classed among the unclean birds. Lev. xi. 19; Deu. xiv. 18. This we might expect, as it feeds upon mice, snakes, and other reptiles, &c.

Both the black stork (*ciconia nigra*), and the white stork (*c. alba*) are numerous in Palestine. The former associate together in secluded and marshy districts, often in flocks. White storks prefer the habitations of



man, where they roam about the streets, devouring the offal. They are much respected, and it would fare ill with any one who would injure them. In some places they are of much value on account of their attacks upon the serpents.

Stranger. 1. This term was applied to any sojourning among the Israelites, who were not descendants of Israel. The law gave injunctions against the oppression of such. Num. xv. 14-30. 2. Gentiles are also called 'strangers' from the covenants of promise (Eph. ii. 12), shewing that the covenants made with Israel did in no wise embrace the Gentiles, though God's grace at all times extended to them. 3. Those called strangers in 1 Pe. i. 1 were Jews away from their own land: sojourners of the dispersion. 4. Both the O.T. and the N.T. saints were and are strangers upon earth. David said, "I am a stranger with thee, and a sojourner, as all my fathers were." Psa. xxxix. 12. They "confessed that they were strangers and pilgrims on the earth." Heb. xi. 13. The same is true of the saints now. 1 Pe. ii. 11. Their citizenship is in heaven, and this earth is no longer their home or their rest.

Straw. This is spoken of as being eaten by the cattle, and it is foretold that it will be the food even of the lion in a future day. This agrees with the practice in the East where the straw is cut up or crushed, and used as food for cattle. 1 Ki. iv. 28; Isa. xi. 7. It was used in Egypt for mixing with the clay in making bricks: in some of the ancient Egyptian bricks the straw can be seen.

Stumbling Block, *mikshol*, *πρόσκομμα*. Anything placed in the way of another over which he might stumble and fall. It was forbidden in the law, and such things were to be removed out of the way of Israel. Lev. xix. 14; Isa. lvii. 14. Their iniquity, however, became a stumbling block to them. Eze. vii. 19; xiv. 3-7. In the church there should be care that nothing is practised by one that might cause another to stumble. Rom. xiv. 13; 1 Co. viii. 9.

Jehovah of hosts was to be a sanctuary for the believing remnant, but He would be "for a stone of stumbling and for a rock of offence to both the houses of Israel," that is, He would become such through their unbelief in Jehovah's intervention through the virgin's child. Isa. viii. 14 (where the word is *negeph*, 'the act of stumbling'). When the Lord was on earth He became this stone of stumbling to the Jews, and remains the same to them and to the house of Israel where, through disobedient unbelief, He is still rejected. Rom. ix. 32, 33; 1 Pe. ii. 8. Any who through grace receive the gospel become Christians and are merged in the church. In connection with the same, the word *σκάνδαλον* is employed: this is literally 'the catch of a trap,' which being touched ensnares. Rom. ix. 33 (offence); xi. 9; 1 Co. i. 23; 1 Pe. ii. 8 (offence).

The same word is used for the snare that Balaam taught Balak to lay for the Israelites. Rev. ii. 14. It is also the word employed for the 'offences,' or snares, that must, by the nature of things, exist in the world for the feet of the saints. Mat. xviii. 7; Luke xvii. 1: and in the remarkable instance when the Lord said to Peter, "Thou art an 'offence' unto me." Mat. xvi. 23.

Su'ah. Son of Zophah, of the tribe of Asher. 1 Ch. vii. 36.

Suborn, To. To procure witnesses secretly for the purpose of false declarations. Acts vi. 11.

Suc'coth. 1. Canaanite city on the east of the Jordan, allotted to the tribe of Gad. Here Jacob built a house for himself and booths for his cattle. The elders of the city were punished by Gideon for not helping him when he was faint in pursuing the Midianites. Gen. xxxiii. 17; Jos. xiii. 27; Jud. viii. 5-16; 1 Ki. vii. 46; 2 Ch. iv. 17; Psa. lx. 6; cviii. 7.

Identified by some with *Tell Darala*, 32° 12' N, 35° 38' E. **2.** First halting place of the Israelites when they left Rameses. Exo. xii. 37; xiii. 20; Num. xxxiii. 5, 6. Not identified.

Suc'coth-benoth'. A goddess whose worship was established at Samaria by the heathen of Babylon who were settled there. 2 Ki. xvii. 30. The name has been traced to Zarpanit, the goddess of wisdom, the lady of the deep, and wife of Bel-merodach.

Sucha'thites. A family of scribes at Jabez. 1 Ch. ii. 55. The signification of the name is not known.

Sukki'ims. Some unknown people who furnished troops to Shishak when he invaded Judah. 2 Ch. xii. 3. Gesenius suggests the meaning to be 'dwellers in tents.' If so, some tribe of Arabs may be alluded to.

Summer. See SEASONS.

Sun. The sun was the greater light given to rule the day. The Israelites particularly observed this by beginning their day-time at sunrise (in distinction from 12 o'clock at night), and closing it at sunset, which necessarily made their days and their hours in summer much longer than in winter. Psal. xix. 1-6; cxiii. 3; cxxxvi. 8.

SUN WORSHIP. The Israelites were cautioned against worshipping the sun, nevertheless they fell into that idolatry, and set up high places for the sun in Jerusalem. Deu. iv. 19; 2 Ki. xxiii. 5, 11.

SUN STANDING STILL, Jos. x. 12-27. No legitimate objection can be made to the statement that the sun 'stood still;' for though it is now known that it is the earth that moves, yet astronomers still speak of the sun rising and setting, and use the word 'solstice,' which signifies 'sun standing still.' They would doubtless say the same as Joshua said if they were placed in similar circumstances.

The shadow of the gnomon going back ten degrees on the sun-dial in the days of Hezekiah, 2 Ki. xx. 10, may, as well as the above, have been produced by the light of the sun passing through a more dense medium; but in whatever way God may have chosen to accomplish these miracles, they are wonderful and divinely-given signs.

SIGNS IN THE SUN. These are probably symbolical of the eclipse and change of those in supreme authority over the earth in the latter days. Luke xxi. 25; Acts ii. 20; Rev. vi. 12.

Sun of Righteousness. See STAR, MORNING.

Sun-dial. See DIAL.

Supper. In the East this is the chief meal of the day; it is enjoyed in the evening when the labours of the day are over and the partakers have only rest before them. Mark vi. 21; John xii. 2. It is typical of the fulness of grace set forth in our Lord Jesus Christ, to enjoy which Israel were first invited, and afterwards the poor and outcast were compelled to come and taste in God's house. Luke xiv. 16-24. See LORD'S SUPPER. The destruction of the two beasts and their armies is spoken of as providing a supper for the birds that fly in mid-heaven. Rev. xix. 17.

Sur. Gate of the temple, or the king's house. 2 Ki. xi. 6. Apparently the same that is called 'gate of the foundation' in 2 Ch. xxiii. 5.

Suretiship. To become surety for another is condemned in the Proverbs as being unwise: "he that hateth suretiship is sure." To be surety for a stranger is totally condemned. Pro. vi. 1; xi. 15; xvii. 18; xxii. 26. Many a Christian has suffered by being surety for a friend. It may be difficult to refuse, but it is unrighteousness unless the one who is surety can bear the loss if it should fall upon him.

The Psalmist asks God to be surety for him for good, Psal. cxix. 122; and the Lord Jesus is made surety of a better testament, or covenant, than that made with Israel. Heb. vii. 22. He is the powerful One who is

certain of being able to bring to pass in its due time all that is foretold that He will do in carrying out the purpose of God.

Surname. In scripture this means an additional or added name, not a family name, as the word now implies. Isa. xlv. 5; xlv. 4; Mat. x. 3; Mark iii. 16, 17; &c.

Su'sa. See SHUSHAN.

Susan'ites. Persons whom the Assyrians imported into Samaria. Ezra iv. 9. They are supposed to have been from Susa.

Susan'na. One of the women who had the honour of ministering to the Lord of their substance. Luke viii. 3.

Su'si. Father of Gaddi, of the tribe of Manasseh. Num. xiii. 11.

Swallow. 1. *deror*. This is interpreted 'roving about,' which agrees well with the habits of the swallow or swift. They come and go, and are not domesticated. Pro. xxvi. 2. In Psa. lxxxiv. 3 it is typical of the wanderer finding rest and protection in God's house. 2. *agur*, mentioned with the word *sis*, translated 'crane' and 'swallow;' but *sis* doubtless refers to the swallow, and *agur* to the crane. The swallow (or perhaps the swift) is mentioned as 'chattering,' or having a 'garrulous note,' and it is migratory. Isa. xxxviii. 14; Jer. viii. 7. Several species of the swallow frequent Palestine: the *Hirundo rustica*, *H. rufula*, &c. A species of swift finds the Jordan valley warm enough in the winter, and need not migrate.

Swan. The Hebrew word is *tanshemeth*, and is mentioned among the unclean birds. The swan has been seen in Palestine, but it is rare, and, as it feeds on vegetation, it is supposed that some other bird is alluded to. The LXX and the Vulgate have the *porphyrio* and *ibis*. The R. V. has 'horned owl.' Lev. xi. 18; Deu. xiv. 16. Probably some water fowl is referred to, and the purple waterhen, of the *Rallidæ* family, is a bird that would necessarily be condemned as unclean because of its feeding upon reptiles as well as birds: it seizes its prey by its long toes and conveys it to its mouth. It frequents the marshes bordering the Mediterranean.

Swearing. See OATH.

Swine. One of the animals classed among the unclean, and which is supposed to have been held in abhorrence as food by the Jews. The prophet Isaiah, however, charges them with eating swine's flesh; and their apostasy was such that he says when they offered an oblation, it was as if they had offered swine's blood: their heartless profession was abhorrent to God. Isa. lxxv. 4; lxxvi. 3, 17. It is not recorded whether the Gadarenes were Jews or Gentiles, who lost their swine by the demons' possession of them. Mat. viii. 32; Mark v. 13. The swine are typical of the most defiled and degraded, to whom apostates are compared, and before whom holy things should not be cast. Mat. vii. 6; 2 Pe. ii. 22. The prodigal had reached the lowest point of degradation when he would fain have satisfied his hunger with the swine's food. Luke xv. 16.

Sword. This is constantly referred to in scripture as the instrument of death, and is mentioned in the N. T. as being borne by the magistrate, Rom. xiii. 4, shewing that the gospel does not set aside God's governmental principle of capital punishment which was enjoined after the flood. Gen. ix. 5, 6. See ARMOUR, ARMS.

SWORD OF THE SPIRIT. This is the word (*ρῆμα*) of God, what His mouth has spoken, and is the only offensive weapon given to Christians with which to fight the Lord's battles. Eph. vi. 17. The word (*λόγος*) of God is likened to a *two-edged sword*, Heb. iv. 12, and the words of the Lord Jesus when He will come forth in judgment on Christendom and the world are compared to a "sharp two-edged sword." Rev. i. 16; xix. 15.

Sycamine, *συκάμινος*. This is mentioned only in Luke xvii. 6; and as

the same writer speaks also of the sycamore tree, the two are deemed to be distinct. The sycamine is supposed to be the mulberry, still called in Greece *sycamenia*. Both the black and white mulberry (*Morus nigra* and *alba*) are common in Palestine, their leaves being the food of silkworms.

Sycamore, *shigmah*, *συκομωπαία*. This is a tree large enough for a man to rest in its branches, as Zacchæus did. Luke xix. 4. It was known in Egypt, and was plentiful in Palestine. Amos was a 'gatherer of sycamore fruit.' David had a special overseer of such trees. 1 Ki. x. 27; 1 Ch. xxvii. 28; Psa. lxxviii. 47; Isa. ix. 10; Amos vii. 14. It is supposed to be the sycamore-fig, or fig-mulberry (*Ficus sycomorus*). Its wood is very durable. The Egyptian mummy coffins made of it have remained sound after the entombment of thousands of years.

Sy'char. City of Samaria in the vicinity of which was Jacob's well, where the Lord met the woman of Samaria, and where He stayed two days, and many of the Samaritans believed on Him. John iv. 5. Identified with *Askar*, 32° 13' N, 35° 17' E. Jacob's well is about half a mile from the village.

Sy'chem. See SHECHEM.

Sy'ne. Town in the south of Egypt, bordering on Ethiopia. Eze. xxix. 10; xxx. 6. The expression, 'from the tower of Syene,' is better translated 'from Migdol to Syene,' even unto the border of Ethiopia, as it is in the *margin*. The word is really SEVENEH, as in the R. V. It is now called *Assuan*, about 24° N, 33° E.

Symbols. Scripture abounds with symbols, some parts containing far more than others. Ezekiel, Daniel, and the Revelation are especially full of them. Symbols present, in a concrete form and image, abstract qualities and facts to the mind. In reading scripture, it is necessary to follow carefully the general use of such and such a symbol, throughout the inspired oracles. Thus a lion represents 'force;' the sun represents 'supreme authority;' eagles, 'rapidity of judgment,' &c. There is doubtless an abstract idea in each symbol, though it may not always be easy to discover it, and it might vary somewhat in being applied to different subjects. This principle is altogether violated by taking leaven to signify 'evil' in the offerings in Leviticus, and what is 'good' in the parable of 'the leaven hid in the meal' in Matthew and Luke, as is often done.

Synagogue. This word occurs but once in the A. V. of the Old Testament, Psa. lxxiv. 8, but the same Hebrew word (*moed*) is many times translated 'congregation.' Mr. Darby, and the R. V. *margin* translate in Psa. lxxiv. 8 "places of assembly." The word *συναγωγή* occurs very often in the LXX, but as a translation of some twenty different Hebrew words: 'congregation' or 'gathering' is the main thought. As far as is known there were no buildings called synagogues in Old Testament times. It has been judged that they arose after the captivity, and may perhaps have been occasioned by a desire to perpetuate the work begun by the people calling upon Ezra to read to them the book of the law, when those who heard were deeply affected. Neh. viii., ix.

In the exploration of Palestine remains of buildings have been discovered, which are judged to have been synagogues. They are uniform in plan, and differ from the ruins of churches, temples, and mosques. In two of them an inscription in Hebrew was over the main entrance, one in connection with a seven-branched candlestick, and the other with figures of the paschal lamb. A plain rectangular building answered the purpose. They were often erected by general contributions, though at times by a rich Jew, or in some instances by a Gentile, as the one built by the centurion at Capernaum. Luke vii. 5.

An ark was placed at one end, in which were deposited the sacred books. Near this was the place of honour, or the 'chief seats,' which some sought after, Mat. xxiii. 6, and Jas. ii. 2, 3 (where the word translated 'assembly' is 'synagogue'). Nearer the centre of the building was a raised platform with a kind of desk or pulpit, where the reader stood. A screen separated the women from the men.

It is known that a portion of the law and of the prophets was read every Sabbath, and it is clear from Acts xiii. 15 that if any one was present who had a "word of exhortation for the people," the opportunity was given for its delivery. Prayers also were doubtless offered, but how far these resembled the modern Jewish ritual is not known. The Lord spoke of the hypocrites who loved to pray standing in the synagogues, where they also ostentatiously offered their alms. Mat. vi. 2, 5.

It was the custom of the Lord to visit the synagogues, and in them He wrought some of His miracles and taught the people. Mat. iv. 23. In Luke iv. the Lord, in the synagogue at Nazareth, stood up to read, and there was handed to Him the book of the prophet Isaiah. After reading a portion which set forth His own attitude among them (stopping in the middle of a sentence), He sat down and spake "gracious words" to them. His exposition of the passage is not given except "This day is this scripture fulfilled in your ears." It is recorded that the people were in the habit of freely expressing their opinions respecting what was taught, and here they said, "Is not this Joseph's son?" In Acts xiii. 45 the Jews "spoke against those things which were spoken by Paul, contradicting and blaspheming."

Paul also was permitted to speak in the synagogue at Damascus, when he shewed the Jews that Jesus was the Son of God, Acts ix. 20; and often afterwards he 'reasoned' or 'disputed' (*διαλέγομαι*) with the Jews in their synagogues. Acts xviii. 4, 19; xix. 8.

It is important to see that everywhere in their own buildings a clear testimony was borne by the Lord Himself as to the significance of His appearance among them; and afterwards by Paul and others to the work He had accomplished by His death and resurrection for them—reference being constantly made to the scriptures which they professed to reverence and to follow. The reality of the testimony was happily proved by the salvation of many, and which left those who refused it without excuse.

To be "put out of the synagogue" was the Jewish excommunication. The Lord told His disciples that this would be enforced towards them. John ix. 22; xvi. 2. The only case recorded is that of the man born blind, when he bore testimony to Christ. It was a happy exchange for him, for the Lord thereupon revealed Himself to him as the Son of God. Chap. ix. 34-38. Of others we read that many of the chief rulers believed on the Lord, but feared to confess Him lest they should be cast out, "for they loved the praise of men more than the praise of God." Chap. xii. 42, 43.

It is evident from what Pilate said to the Jews in reference to the Lord—"Take ye him, and judge him according to your law"—that they were allowed to judge certain matters and to inflict limited punishments. John xviii. 31. This appears to have been carried out wherever there was a synagogue, though it is not clear who were the judges, probably the 'elders' mentioned in Luke vii. 3. The Lord told His disciples that they would be scourged in the synagogues, Mat. x. 17; and Paul confessed that when persecuting the church he had imprisoned and beaten in every synagogue those that believed on the Lord. Acts xxii. 19. Paul himself doubtless suffered the like punishment in the same buildings. 2 Co. xi. 24. Thus a very undignified use was made of their places of worship.

The officials connected with the synagogues were 1, the *zaganim*,

πρεσβύτεροι, the elders. Luke vii. These were presided over by 2, an ἀρχισυνάγωγος, ruler of the synagogue. Mark v. 22, 35, 36, 38; Luke viii. 49; xiii. 14; Acts xiii. 15; xviii. 8, 17. In the last two passages the A. V. has 'chief ruler,' but the Greek is the same. 3, the *sheliach*, a delegate of the congregation, who acted as chief reader: he is not mentioned in the New Testament. 4, the *chazzan*, ὑπηρέτης, translated in the A. V. 'servant, minister, officer,' only once mentioned in connection with the synagogue as the 'attendant' to whom the Lord gave the book when He had done reading. Luke iv. 20. 5, the *batlanim*, described as 'leisure men,' who attended meetings regularly. There were at least ten of these attached to each synagogue, so as to form a quorum, ten being the lowest number to form a congregation.

SYNAGOGUE OF SATAN. Some who professed, like Jews, to have a claim to be considered the people of God on the ground of hereditary right. These are declared to be liars, for they really form a congregation of Satan, doing his work in seducing the saints from their heavenly character. Rev. ii. 9; iii. 9. In both cases they may be Jews actually, though disowned of God.

Syn'tyche. A believing woman at Philippi whom Paul exhorted along with Euodias to be of the same mind. Phi. iv. 2.

Syr'racuse. City on the eastern coast of Sicily, at which port the ship touched that conveyed Paul to Rome. Acts xxviii. 12.

Syr'ia, Syr'ian. In scripture this name mostly signifies the district lying north and north-east of Palestine, the inhabitants of which were Syrians. If from Dan to Beersheba be taken as the boundaries of Palestine, it leaves for Syria a district quite as large on its north, besides extending also to the Euphrates on the east. For the sub-divisions of Syria mentioned in scripture see ARAM.

There are but few references to the Syrians in the early part of scripture. In connection with Rebekah the wife of Isaac, Laban (grandson of Nahor, Abraham's brother) 'the Syrian' is introduced, Gen. xxv. 20; xxviii. 5; xxxi. 20, 24; and an Israelite, in presenting his basket of first-fruits, was instructed to confess before the Lord, "A Syrian ready to perish was my father," followed by a rehearsal of what God had done for the descendants of Jacob, and how He had brought them into the promised land. Deu. xxvi. 5. The only reference to the name in the New Testament is in Luke iv. 27, where it is stated that there were many lepers in Israel in the days of Elisha, but none were cured but Naaman the Syrian.

Damascus was the capital of the part of Syria which was often in conflict with Israel. It was conquered in David's reign and was subject to Solomon; but after the division of the kingdom it revolted and was again hostile to Israel. It became merged into the Assyrian and Babylonian empires. After that it passed to the Persians, and then submitted to Alexander the Great. On his death it came under the power of Seleucus Nicator, who built Antioch and made it his capital. For many years his successors contended with the Ptolemies for the possession of Palestine. See ANTIOCHUS. In B. C. 63 Syria was conquered by Pompey, and Palestine became subject to Rome. After the decline of Rome, Syria and Palestine had many different masters, and eventually fell into the hands of the Turks, who are still their owners.

The only governor of Syria mentioned in the New Testament is Cyrenius, *q.v.* Luke ii. 2. Palestine was divided into sub-provinces after the death of Herod. The Lord in His journeys visited some of the borders of Syria, and His fame went throughout all Syria. Mat. iv. 24. After Antioch had become a sort of central station from whence the gospel went

out to the Gentiles, Paul travelled throughout Syria and Cilicia confirming the churches. Acts xv. 23, 41.

In the map that forms a frontispiece to this volume it will be seen that the physical features of Western Syria and Palestine are very similar—their natural contour indeed being the same.

Syriac, Syrian Tongue. The language that was spoken in Syria was substantially the same as Chaldee. The Hebrew word is *aramith*. See ARAMAIC. 2 Ki. xviii. 26; Ezra iv. 7; Isa. xxxvi. 11; Dan. ii. 4.

Syr'ia-ma'achah. See MAACHAH, No. 10.

Syrophenic'ian. The designation of the woman whose daughter was possessed by a demon. She belonged to Phenice in Syria: the name embraced both these proper names. By birth she was a Greek, which here probably means simply 'Gentile.' Mark vii. 26. In Mat. xv. 22 she is called 'a woman of Canaan.'

T

Ta'anach, Ta'nach. Ancient Canaanite city: its king was slain by Joshua, but the inhabitants were not driven out. It fell to the lot of Issachar or Asher, but was occupied by Manasseh and given to the Levites. The kings of Canaan under Sisera fought there against Deborah and Barak, but were overcome. Jos. xii. 21; xvii. 11, 12; xxi. 25; Jud. i. 27; v. 19; 1 Ki. iv. 12; 1 Ch. vii. 29. Identified with *Tannuk*, 32° 31' N, 35° 13' E.

Ta'anath-shi'loh. City on the boundary of Ephraim. Jos. xvi. 6. Identified with *Tana*, 32° 11' N, 35° 22' E.

Tab'baoth. Ancestor of some Nethinim who returned from exile. Ezra ii. 43; Neh. vii. 46.

Tab'bath. Place near the Jordan whither the Midianites fled when defeated by Gideon. Jud. vii. 22. Not identified.

Tab'eal. Father of one whom the kings of Syria and Israel proposed to make king of Judah. Isa. vii. 6.

Tab'eel. Persian officer, who, with others, wrote to Artaxerxes against the Jews. Ezra iv. 7.

Taber, To. 'To tap or beat.' The word is used of the Ninevite maids when led into captivity. They should mourn as doves tabering upon their breasts. Nah. ii. 7.

Taberah. Name given to a place in the wilderness of Paran, where the Israelites murmured and were consumed by the fire of the Lord until Moses prayed for them. The name signifies 'burning.' Num. xi. 1-3; Deu. ix. 22. Not identified.

Tabernacle, The. This is variously styled the 'tabernacle of testimony, or of witness,' the 'tabernacle of the congregation,' or 'tent of meeting.' It was the place recognised by Jehovah, where, as dwelling among them, He met His people, and where in separation from the outer world His will was made known. It was to be made after the pattern shewn to Moses in the mount, and when it was completed Moses bore witness that it had been constructed as the Lord had commanded. It is worthy of notice that none of its details were left to the ingenuity of Moses: he had simply to carry out his instructions. We read in the N. T. that the things made were patterns of things in the heavens, but not the very image of them; they were patterns of things that were before God, which were not to be materialised.

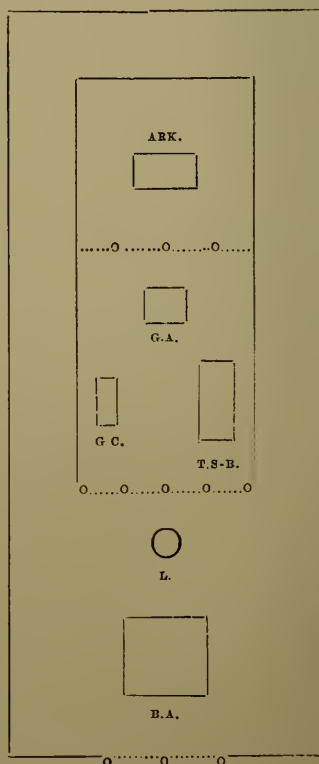
The tabernacle with its sacrifices was God's way of displaying Himself,

and His way for man's approach to Himself. Any one drawing near to the tabernacle would see first its court, a space enclosed with curtains hanging from pillars. This was a hundred cubits long and fifty cubits broad. On entering the court by its one gate the first thing approached was the *brazen altar*. This altar was the place of approach for the *people*. The burnt offering was the ground of acceptance for a people on earth. The place of approach for the priestly family was the *golden altar* in the holy (place); but the way into the holiest was not yet made manifest. Heb. ix. 8.

Between the brazen altar and the holy (place) stood the *laver*, at which the priests washed their hands and feet whenever they drew near to minister. The holy (place) contained the *table of shewbread* on the north, the *golden candlestick* on the south, and the *altar of incense* 'before the vail' in the centre. Here the priests ministered daily, burning sweet incense: type of Christ's intercession, and of the perfections of His Person and work, not seen here as meeting man's need, but as for the delight of God, His Father. The lamps were burning 'continually,' but apparently only in the night: cf. Exo. xxx. 7, 8; Lev. xxiv. 2, 3; 2 Ch. xiii. 11. The light typified the manifestation of God by the Spirit, the seven lamps being figurative of heavenly completeness. Twelve loaves were constantly on the table, typical of Israel in association with Christ before God, and of God's bounty which will be administered through Israel (twelve loaves) to the earth in the kingdom. The holy (place), or 'first tabernacle' refers to the things of Israel. Inside the second veil was the holy of holies, in which was the *ark* (*q.v.*) with the *cherubim*, typical of the throne of God. It figured the approach which Christians now have to the presence of God, because Christ has made a new and living way for them by entering in Himself as their great Priest. Heb. x. 19.

The tabernacle was a rectangle, measuring ten cubits in breadth, and thirty cubits in length, which was divided into ten cubits for the holy of holies and twenty for the holy (place). The sides were formed of boards of acacia wood, ten cubits in height, set by *ténons* into silver sockets, each board having two sockets. The boards were kept together by horizontal bars throughout, and were all covered with gold. If the whole tabernacle be taken as typical of Christ, then the gold and the wood may point to His divinity and His humanity, or the gold may be taken as typical of divine righteousness. Internally all was gold and embroidered work: the wood was not seen.

The whole was covered with curtains, the innermost being of rich embroidered work of various colours; then curtains of woven goats' hair; then coverings of rams' skins and badgers' skins—typical of entire preservation from outward evil. There were three distinct parts in the



PLAN OF THE TABERNACLE.
(Not to Scale.)

entire covering: the tabernacle, the tent, and the covering. Exo. xxxv. 11. The inner curtains, which were of such widths that the junctions of each set did not fall in the same place as the one next to it, formed the tabernacle (*mishkan*); the set of curtains of goats' hair were the tent (*ohel*) of the tabernacle (see TENT); and the rams' skins and badgers' skins formed the covering (*mikseh*). An embroidered hanging formed the door, or the first veil. Exo. xxv.—xxvii. gives God's approach to man; xxviii.—xxx., man's approach to God; and xxxv.—xl. the gifts for the tabernacle and its construction.

The tabernacle as a whole may be said to typify 1. God coming forth in a Man (His own Son) and on the basis of redemption, filling the universe with the light of His glory. 2. The provision made by God for approach to Himself by a redeemed people. Much light is thrown on the tabernacle in the Epistle to the Hebrews, but what is there taught presents often a *contrast* rather than a *comparison* to what pertained to the earthly tabernacle.

The tabernacle may also be considered as God's house, and thus a type of the saints in their present place. The temple was for the ordered and established kingdom. In Rev. xxi., after alluding to the kingdom and the eternal state, the Spirit goes back to the thought of the tabernacle.

The tabernacle was carried about during the forty years in the wilderness (see CAMP), and when the Israelites entered the land it was apparently placed first at Gilgal. Jos. ix. 6. Afterwards it was at Shiloh. Jos. xviii. 1. While here it was forsaken of God because of the idolatry and wickedness of the people. Psal. lxxviii. 60; Jer. vii. 12, 14; xxvi. 6, 9. The ark was taken by the Philistines and was not returned to the tabernacle; nor, when David removed the ark, did he restore it to the tabernacle, but placed it on Mount Zion. We next read of the tabernacle as being at Nob. 1 Sa. xxi. 1–6. Afterwards it was at Gibeon. 1 Ch. xvi. 39; xxi. 29; 2 Ch. i. 3–6. When the temple was built, the tabernacle was brought up, with the ark and the holy vessels. The ark was placed in the most holy place, and the staves drawn out, for it had found its settled rest. The tabernacle gave place to the *house*, the latter glory of which will yet be greater than ever. 2 Ch. v. 4–9; Hag. ii. 9.

Amid the coming judgments, we read of "the temple [or shrine, that is, the holy place] of the tabernacle of the testimony" being opened in heaven, and out of the temple proceed the seven angels having the seven vials. Rev. xv. 5, 6.

Tabernacles, Feast of. This fell on the fifteenth day of the seventh month and continued seven days, with a holy convocation on the eighth day. Israel dwelt in booths during the feast, in remembrance of their having lived in tents when brought out of Egypt. Lev. xxiii. 34; Num. xxix. 12; Deu. xvi. 13; 2 Ch. viii. 13; Ezra iii. 4; John vii. 2. It was at the end of their harvest and vintage, when they enjoyed the fruits of God's goodness. The feast prefigures the millennium, when the people will enter into full blessing, and the eighth day, the great day, the communion of the heavenly and the earthly. Zec. xiv. 16. See FEASTS and SEASONS.

Tab'itha. A disciple at Joppa, who made clothes for the poor and was "full of good works." She was raised to life by Peter. Acts ix. 36–41. She was also named DORCAS, which is the Greek form of the Syriac Tabitha.

Table. In a few places this term refers to a tablet which could be written on, as in Hab. ii. 2; Luke i. 63; 2 Co. iii. 3. In Mark vii. 4 the word translated 'table' is *κλίνη*, 'a couch,' often translated 'bed' in the A.V.

Table of Shewbread. This was made of shittim wood overlaid with

gold. For the tabernacle it was two cubits in length, one cubit in breadth, and a cubit and a half in height. It had an ornamental crown and border, with another crown around its edge. The table was put in the holy place on the north side. Besides the twelve loaves there were on the table, dishes, spoons, bowls, and covers. Exo. xxxvii. 10-16; 1 Ki. vii. 48. Frankincense was to be placed on the loaves, and this would need dishes; the spoons were for the incense, and probably the basins for the drink offerings.

This table was typical of Israel's place before God in the acceptability of Christ, who, as the true Aaron, maintains them even now before God: it is a perpetual covenant, Lev. xxiv. 8; and possibly also of God's bounty to man through His people Israel. This was foreshadowed also in the Lord feeding the people through His twelve apostles, and in twelve baskets of fragments remaining.

Tablets. In the O. T. the word *kumaz* signifies ornaments. Exo. xxxv. 22; Num. xxxi. 50. In Isa. iii. 20 they are supposed to be receptacles for perfume. The margin reads 'houses of the soul,' which agrees with the Hebrew *beth nephesh*. See TABLE.

Ta'bor. 1. A conspicuous mountain in Galilee, about seven miles east of Nazareth. It formed a boundary to Issachar and Zebulun. Its sides are well wooded, and on the summit is an irregular plain of about a mile in circuit, with ruins of fortifications. The height of it is 1,843 feet. Jos. xix. 22; Jud. iv. 6-14; viii. 18; Psa. lxxxix. 12; Jer. xlvi. 18; Hos. v. 1. It is now called *Jebel et Tor*, 32° 41' N, 35° 23' E. Tradition makes this the mount of Transfiguration; but it is more probable that some part of mount Hermon was chosen for the transfiguration. This



MOUNT TABOR.

has good moral associations (cf. Psa. cxxiii. 3), and would be more private than Tabor. 2. The 'plain of Tabor' in 1 Sa. x. 3 should be read the 'oak of Tabor' as in the R. V. 3. Levitical city in the tribe of Zebulun. 1 Ch. vi. 77. The list of Levitical cities in Jos. xxi. does not contain this name. See CHESULLOTH.

Tabret, Timbrel, toph. A musical instrument with loose pieces of metal attached, similar to the modern tambourine. This instrument is still a favourite in the East. It is tapped with the fingers. Gen. xxxi. 27; Exo. xv. 20; Jud. xi. 34; 1 Sa. x. 5; 2 Sa. vi. 5; Psa. lxviii. 25; lxxxi. 2; cxlix. 3; cl. 4; Isa. xxx. 32; &c.

Tabrim'on. Father of Ben-hadad I., king of Syria. 1 Ki. xv. 18.

Taches. Some form of fastening with which the curtains of the tabernacle and of the tent were coupled together, as is often done with a hook and a loop, so that they could be easily separated. Exo. xxvi. 6, 11, 33; &c.

Tach'monite. See HACHMONITE.

Tad'mor. City built in the wilderness by Solomon. 2 Ch. viii. 4. Josephus (Ant. viii. 6, 1) says it was the same as that which the Greeks called PALMYRA, and that it was built so far away because there were springs there, but no water nearer in that direction. Palmyra was situated about midway between Damascus and Tiphseh or Thapsacus on the Euphrates. It is still called *Tadmur*, about 34° 40' N, 38° 15' E. In the time of the Romans it was a large and splendid city, of which there are columns still standing and remarkable ruins.



RUINS OF TADMOR.

In 1 Ki. ix. 18 a city is called in the A. V. Tadmor; but the Hebrew text is TAMAR, as in the R. V. (Tadmor being the reading of the *Keri*). Though this was also built by Solomon in the wilderness, it is added 'in the land,' whereas Tadmor was outside. The towns also mentioned in this passage are connected with the south of the land, so that it is doubtless a different place, and may be the same as Tamar in Eze. xlvii. 19; xlviii. 28.

Ta'han, Ta'hanites. Son of Telah, an Ephraimite, and his descendants. Num. xxvi. 35; 1 Ch. vii. 25.

Tahap'anes, Tah'panhes, Tehaphnehes. City in Lower Egypt, where Pharaoh had a house, and whither in disobedience the people of Judah fled after the murder of Gedaliah, taking Jeremiah and Baruch with them. Jeremiah prophesied that the king of Babylon should set his throne in that city and smite the land of Egypt. Jer. ii. 16; xliii. 7-9; xlv. 1; xlv. 14; Eze. xxx. 18.

It has been identified with the ancient *Daphnæ*, identified with ruins at *Tell Defennch*, about 30° 52' N, 32° 7' E. During some explorations there the name of a mound was asked, and it was said to be *Kasr Bint el Yehudi*, 'the palace of the Jew's daughter.' This agrees with Jer. xliii. 6, which says that the king's daughters were carried to Tahpanhes by Johanan. On digging among the ruins many relics of Grecian pottery were found, there evidently having been a Greek colony on the spot at some period, and this would account for the Greek name *Daphnæ*.

Ta'hath. 1. One of the halting stations of the Israelites. Num. xxxiii. 26, 27. 2. Son of Assir, a Kohathite. 1 Ch. vi. 24, 37. 3, 4. Son of Bered and a son of Eladah, descendants of Ephraim. 1 Ch. vii. 20.

Tah'panhes. See TAHAPANES.

Tah'penes. Queen of Egypt and sister of the wife of Hadad. 1 Ki. xi. 19, 20.

Tahre'a. Son of Micah, a descendant of Jonathan. 1 Ch. ix. 41. Called TAREA in 1 Ch. viii. 35.

Tah'tim-hod'shi. Place visited by Joab during his taking the census of Israel, apparently in the north-east of Palestine. 2 Sa. xxiv. 6. Not identified.

Tale. Number. Exo. v. 8, 18; 1 Sa. xviii. 27; 1 Ch. ix. 28.

Talent. See WEIGHTS AND MEASURES.

Talitha Cumi. Words in the Aramaic language, signifying 'Damsel, arise.' Mark v. 41. In the Syriac version the interpretation is omitted: the words themselves would be understood.

Talma'i. 1. One of the Anakim of Kirjath-arba, slain by Caleb's men. Num. xiii. 22; Jos. xv. 14; Jud. i. 10. 2. Son of Ammihud and king of Geshur, and father of Maacah, David's wife. 2 Sa. iii. 3; xiii. 37; 1 Ch. iii. 2.

Tal'mon. Ancestor of a Levitical family of doorkeepers who returned from exile. 1 Ch. ix. 17; Ezra ii. 42; Neh. vii. 45; xi. 19; xii. 25.

Ta'mah. See THAMAH.

Ta'mar. 1. Wife of Er and Onan, and by Judah, mother of Pharez and Zarah. Gen. xxxviii. 6-30; Ruth iv. 12; 1 Ch. ii. 4. Called THAMAR in Mat. i. 3. 2. Daughter of David and Maachah, violated by Amnon, and avenged by Absalom in the death of Amnon. 2 Sa. xiii. 1-32; 1 Ch. iii. 9. 3. Daughter of Absalom. 2 Sa. xiv. 27. 4. City on the south-east of Judah. Eze. xlvii. 19; xlviii. 28. Not identified. See TADMOR.

Tam'muz. A Phœnician idol, supposed by some to be the same as the Greek *Adonis*, as in the Vulgate. The prophet saw women weeping for 'the Tammuz,' who according to tradition had been slain. Eze. viii. 14.

Ta'nach. See TAANACH.

Tanhu'meth. Father of Seraiah. Jer. xl. 8. Called 'the Netophathite' in 2 Ki. xxv. 23.

Tanner. See LEATHER.

Tapestry. The word is *marbaddim*, translated 'coverings of tapestry,' but may simply signify 'coverlets.' Pro. vii. 16; xxxi. 22. The Hebrew word occurs nowhere else in scripture.

Ta'phath. Daughter of Solomon, and wife of the son of Abinadab, one of Solomon's commissariat officers. 1 Ki. iv. 11.

Tappu'ah. 1. City in the lowlands of Judah. Jos. xv. 34. Not identified. 2. City on the boundary of Ephraim. Jos. xvi. 8; xvii. 8. Probably connected with ENTAPPUAH in chap. xvii. 7. 3. City whose king was killed under Joshua, but whether the same as either of the above is unknown. Jos. xii. 17. 4. Son of Hebron of the tribe of Judah. 1 Ch. ii. 43.

Tappu'ah, Land of. District apparently in the locality of TAPPUAH, No. 2. Jos. xvii. 8.

Ta'rah. One of the halting places of the Israelites. Num. xxxiii. 27, 28.

Tar'alah. City of Benjamin. Jos. xviii. 27. Not identified.

Tare'a. See TAHREA.

Tares, ζιζάνια. A noxious weed, known as darnel. It closely resembles wheat until it is in ear. At the approach of the harvest it can be distinguished, and women and children have been



LOLIUM TEMULENTUM.

seen in Palestine picking out the tall stalks of *ziwân*, as it is called by the Arabs. It is the *Lolium temulentum*. In the parable of the Wheat and Tares the Lord compares to tares those introduced into the kingdom by Satan, who will be consumed in judgment. Mat. xiii. 25-40. See PARABLES.

Target. A shield. 1 Ki. x. 16; 2 Ch. ix. 15; xiv. 8. In 1 Sa. xvii. 6 a small spear is probably intended: the R.V. has 'javelin.' See ARMOUR.

Targum. The name given to the Chaldee version or paraphrase of the O.T. It was made professedly because the Jews who returned from exile knew that language well. Explanations were added, which crept into the text. There are ten Targums of parts of the O.T. The principal ones are the Pentateuch by Onkelos, and the books of Joshua, Judges, Samuel, Kings, and the Prophets (except Daniel), by Jonathan Ben Uzziel.

The language agrees with the Chaldaic or Aramaic parts of Daniel and Ezra. It is easy to understand that pious Jews who did not return under Ezra and Nehemiah, and were gradually losing the use of the Hebrew tongue (as well as their descendants born in captivity) would value such a translation; and it has been stated that for centuries the Targums were publicly read on the Sabbaths, festivals, &c., their language being the only one understood by the greater part of the Jews even in Palestine.

As an illustration Genesis xxii. 10-13 is quoted from the Pentateuch of Onkelos, and from the one known as the Pseudo-Jonathan. This latter is of much later date, as far as dates are known, and has words of other languages here and there.

ONKELOS.

PSEUDO-JONATHAN.

And Abraham stretched forth his hand, and took the knife to immolate his son. And the angel of the Lord called him from the heavens and said, Abraham, Abraham. And he said, Here am I. And he said, Stretch not forth thy hand to the youth, nor do aught to him, for now I know that thou fearest God, and hast not spared thine only son for my sake. And Abraham lifted up his eyes after these [words] and looked, and behold a ram caught in a tree by his horns. And Abraham went and brought the ram, and offered him for a burnt offering instead of his son.

And Abraham stretched out his hand and took the knife to slay his son. And Isaac answered and said to his father, Bind me properly, lest I should tremble through the affliction of my soul, and be cast into the pit of destruction, for profaneness shall be found in thy offering. The eyes of Abraham were intent upon the eyes of Isaac; and the eyes of Isaac were intent upon the angels on high. Isaac beheld them, but Abraham saw them not. The angels on high answered, Come, behold how these are alone in the world; the one slays the other; he who slays delays not; he that is slain reaches forth his neck. And the angel of the Lord called him from the heavens, and said to him, Abraham, Abraham. And he said, Here am I. Then he said, Stretch not out thy hand to the young man, nor do him any harm, for now it is manifest before me that thou fearest the Lord, and hast not withheld thy son, thy only-begotten from me. Then Abraham lifted up his eyes and looked, and behold a ram, which had been created between the evenings of the foundation of the world, was caught in the entanglement of a tree by his horns. So Abraham went and took him, and offered him for a burnt offering instead of his son.

It will be seen that while the one is a comparatively correct translation of the Hebrew, the other has useless and undignified additions. A third translation, known as the Jerusalem Targum, has also some of the same additions.

Tar'pelites. Colonists placed in Samaria from some unknown district. Ezra iv. 9.

Tarshish. 1. Son of Javan, a descendant of Japheth. Gen. x. 4; 1 Ch. i. 7. 2 A prince of Persia who saw the king's face. Est. i. 14.

Tarshish, Tharshish. Place to which ships were sent from Palestine.

It is supposed by some to refer to a Spanish city named *Tartessus*. This would appear a suitable place from whence to obtain silver, iron, tin, and lead. Jonah taking a ship at Joppa to sail to Tarshish may also indicate a place to the west of Palestine. But other passages refer to apes and peacocks, also being brought by ships of Tarshish, and these are associated with Ezion-geber, on the Gulf of Akaba, a branch of the Red Sea. It is therefore probable that the ships from this port would sail southward to some other place, which has not been identified. 1 Ki. x. 22; xxii. 48; 2 Ch. ix. 21; xx. 36, 37; Psa. xlviii. 7; lxxii. 10; Isa. ii. 16; xxiii. 1-14; lx. 9; lxvi. 19; Jer. x. 9; Eze. xxvii. 12, 25; xxxviii. 13; Jonah i. 3; iv. 2.

Tar'sus. The capital of Cilicia, in Asia Minor. It ranked as a city of importance, called by Paul 'no mean city.' It was a seat of learning under the early Roman emperors and was ranked by Strabo as even above Athens and Alexandria: it was Paul's native place, and he visited it after his conversion. Acts ix. 11, 30; xi. 25; xxi. 39; xxii. 3. It is now called *Tersús*, a small town, with scarcely any trace of its former greatness. The river Cydnus, which in the days of Cyrus and Alexander flowed through the city, now runs about half a mile east of it. The houses are mostly but one storey in height, built with stones apparently taken from larger buildings.

Tar'tak. A god of the Avite colonists in Samaria. 2 Ki. xvii. 31. The word is supposed to signify 'darkness,' or the under-world.

Tar'tan. The title of an Assyrian officer sent to Hezekiah. 2 Ki. xviii. 17. The same or another was sent to Ashdod. Isa. xx. 1. The name is supposed to signify 'commander in chief.'

Tat'nai. The king of Persia's satrap in Palestine, who sought to stop the Jews from rebuilding the temple. Ezra v. 3, 6; vi. 6, 13.

Taverns, The Three. *Tres Tabernal* (three shops) a station on the Appian road, along which Paul travelled from Puteoli to Rome, and where brethren from Rome met him. It was near the modern *Cisterna*, about thirty-three miles from Rome. Acts xxviii. 15.

Taxes, Taxation, Taxing. Jehoiakim taxed the land in order to be able to pay the demands of Pharaoh, king of Egypt. 2 Ki. xxiii. 35. Seleucus IV. Philopator became "a raiser of taxes," about B.C. 181, to pay the demands of the Romans. Dan. xi. 20: see page 57. In Luke ii. 1-5 the 'taxing' mentioned is believed to have been, not for the assessment of property, but for the registration of persons. See CYRENIUS. Though ordered by the Roman emperor, it appears that the Jews were allowed to carry out the census as to city and lineage in their own way. In Acts v. 37 the same term is employed, but the enrolment in this case may have included the taking an account of their property (as stated by Josephus) which led to Judas heading a revolt. See PUBLICANS.

Teacher, Teaching. The 'teacher' is one of the gifts set in the church, 1 Co. xii. 28; Eph. iv. 11; and the teacher is exhorted to be occupied with teaching. Rom. xii. 7. 'Teaching' is the intelligent setting forth of the truth by the Holy Spirit, and this does not leave room for the mind and opinion of man. Paul left Timothy at Ephesus to charge some not to teach other doctrine than what the apostles taught; and those that did teach otherwise are said to be "puffed up, knowing nothing," &c. 1 Ti. i. 3; vi. 3, 4. This makes evident that no other teaching could be of God; hence the modern formula of 'agreeing to differ' on vital points of doctrine is not recognised. On the contrary, the apostle said, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Co. i. 10.

A caution is given in James iii. 1, "Be not many teachers," for it involved greater responsibility. The same word (*διδάσκαλος*) occurs in John xiii. 13, where the Lord owned Himself to be *the* Teacher, and He was many times addressed as 'Teacher'; though in nearly all cases the A. V. has 'Master.' He taught as one having authority, and not as the scribes.

Te'bah. Son of Nahor, the brother of Abraham. Gen. xxii. 24.

Tebali'ah. Son of Hosah, a Merarite. 1 Ch. xxvi. 11.

Tebeth. See MONTHS.

Tehaph'nehes. See TAHAPANES.

Tehin'nah. Son of Eshton, of the tribe of Judah. 1 Ch. iv. 12.

Teil Tree. The Hebrew word is *elah*, and is supposed to be the terebinth, though it is often translated 'oak.' In Isa. vi. 13 'the oak' (*allon*) is mentioned as well as the *elah*, different trees are therefore doubtless indicated by the two Hebrew words. It is now generally supposed that *allon* refers to the oak, and *elah* to the terebinth, the *Pistacia terebinthus*.

Tekel. See MENE.

Teko'a. Son of Ashur, or a city founded by Ashur, a descendant of Judah. 1 Ch. ii. 24; iv. 5.

Teko'a, Teko'ah. City of Judah, probably founded by the preceding. Rehoboam built or fortified it 'for defence.' 2 Ch. xi. 6. The 'wise woman' Joab employed to speak to the king respecting the return of Absalom was from this city. 2 Sa. xiv. 2, 4, 9. Being built on a hill it was a suitable place for blowing the trumpet in time of danger, as in Jer. vi. 1. The prophet Amos was among its herdsman. Identified with ruins at *Tekoa*, 31° 38' N, 35° 12' E. The WILDERNESS OF TEKOA was probably on its east. 2 Ch. xx. 20.

Teko'ite. Designation of Ikkesh, father of Ira, one of David's mighty men. 2 Sa. 23, 26; 1 Ch. xi. 28; xxvii. 9. The Tekoites were inhabitants of Tekoa: they helped to rebuild the wall of Jerusalem, but "their nobles put not their necks to the work of their Lord." Neh. iii. 5, 27.

Tel-a'bib. City of Chaldea or Babylon, on the river Chebar. Ezekiel remained there 'astonished' seven days with those in captivity, and there the word came to him from Jehovah. Eze. iii. 15. Not identified.

Tel'lah. Son of Resheph, an Ephraimite. 1 Ch. vii. 25.

Tela'im. Place where Saul numbered his army. 1 Sa. xv. 4. Not identified.

Telas'sar, Thel'asar. City wherein dwelt 'the children of Eden,' who had been conquered by the Assyrians. By the names mentioned with it, Thelasar was probably in Mesopotamia, but is not identified. 2 Ki. xix. 12; Isa. xxxvii. 12.

Tel'em. 1. City in the extreme south of Judah. Jos. xv. 24. 2. One who had married a strange wife. Ezra x. 24.

Tel-har'sa, Tel-har'eshah. Place from whence Jews returned from exile. Ezra ii. 59; Neh. vii. 61. Gesenius renders the name 'Hill of the Wood.' Not identified.

Tel-me'lah. Place from whence Jews returned from exile. Ezra ii. 59; Neh. vii. 61. Supposed to be the Thelme of Ptolemy, a city of the low salt tract near the Persian Gulf. The name signifies "Hill of Salt."

Te'ma. Son of Ishmael, and father of a tribe of the same name; also the territory occupied by the tribe. Gen. xxv. 15; 1 Ch. i. 30; Job vi. 19; Isa. xxi. 14; Jer. xxv. 23. Probably the same as *Teima*, 32° 52' N, 36° 46' E.

Te'man, Te'mani, Te'manites. Son of Eliphaz, a son of Esau, and a duke of Edom; also his descendants and the district inhabited by them. It is four times connected with Edom, and twice with Dedan: this associates

it with the south. Its wisdom is spoken of, and God's judgments are pronounced upon it. One of Job's friends was Eliphaz the Temanite. Gen. xxxvi. 11, 15, 34, 42; 1 Ch. i. 36, 45, 53; Job ii. 11; Jer. xlix. 7, 20; Eze. xxv. 13; Amos i. 12; Oba. 9; Hab. iii. 3, in the *margin* 'south.' Not identified.

Te'meni. Son of Ashur, a descendant of Judah. 1 Ch. iv. 6.

Temper, To. To mix, compound. Exo. xxix. 2; xxx. 35; Eze. xlv. 14; 1 Co. xii. 24.

Temple, The. One thing that materially distinguishes the temple from the tabernacle is that God said of it, "Mine eyes and mine heart shall be there perpetually:" it referred to the kingdom and a settled order of things; whereas the tabernacle was typical of God's ways, and gave the idea of movement. And though the actual building was destroyed and rebuilt, and is now swept away, and will again be rebuilt, yet it is treated always as one house. Haggai ii. 9 may be translated, as in the LXX, &c., "The latter glory of this house shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." When the Lord was on earth, though rejected by the rulers of Israel, He called the temple 'My house,' and 'My Father's house;' but later on He said to the Jews 'your house.' The 'latter glory' refers to the future, when God will be owned by His ancient people, and His glory be displayed.

Another thing that distinguished the temple was its being surrounded with chambers, so that the priests that were serving God could dwell around Him. Christ refers possibly to this in saying "In my Father's house are many mansions." The tabernacle had no flooring, the priests trod the earth; but in the temple they were separated from the earth by a flooring.

In the interior of the temple built by Solomon nothing but gold appeared: this is typical of divine righteousness, characterising the throne and presence of God, as will be manifested in the millennium. The ark was placed in the temple, and had found there its abiding resting place: it was the token of God's presence. The candlesticks, tables of shewbread, golden altar, brazen altar, and laver (with ten smaller ones in addition, see LAVER), were similar to those in the tabernacle. God owned the house by filling it with His glory.

In the court of the temple were two pillars which received the names of JACHIN, "He will establish;" and BOAZ, "in him is strength," which perfectly agrees with the fact that it was God's house that was being built. 1 Ki. vii. 21; Rev. iii. 12.

Another thing remarkable in the rearing of the temple was that it was built of stones made ready before being brought, so that there should be no noise of hammer, or axe, or iron tool, while it was in progress. 1 Ki. vi. 7. Thus the church is being formed of living stones who have come to the Living Stone (the chief corner stone, Christ Himself), and the whole building fitly framed together is growing into a holy temple in the Lord. Eph. ii. 20-22; 1 Pe. ii. 5.

Of the actual erections there were 1. **THE TEMPLE BY SOLOMON.** It was formed after the pattern of the tabernacle, being a rectangle of sixty cubits by twenty, and its height thirty cubits: the holy of holies was a cube of twenty cubits; the holy (place) was forty cubits by twenty, with a porch in front of ten cubits by twenty. The chambers and upper chambers and pillars and porches were additional as described. 1 Ki. vi.

2. **THE TEMPLE BY ZERUBBABEL.** Few particulars of this are given. Cyrus ordered the foundations to be strongly laid, and its height was to be sixty cubits, and its breadth sixty cubits. Ezra vi. 3. Probably it was the

same size as the temple by Solomon: the breadth here of sixty cubits being its 'length,' and its width not mentioned; or, if the sixty cubits be the width, it may have included the chambers. It is not probable that it was larger than the first temple. The aged men, who had seen the first house, wept when they saw the foundations of this house laid. This temple continued until the days of Herod.

3. THE TEMPLE BY HEROD. The Jews said it was forty-six years in building. John ii. 20. Josephus gives almost the only account we have of it. It was apparently built over the old one, so as not to hinder the temple service: the priests themselves built the holy places. It was all on a magnificent scale. In the Gospels we read that the disciples exclaimed, "What stones! and what buildings!" and pointed out how it was "adorned with goodly stones and gifts." Herod was not God's man to build Him a house, nor were the leaders of the Jews fit men to carry on His worship. To the disciples the Lord declared that one stone should not be left upon another. Mark xiii. 1, 2; Luke xxi. 5, 6. Though Josephus gives many details as to this temple, they are not distinct enough to enable a plan to be made of it. In the N. T. the word *ναός* refers to the house itself, and *ἱερόν* to the buildings and courts in general. Apparently the Lord never entered the house itself. Doubtless this temple stood upon some part of mount Moriah, at the south-east corner of Jerusalem (*q.v.*), but on what part of the enclosure is not known.

4. A FUTURE TEMPLE. Scripture speaks in many places of the return of the Jews to their own land, but in unbelief as to the Lord Jesus being their Messiah. They will apparently build a temple, but this must not be confounded with the one described by Ezekiel, though the Jews may attempt to build it as there described. God cannot bless them until His anointed One is owned, and therefore this temple will be destroyed. *Psa. lxxiv.; Isa. lxvi. 1-6.*

5. EZEKIEL'S TEMPLE. This is fully described in *Eze. xl.—xliv.*: it will be built when the land is once again divided amongst the twelve tribes, and all brought into blessing. In the centre of the land there will be a 'holy oblation' of 25,000 cubits square, which will contain both the city and the temple (see map on page 276). That cubits and not reeds are intended, see chap. xlv. 2, 3. Other passages speak of the temple, Zion, and Jerusalem as associated together, as *Psa. lxxviii. 29; cxxii.; Isa. ii. 2, 3; Mic. iii. 12—iv. 2.* All these, though not exactly on the same spot, will fall within the 'holy oblation,' though the part on which the city will stand is also called 'profane,' or 'common.' Probably the city will be built on its old site, and the temple may be somewhat farther north. Then the latter glory of God's house will exceed all that has yet been, for the Lord Jesus will be the glory of the house.

Christ refers to His body as a temple in John ii. 19, and Christians are now God's temple, in which the Spirit of God dwells. The body of each Christian is also spoken of as a temple of the Holy Ghost. *1 Co. vi. 19.*

In Rev. xi. 19 the temple of God is opened in heaven, in connection with which are the judgments that come forth to smite the earth: chap. xiv. 15, 17; xv. 5-8; xvi. 1, 17.

Tempt, To; Temptation. Three different characters of temptation are presented in the scriptures. **1.** "God did tempt Abraham" when He bade him offer up Isaac. *Gen. xxii. 1.* God *tried* him, putting his faith to the test. Paul speaks of his thorn in the flesh as his 'temptation:' it was a trial or test. *Gal. iv. 14.* **2.** The Israelites tempted God. "They tempted God in their heart by asking meat for their lust." *Psa.*

lxxviii. 18. They questioned whether God could furnish them a table in the wilderness. At other times they asked "Is the Lord among us or not?" but it is to be noticed that when Israel put God to the proof, they were really proved by Him. Compare Psa. xcv. 9 with Deu. viii. 2 and xxxiii. 8 (where 'holy one' is Israel). The Lord refused to put God to the proof when tempted by Satan to cast Himself down that the angels might preserve Him. The sin of Ananias and Sapphira was tempting the Spirit of the Lord. Acts v. 9. 3. Temptation to evil, either by Satan, or by our own lusts. 2 Co. xi. 3; Jas. i. 13, 14.

Temptations, The Lord's. Besides the general temptations alluded to in Heb. iv. 15, there were three special and typical temptations to which the Lord was subjected. He met these temptations as a dependent man by the word of God, to which Satan has no reply. That the Lord met Satan in the relation in which, as man, He stood to Israel and man, is confirmed by the temptations being omitted from John's Gospel, in which the Lord is contemplated more as Son of God; for God cannot be tempted of evil. Jas. i. 13.

The first temptation was to leave the path of dependence. To make stones into bread to satisfy His hunger would not have been waiting on God: man's true path is to live by every word of God, to be dependent upon Him in his *circumstances*. The first temptation is remarkable as shewing that Satan knew whom he was addressing, or he would not have suggested so striking a miracle as making stones into bread.

The second temptation was to prove God's faithfulness to His word by Christ casting Himself down from a height, because there was a promise that the angels would bear Him up. Satan quoted this scripture, but omitted the important part that the angels had charge over Him to keep Him *in* all His ways. Psa. xci. 11, 12. The temptation was for Him to go *out* of His way, which would have been putting God to the test, or tempting Him.

The third temptation was the offer to the Lord of all the glory of the world if He would do homage to Satan. In this he is discovered as Satan. Christ shews that God only is to be worshipped, and bids Satan to depart. All the kingdoms of the earth will be Christ's in God's own time, for which the Lord is waiting. With man, how many have, alas! paid homage to Satan in some way for scraps of worldly glory or earthly possessions!

It will be noticed that the Lord in answering Satan (in each case with 'It is written') quoted from the Book of Deuteronomy, a book in which Israel is contemplated as on the point of entering the land of promise. The same weapon is for the use of the Christian, and is called 'the sword of the Spirit:' it is also said, "Resist the devil, and he will flee from you." In Luke's Gospel the temptations are arranged in their *moral* order, the second temptation in Matthew being the last in Luke.

Ten. See NUMBERS AS SYMBOLS.

Ten Commandments. See COMMANDMENTS.

Tent. 1. The word commonly translated 'tent' is *ohel*, but it is often translated in the A. V. 'tabernacle,' and is used also for 'dwelling' or 'habitation,' as in Job viii. 22; Psa. xci. 10; &c. This word also shews that the goats' hair curtains formed 'the tent' of the tabernacle. See TABERNACLE. It was also 'a tent' that Moses pitched outside the camp, in Exo. xxxiii. 7. See CAMP. 2. *mishkan*, rightly translated 'tabernacle,' but is 'tent' in Cant. i. 8. 3. *sukkah*, also translated 'tabernacle,' 'pavilion,' 'booth;' and only once 'tent.' 2 Sa. xi. 11. 4. *qubbah*, occurring only in Num. xxv. 8. With the patriarchs their 'tent' was their dwelling place as far as they had any, easily moved from place to place as the cattle needed fresh pasture. On Israel entering the land the tents gave

way to houses in the cities : as the Christian's 'tabernacle' will give place to the 'house' above. 2 Co. v. 1.

Tent-maker. As tents were made of skins, goats' hair, &c., and small ones of linen, their manufacture embraced a variety of labour, and the precise nature of Paul and Aquila's work as tentmakers cannot be ascertained. Acts xviii. 3. Tarsus, Paul's native city, was noted for the manufacture of tents. They were commonly made of *cilicium*, so named from Cilicia. It was a kind of strong cloth woven from the long hair of the goats of that province. All Jews learned a trade, to which they could turn if needful.

Tenth-deal. See WEIGHTS AND MEASURES.

Te'rah. Son of Nahor, and father of Abraham. Gen. xi. 24-32; Jos. xxiv. 2; 1 Ch. i. 26. Called THARA in Luke iii. 34.

Teraphim. This is a Hebrew word in the plural. It refers to domestic idols, as for instance those Rachel stole from her father; there the word, as elsewhere, is translated 'images,' with 'teraphim' in the margin. Gen. xxxi. 19, 34, 35. Michal the wife of David had one in her house, and laid it in the bed when David escaped. 1 Sa. xix. 13, 16. Micah also had them in his house, and regarded them as 'gods.' Jud. xvii. 5; xviii. 14-20. They were used in some way for divination, and are included among the images and idols which Josiah cleared from the land. 2 Ki. xxiii. 24; Eze. xxi. 21; Zec. x. 2. In Hos. iii. 4 the Jews are described as having neither king, nor prince, nor sacrifice, nor image, nor ephod, nor teraphim—as they are at this day bereft of their sacrifices, and without even the divination and false gods they once had. But the prophecy speaks also of a coming day when they will seek Jehovah their God, and David their king, and enter into blessing.

Ter'esh. One of the royal door-keepers who conspired against Ahasuerus : the plot was discovered by Mordecai. Est. ii. 21; vi. 2.

Ter'tius. The Christian who wrote the Epistle to the Romans at Paul's dictation, and who sent his own salutation to the saints. Rom. xvi. 22.

Tertul'us. A professional orator or advocate, employed by the Jewish council, to argue the case against Paul before Felix. Acts xxiv. 1, 2.

Testament. See COVENANT, THE NEW.

Testament, New. See BIBLE and NEW TESTAMENT.

Testator. One who makes a will or testament, introduced in Heb. ix. 16, 17 in a parenthesis, shewing that as a will is of force only after a man is dead, so Christ must have died for the blessings of the new covenant to be available.

Testimony. See WITNESS.

Tetrarch. Literally the governor over a fourth part of a province, but also applied to the governor of any small province. It is employed in the N.T. in reference to Herod Antipas, tetrarch of Galilee and Peræa; Philip, tetrarch of Ituræa and Trachonitis; and Lysanias, tetrarch of Abilene. Mat. xiv. 1; Luke iii. 1, 19; ix. 7; Acts xiii. 1.

Thaddæ'us. See JUDAS No 2.

Tha'hash. Son of Nahor and Reumah. Gen. xxii. 24.

Tha'mah, Ta'mah. Ancestor of some Nethinim who returned from exile. Ezra ii. 53; Neh. vii. 55.

Tha'mar. See TAMAR.

Thank Offering. This occurs in the A.V. only in the margin of Eze. xliii. 27; xlv. 15, 17; Amos v. 22. The word is *shelem*, constantly rendered 'peace offering,' as it is in the text of these passages.

Tha'ra. See TERAH.

Thar'shish. Son of Bilhan, a descendant of Benjamin. 1 Ch. vii. 10. See TARSHISH.

Theatre. A place built for dramatic and other public entertainments, and for meetings of the people. At the uproar at Ephesus they rushed into the theatre. Acts xix. 29, 31. The word is *θέατρον*, and is translated 'spectacle' in 1 Co. iv. 9: the apostles were gazed upon both by angels and by men.

Thebes. See No.

The'bez. City in Ephraim. It was taken by Abimelech except the tower, from which he was killed by a piece of a millstone. Thus the besieged and the besieger were all punished in their sin. Jud. ix. 50-54; 2 Sa. xi. 21. Identified with *Tubas*, 32° 19' N, 35° 22' E.

Thel'asar. See TELASSAR.

Theo'philus. One, doubtless a Christian, to whom Luke addressed his Gospel and the Acts of the Apostles. The word translated 'most excellent' is *κράτιστος*, the same that is applied to governors of provinces, as to Felix and Festus as 'most noble.' Nothing further is known of Theophilus. Luke i. 3; Acts i. 1: cf. Acts xxiii. 26; xxiv. 3; xxvi. 25.

Thessalo'nians. See THESSALONICA.

Thessalo'nians, Epistles to the. Paul on his second missionary journey, accompanied by Silas, visited Thessalonica. The conversion of some Jews, of a great multitude of Greeks, and of many chief women led to an assembly being gathered there. Paul soon left them, hoping to revisit them within a short time, but Satan hindered him. Fearing as to their firmness under persecution, he sent Timothy to confirm and encourage them. He was cheered by the news which Timothy brought of their faith and love, and wrote the First Epistle from Corinth, about A.D. 52, and somewhere about a year after his visit to them. Acts xvii. 1-11. As to date it is the first of Paul's Epistles.

THE FIRST EPISTLE. This is mainly occupied with the development and direction of living affections in the newly converted saints to whom Paul wrote. The coming of the Lord has a place of much importance in it, being mentioned in every chapter. The address is to "the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ." The apostle gives thanks in respect of their faith, love, and hope, which gave evidence of their election of God. Their faith God-ward had been noised abroad, indeed they were ensamples, or models, to all around. They had turned from idols to serve the living and true God; and they waited for His Son from heaven, even Jesus, their deliverer from coming wrath.

Chapter II. The apostle reminds them that though persecuted at Philippi, he had nevertheless been bold to preach the gospel to them. He had been gentle with them as a nurse with her children, and willing to impart even his life also. He recalls how blamelessly he had walked before them, and that he had preached in such a way that they had received his testimony as the word of God, which wrought in them effectually so that they were in consequence persecuted by the heathen, as the saints in Judæa had been by the Jews, who had killed the Lord Jesus. Greatly desiring to see them, Paul could assure the Thessalonian saints that they would be his joy and crown of boasting before the Lord Jesus at His coming. This is the second allusion in the epistle to this event, and goes further than that in chap. i. 10. Here the blessedness of the saints being gathered together is referred to.

Chapter III. Paul, in his anxiety for them, had sent Timothy to confirm and encourage them, and was greatly relieved by the news which Timothy brought of their faith and love, saying "now *we* live if *ye* stand firm in the Lord." He prays for them that their love might abound, and their hearts be kept unblamable in holiness before their God and Father

at the coming of the Lord Jesus with all His saints. Here the 'appearing' of the Lord is spoken of, when it will be shewn who are unblamable. The affections of the saints one to another, and the holiness inseparable therefrom, are connected with the third mention of the Lord's return, where it is noted that He comes with all His saints: cf. chap. i. 10: ii. 19, 20.

Chapter IV. Exhortations are given as to walk. Fornication (so common among the heathen) was especially to be guarded against. Verse 6 refers to the same subject as touching the wife of a brother. They were also to attend to their own business and to *work*, walking in good repute towards those without: a needed exhortation, as we see by 2 Th. iii. 11, 12.

In verses 13-18 a difficulty is solved, into which the Thessalonians had fallen in regard to those of their number who had fallen asleep. The Lord's return to reign was so truly part of their faith, that they thought that those who had died had lost the blessings of the kingdom, being ignorant of the details which are now given them by the word of the Lord. Here we learn that at the Lord's coming, with an assembling shout, the dead in Christ shall rise first, and then, in company with those saints who are alive, they will be caught away in the clouds to meet the Lord *in the air*, prior to coming with Him in glory. They were to encourage one another with those words.

It is this which is often called the Rapture, or catching away of the saints, and it is the proper hope of the church. Christ coming *for* His saints is distinct from His coming *with* His saints, as in chap. iii. 13 and iv. 14. If verses 15-18 be read as a parenthesis, verse 14, which speaks of God bringing with Jesus those who have slept through Him, is linked with chapter v.

Chapter V. The day of the Lord here spoken of, which is connected with judgment on man, is quite distinct from the Rapture. The language changes from 'we' to 'they' and 'them.' The day of the Lord will come upon the world as a thief in the night, whereas the saints are of the day and sons of light. They are exhorted therefore to watch and be sober, and to put on the breastplate of faith and love, and for a helmet the hope of salvation. They were not called to wrath (cf. chap. i. 10), but to obtain salvation whether alive or sleeping. Exhortations follow and greetings close the epistle.

THE SECOND EPISTLE. Silvanus, or Silas, being with Paul when this epistle was written, leads to the conclusion that it, as well as the First Epistle, was sent from Corinth during the eighteen months that Paul abode there, Acts xviii. 11; its date may be A. D. 52 or 53.

There is evidence in this epistle that the minds of the saints had been disturbed, apparently by a feigned letter or message from Paul, saying that the day of the Lord was present: this supposition may have been strengthened by the persecution they were passing through. Paul sets them right as to this. Christians often misinterpret this Second Epistle, and think that Paul was shewing the Thessalonians that they were wrong in expecting the Lord. This mistake is made because the distinction is not seen between the Lord coming for His saints (which is the Christian's proper hope, and is intended to give them the character of a waiting people), and the day of the Lord which is connected with judgment: cf. Isa. xiii. 6-13; Joel ii.; Amos v. 18-20. The Thessalonians were right in expecting the former, but were wrong in thinking that the day of the Lord was (not 'at hand,' but) 'present,' as chap. ii. 2 should read, as may be seen by the translation of the same word (ἐνίστημι) in Rom. viii. 38; 1 Co. iii. 22.

After the introduction the apostle thanks God for the growth of their faith and love, but he does not add *hope* here, as in the First Epistle, for their hope had received a check. Their patience and faith in tribulation were a token that they were counted worthy of the kingdom of God, for which they also suffered. God would punish those who troubled them. He will take vengeance on those who know not God, and on those who have not obeyed the gospel.

Chapter II. The apostle proves that the day of Christ could not be present, because 1, the Lord had not come, and they had not been gathered to Him, as explained in the First Epistle; and 2, the Antichrist had not been revealed, the man of sin, the son of perdition: the one whom the Lord will, when He returns, consume "with the brightness of his coming."

Though the Antichrist will be only a man, he will exalt himself against all that is called God, and will sit down in the temple of God, shewing himself that he is God: cf. Rev. xiii. 11-18, and Dan. xi. 36, 37. The mystery of lawlessness was already at work, but its full development was hindered, doubtless by the existing order of government and the presence of the Holy Spirit as a divine Person on the earth. When He is gone and the church with Him, the lawless one will be fully revealed as after the working of Satan, with miracles and wonders and unrighteous deceit in them that perish, who would not receive the love of the truth that they might be saved. "God shall send them strong delusion, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." Paul gives thanks for the Thessalonians, for God had chosen them to salvation. He prays that their hearts might be encouraged.

Chapter III. The apostle asks for their prayers. He had confidence that the Lord would establish and keep them. They were to withdraw from every brother who walked disorderly, and did not obey the apostolic injunctions. He commands the disorderly to work, so as to eat their own bread. The apostle commends them to the Lord of peace to give them peace always by all means, and that He might be with them. The benediction closes the epistle.

Thessaloni'ca. A large and populous city on the sea-coast of Macedonia. Cassander having enlarged it, named it after his wife Thessalonica, the sister of Alexander the Great. Under the Romans it was a city of note, and was eventually made a free city and became the capital of Macedonia. It lay on one of the routes from Rome to the East, and became a great commercial centre. This naturally attracted Jews to the place, and they had a synagogue. When Paul had preached there, some Jews and many Greeks believed. It was on Paul's second and third missionary journeys that he visited them. He wrote the two Epistles to the saints there during his stay at Corinth of a year and a half (Acts xviii. 11). It is now called *Salonika*, and is one of the most important cities in European Turkey. Many Jews still reside there. Acts xvii. 1, 11, 13; xxvii. 2; Phi. iv. 16; 2 Ti. iv. 10.

Theu'das. A Jewish impostor and insurgent who, with four hundred men, was destroyed. He was mentioned by Gamaliel before the Sanhedrim as an instance that what is not of God comes to nothing. Acts v. 36.

Thief. 1. ληστής, 'robber, bandit.' Used by the Lord in reference to those who bought and sold in the temple. Mat. xxi. 13; Mark xi. 17; Luke xix. 46. In the parable of the Good Samaritan the traveller fell among robbers. Luke x. 30, 36. When the Lord was arrested He asked if they had come out as against a robber. Mat. xxvi. 55; Mark xiv. 48; Luke xxii. 52. The two malefactors crucified with the Lord were also men of

this character. Mat. xxvii. 38, 44; Mark xv. 27. The same Greek word is translated 'robber' in the A.V. in John x. 1, 8; xviii. 40; 2 Co. xi. 26.

2. κλέπτης, 'thief.' Those who break through and steal secretly. Mat. vi. 19, 20. This is the word employed in the expression "as a thief in the night," to which the unexpected coming of the Lord to the world is compared. 1 Th. v. 2, 4; 2 Pe. iii. 10; Rev. iii. 3; &c. It is applied to Judas. John xii. 6. The word 'thief' in the A.V. is always this word except in the passages quoted under No. 1.

Thimna'thah. City in the tribe of Dan. Jos. xix. 43. Identified by some with *Tibneh*, 32° 1' N, 35° 6' E.

Thistles. See THORNS.

Thom'as. One of the twelve apostles, called also DIDYMUS, a twin. He comes prominently before us on two significant occasions: once when he said to the Lord, "We know not whither thou goest, and how can we know the way?" The Lord replied, "I am the way, the truth, and the life." John xiv. 5, 6. Also when he said that he would not believe that the Lord had risen until he had ocular demonstration as to His wounds; but when he saw the Lord, he at once confessed Him as "My Lord and my God." John xx. 19-29. He was not with the other disciples when the Lord breathed into them, and said, "Receive ye the Holy Ghost;" and thus he may be taken as a type of the future remnant of the Jews, who will not believe till they see their Messiah. In contrast to which the Lord added a beautiful sentence respecting those of the present time: "Blessed are they that have not seen, and yet have believed."

Thorn in the Flesh. This was something that Satan was allowed to inflict on Paul, not because of any fault he had committed, but *lest he should be* puffed up on account of his having been caught up into the third heaven. 2 Co. xii. 7-10. Apparently it was something that made him contemptible in the eyes of his fleshly opponents. See 2 Co. x. 10; xi. 30; Gal. iv. 13, 14.

Thorns, Thistles. There are about a dozen different words translated 'thorns,' and 'thistles,' shewing how plentiful these results of the curse are in this sin-stained world. The different species cannot be identified with most of the Hebrew words. The thistle is used to signify a worthless person in the parable of Jehoash, king of Israel. 2 Ki. xiv. 9. Thorns are often mentioned as growing up in places given to desolation.

The Hebrew word *atad*, translated 'thorns' in Psa. lviii. 9, and 'bramble' in Jud. ix. 14, 15, has been identified with the *Lycium Europæum*, this and the *L. afrum* are both found in Palestine. Its identification seems to be confirmed by the Arabs calling the plant *atad*, but it is also known by the name of *ausej*.

In the millennium, "instead of the thorn shall come up the myrtle tree." Gen. iii. 18; Isa. xxxii. 13; lv. 13; &c. See CROWN OF THORNS.

Three. See NUMBERS AS SYMBOLS.

Three Taverns. See TAVERNS.

Threshing. This is accomplished in the East by the grain being trodden on by oxen, and that it was so threshed in ancient times is shewn by the law that the ox should not be muzzled that trod out the corn. Deu. xxv. 4. There were also threshing 'instruments,' with which the grain was beaten out. Threshing was also accomplished by oxen drawing over



LYCIUM EUROPEUM.

the grain a sort of sledge without runners, by which the straw also was crushed. 2 Sa. xxiv. 22; Isa. xli. 15, &c.

Throne. Seat of honour for judges, priests, and especially for kings. The same word, *kisse*, is translated 'seat' in Jud. iii. 20; 1 Sa. i. 9; iv. 13, 18; Est. iii. 1; &c. The throne for kings is at times distinguished by

being called the 'royal throne,' and 'kingly throne,' 'throne of the king,' &c. The throne of David is often referred to in the sense of his *reigning*, and God promised that his throne should be established for ever, which will be fulfilled in Christ Himself. 2 Sa. vii. 16; Acts ii. 30.

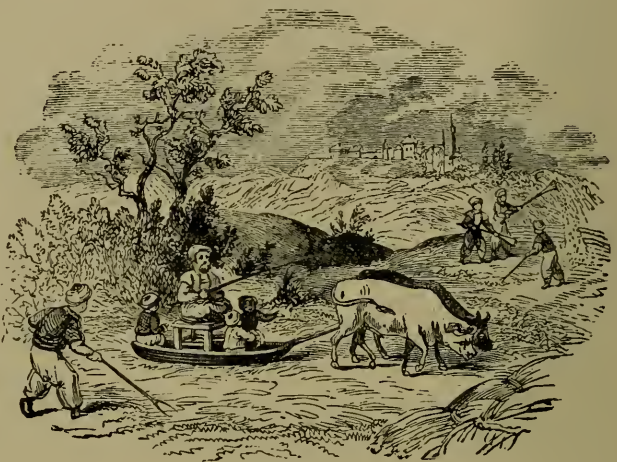
God is often represented as sitting on His throne: "Jehovah hath prepared his throne in the heavens; and his kingdom ruleth over all." Psa. ciii. 19. The Lord Jesus is now sitting on His Father's throne, but He will have a throne of His own, and will be hailed as King of kings and Lord of lords. Heb. i. 8; Rev. iii. 21; xvii. 14; xix. 16.

The same word in the N. T., *Opónos*, is translated 'seat' in Luke i. 52; Rev. ii. 13; iv. 4; xi. 16; xiii. 2; xvi. 10. The passages in Rev. iv. 4; xi. 16 represent the twenty-four elders in heaven—the redeemed—as sitting on thrones *around* the throne, in contrast to others who are *before* the throne. Satan also has his throne on earth, Rev. ii. 13, and will have his agents in kingly power in a future day.

Thummim. See URIM.

Thunder. This is of rare occurrence in Palestine, and is regarded in scripture as being the voice of God in power, both in the O. T. of the past and in the Revelation of the future. Psa. xxix.; lxxvii. 18; civ. 7; Rev. iv. 5; vi. 1; &c.: compare also John xii. 29. In Psa. lxxviii. 48, in recounting the plagues of Egypt, the flocks are represented as being consumed by HOT THUNDERBOLTS. The word is *resheph*, and is also translated 'coals,' 'burning coals,' 'burning heat.' Doubtless lightning is referred to, as when the 'fire of God' fell from heaven and burnt up Job's sheep. Job i. 16.

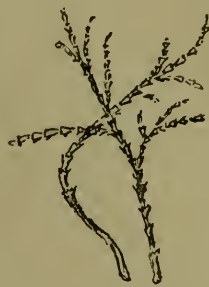
Thyatira. City in the district of Lydia in Asia Minor. The disciple Lydia, of Philippi, was from this city, which was famed for its dyeing. It is not known how the church was formed there, but it was chosen as one of the seven representative churches to which the Revelation was sent, with the special message addressed to this church. Acts xvi. 14; Rev. i. 11; ii. 18, 24. See REVELATION, page 662. The city was founded by Seleucus Nicator, who during the war with Lysimachus stationed a colony of Macedonians there. At the commencement of the Christian Era there was a preponderance of the Macedonian element in the population. A modern record gives the inhabitants as about 6,000, consisting of Greeks, Armenians, and Turks. It is now called *Ak-hissar*: the houses are chiefly built of mud, and there are no ancient ruins.



THRESHING.

Thyine wood. The Greek word is *θύϊνος*, and occurs in Rev. xviii. 12 only, as being brought to apostate Babylon. It was doubtless some wood used for decorative purposes, and is supposed to be identified with the *callitris quadrivalvis*. It was the wood called by the Romans *citrum*, of which expensive articles were made. It is 'sweet wood' in the margin.

Tibe'rias. City on the west of the Sea of Galilee: it was founded by Herod Antipas, and named after the emperor Tiberius. It became the capital of the province of Galilee, and in it were gathered the arts of Greece and the idolatry of Rome. Josephus states (Ant. xviii. 2, 3) that to build Tiberias many tombs had to be taken away, which made it ceremonially an unclean place, so that no Jews would live there except those who were compelled, and others who were bribed by the founder. In later days, however, along with Jerusalem, Hebron, and Safed, Tiberias was classed by the Jews as one of their four holy cities, renowned as seats of learning. We do not read of the Lord visiting the city. John vi. 23. It is now called *Tubariya*, 32° 47' N, 35° 32' E. Lately it had a population of some 6,000, about half of which were Jews.



CALLITRIS QUADRI-
VALVIS.

Tibe'rias, Sea of. See GALILEE, SEA OF.

Tiberius Cæ'sar. Son of Tiberius Claudius Nero and Livia, his name in full being the same as his father's. He was step-son of Augustus, and was the second emperor of Rome. There is only an incidental reference to him under this name in the N. T.—the fifteenth year of his reign being the time when John the Baptist began his ministry. Luke iii. 1. His reign is put down as A. D. 14–37, but there is evidence that he reigned two or three years with Augustus, and the above 'fifteenth year' is reckoned from the earlier date. By comparing this with verses 22, 23, it will be seen that it could not have been later than A. D. 25 or 26; for Christ was born four years before the Era A. D., and now He 'began to be about 30 years old.' Tiberius was a most profligate man, and his government was despotic and cruel.

Tib'hath. City of Hadadezer, king of Zobah. 1 Ch. xviii. 8. It is intimated in the margin of 2 Sa. viii. 8 that BETAH may refer to Tibhath, but Betah has not been identified.

Tib'ni. Son of Ginath: he aspired to be king of Israel as the successor of Zimri, but was slain by the followers of his rival Omri after a contest of four years. 1 Ki. xvi. 21, 22.

Ti'dal. One called 'king of nations' who confederated with Chedorlaomer. Gen. xiv. 1, 9. He was probably chief over several clans here called 'nations.' The R. V. translates 'king of Goiim.'

Tiglath-pile'ser, Til'gath-pilne'ser. Successor to Pul, king of Assyria. He is called a usurper and the founder of the second Assyrian empire. He reigned B. C. 745–727. In the reign of Pekah, king of Israel, he overran the northern part of Palestine, and took away the people as captives. 2 Ki. xv. 29; 1 Ch. v. 6. In the days of Ahaz, when Pekah had formed an alliance with Rezin, king of Damascus, against Judah, Ahaz appealed to the king of Assyria. Tiglath-pileser attacked Damascus, and according to his monuments he destroyed that city and put Rezin to death. The monuments also state that he held a court at Damascus where the kings met him, to own their submission, and pay their tribute. Scripture relates that Ahaz met him there, and also that he paid a heavy tribute; but the final result was that Tiglath-pileser, instead of helping Ahaz, distressed him, and carried away captive the tribes on the east of the

Jordan. Israel remained tributary to Assyria. 2 Ki. xvi. 7, 9, 10; 1 Ch. v. 26; 2 Ch. xxviii. 20. Some Assyrian scholars hold that Tiglath-pileser is the same person as PUL. But in 1 Ch. v. 26 both kings are mentioned as different persons, and the dates of the Pul of scripture do not agree with those of Tiglath-pileser. See PUL.

Tik'vah. Father of Jahaziah. Ezra x. 15.

Tik'vah, Tik'vath. Son of Harhas, or Hasrah, and father of Shalum, the husband of Huldah the prophetess. 2 Ki. xxii. 14; 2 Ch. xxxiv. 22.

Til'gath-pilne'ser. See TIGLATH-PILESER.

Tiling. This in Luke v. 19 is supposed by some to refer to the verandah of the open court under which the Lord might be sitting; or it may have been a light roofing accessible by the stairs outside the house, and easily broken through.

Ti'lon. Son of Shimon, a descendant of Judah. 1 Ch. iv. 20.

Timæ'us. Father of blind Bartimæus. Mark x. 46.

Timbrel. See TABRET.

Time, Times. Time has been described as 'the measure of motion,' as seen in the movements of the heavenly bodies; or as 'the duration of periods,' of which we can conceive a beginning and an ending. It stands in contrast to ETERNITY, of which no beginning and no ending can be conceived.

Christians are exhorted to 'redeem the time.' Eph. v. 16; Col. iv. 5. This does not mean 'to make up for lost time'; but to seize every favourable opportunity. In Dan. ii. 8 the king said that the wise men sought 'to gain the time': that is, obtain a delay in the hope that the king might relent, or that something might happen that would save them.

As to the various events foretold by God that have yet to come to pass, it is not for the Christian to know "the times or the seasons which the Father hath put in his own power." Acts i. 7. But, on the other hand, when two events have been foretold, the one of which must take place before the other (as the 'rapture' of the saints before the day of the Lord when He will return with His saints), Christians are expected to know about them, for the apostle Paul writes "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Th. v. 1, 2. It is further explained in 2 Th. ii. 3-10, that the day of the Lord could not come before the revelation of the Antichrist, &c. Still as to the *when* of this and of the 'rapture' of the saints, we are *not* to know, but are to be always ready for the latter.

Of the children of Issachar it is said that they were men "that had understanding of the times, to know what Israel ought to do." 1 Ch. xii. 32. They understood the mind of God, namely, that David should be king of the whole of the twelve tribes. So the Holy Spirit can direct the saints to the particular line of truth most suitable to the period in which they live, and teach them what they ought *to do*; as, for example, a line of truth and action for the present state of the church is pointed out in the Second Epistle to Timothy, agreeing, as it does, with the later addresses to the Seven Churches in Revelation iii.

The word 'time' is used in Dan. vii. 25; xii. 7; Rev. xii. 14, for a 'year': hence "time, times, and a half" signify three years and a half. See SEVENTY WEEKS. The expression in Rev. x. 6, "time should be no longer," is better translated "there should be no longer delay."

Tim'na. 1. Concubine of Eliphaz, son of Esau, and mother of Amalek. Gen. xxxvi. 12. 2. Daughter of Seir the Horite. Gen. xxxvi. 22; 1 Ch. i. 39. 3. Son of Eliphaz, a son of Esau. 1 Ch. i. 36.

Tim'nah. 1. Duke descended from Esau. Gen. xxxvi. 40; 1 Ch. i. 51.

Perhaps the same as TIMNA No. 3. 2. City on the north border of Judah. Jos. xv. 10. Identified with ruins at *Tibnah*, 31° 45' N, 34° 56' E. 3. City in the south of Judah. Jos. xv. 57; 2 Ch. xxviii. 18. Identified with *Tibna*, 31° 42' N, 35° 2' E.

Tim'nath. 1. Place in which Judah was shearing his sheep when he met with Tamar. Gen. xxxviii. 12-14. The Hebrew name is TIMNATH as in the R. V. 2. Place where Samson's wife resided. Jud. xiv. 1-5. It is called TIMNAH in the R. V., but the Hebrew name is TIMNATHAH. Some judge Nos. 1 and 2 to be the same place as TIMNAH in Jos. xv. 10.

Tim'nath-he res, -se'rah. City given to Joshua, and where he was buried. Jos. xix. 50; xxiv. 30; Jud. ii. 9. Identified with *Kejr Haris* in the Mount of Ephraim, 32° 7' N, 35° 9' E.

Tim'nite. Inhabitant of Timnath No. 2. Jud. xv. 6.

Ti'mon. One of the seven men chosen to attend to the poor saints at Jerusalem. Acts vi. 5.

Timotheus, Timothy. A young man whom Paul calls "my own son in the faith." His mother Eunice was a Jewess and his father a Greek. He had evidently been brought up piously, having known the holy scriptures from a child, and Paul mentions the unfeigned faith both of his mother and of his grandmother Lois. Paul, wishing to take Timothy with him, circumcised him because of the Jews. From Lystra he accompanied Paul into Macedonia, but he and Silas stayed behind at Berea. They joined Paul at Athens, and Timothy was sent back to Thessalonica, and brought his report to Paul at Corinth. Acts xvii. 14; 1 Th. iii. 1, 2.

During Paul's stay at Ephesus Timothy was with him, and was sent to Corinth, but was again with Paul in Macedonia when the Second Epistle to the Corinthians was written. He was also with Paul when the Epistle to the Romans was written from Corinth. When Paul returned to Asia through Macedonia, Timothy waited for him at Troas. Acts xx. 3-5. He was with Paul at Rome when he wrote his epistles to the Colossians, Philemon, and to the Philippians. At some unknown place and time Timothy suffered imprisonment, for scripture records his release. Heb. xiii. 23. Paul besought him to remain at Ephesus to warn the brethren against false teachers, 1 Ti. i. 3; and in the Second Epistle he begs him to use diligence to come to him, to bring with him Mark, and the cloak he had left at Troas, the books and the parchments.

Thus to the end of Paul's life his dearly-loved Timothy was a help and comfort to him, and he availed himself of his devoted labours. He bore testimony of him, that when all were seeking their own, he had no one like-minded with himself but Timothy, Phi. ii. 20; and when Paul's course was nearly run, he found in Timothy one to whom he could commit the work, instructing him as to the order of the house of God, and his behaviour in it. The apostle warned and admonished him, exhorted and charged him, with the affectionate fervour of a spiritual father, and even cared for the health of his body, advising him to take a little wine for his frequent infirmities. The last word to him in his epistles is "The Lord Jesus Christ be with thy spirit: grace be with you."

Timothy may be regarded as the typical servant, who remains after the decease of the apostles, unto the coming of the Lord. Paul looked for the continuance of the truth which he had taught through such.

Timothy, Epistles to. These epistles are generally believed to have been written by Paul after his two years' imprisonment at Rome, recorded at the end of the Acts: the First Epistle during the time he was at liberty, and the Second Epistle when he was a prisoner a second time, and was looking for a speedy martyrdom. The First Epistle was probably written from Macedonia about A.D. 64, and the Second Epistle two years later.

THE FIRST EPISTLE has the character of a charge to an apostolic delegate as to the maintenance of sound doctrine in the assembly, and as to the provision for the due care of saints. Hence we find the character of the men suitable for bishops and deacons. They must be such as maintained faith and piety. The epistle recognises the church in its normal condition—the church of God *in order*—differing from the Second Epistle, in which the house is regarded as in *disorder*. The house of God stands in contrast to the Jewish temple, and God is presented in the character of a Saviour-God with regard to man.

After the benediction Paul states that Timothy had been besought to remain at Ephesus to *enjoin* some not to teach strange doctrine, nor give heed to fables and useless genealogies, which ministered questions rather than the dispensation of God, which was in faith. The end of what was *enjoined* was love out of 1, a pure heart; 2, a good conscience; and 3, unfeigned faith. Instead of this some were seeking to be law-teachers. The law had its use, but applied, not to the righteous, but to the lawless and to the wicked of every kind, and to anything opposed to sound teaching, according to the gospel of the glory of the blessed God with which Paul had been entrusted, he who had formerly been the chief of sinners. His salvation was a delineation of the Lord's long-suffering to all others. The mention of it calls forth a burst of praise from Paul. The charge in verses 3, 4 was committed to Timothy that he might carry on the work in Paul's absence. Some had made shipwreck of faith, two of whom are named, and these had been delivered unto Satan (cf. 1 Co. v. 5), that they might learn not to blaspheme.

Chapter II. Prayers were to be made for all men, that the saints might lead quiet and tranquil lives in all piety, in view of liberty for God's testimony. God desires all men to be saved, and to come to the knowledge of the truth. Here it is no question of God's counsels, but of His attitude toward men in grace as the Saviour-God: cf. 2 Co. v. 20. Christ is the one Mediator between God and men, and He gave His life a ransom *for all*, to be testified of in these days of grace. Paul had been appointed a herald, an apostle, and a teacher of the Gentiles. Hence he willed that *men* should pray, holding up holy hands; that *women* should adorn themselves modestly and with good works; they were to learn in silence, and not to teach or usurp authority over man. The original order in creation and the history of the fall are cited in support of these injunctions.

Chapter III. The qualification of a bishop, or overseer, and of a deacon, or minister, are shewn to be, not so much those of specific gift as of piety and good moral character. Paul hoped to go shortly to Timothy, but wrote these things that Timothy might know how one ought to behave himself in the house of God, which is 1, the assembly of the living God, and 2, the pillar and base of the truth—namely, that which is established to maintain the truth on the earth. Confessedly the mystery of piety is great. God has been manifested in flesh; justified in the Spirit (in the power of Christ by the Holy Spirit: cf. Rom. i. 4); has appeared to angels (they saw God in Christ); has been preached among the nations; has been believed on in the world; and has been received up into glory—an epitome of God's ways in grace outside of all connected with promises to Israel, and in contrast to law.

Chapter IV. The Spirit foretells that in the latter times there would be apostasy, and that people would give their mind to the teaching of demons; practising asceticism and false holiness. Timothy was to be a good minister of Jesus Christ in teaching the right use of things which God in His beneficence has given to man. The word is faithful and worthy of all acceptance. The living God is the Saviour (preserver, Mat. v. 45) of all

men, and especially of those that believe. Timothy was to teach these things and to *live* them; and not to neglect the gift that was given him by prophecy (cf. chap. i. 18) and *with* (not *by* here, cf. 2 Ti. i. 6) the imposition of the hands of the elderhood.

Chapter V. Paul gives personal instruction to Timothy as to carrying out his mission, especially as regards the treatment of elders and widows. He was to take a little wine because of his frequent ill-health.

Chapter VI. Instruction is given as to those under servitude (slaves), and their behaviour towards their masters. The dangers of independence coming in in connection with those who desire to be rich, are pointed out; and Timothy, as a man of God, is exhorted to flee these things; to strive earnestly in the good conflict of faith; to lay hold on eternal life. He is again charged before God and before Jesus Christ, that he keep the command spotless until the appearing of the Lord Jesus Christ: which the blessed and only ruler shall shew in its own time, the King of kings and Lord of lords: who only hath immortality; dwelling in unapproachable light; whom no man hath seen or can see: to whom be honour and eternal might. Amen. We have here the inaccessible majesty of God in His essential being. In Rev. xix. the Lord Jesus is King of kings and Lord of lords: here He, who will manifest the Lord Jesus as such, is so designated. Exhortations are added. A final word to Timothy and a benediction close the epistle.

THE SECOND EPISTLE. The fact that the apostle when writing this epistle was at the close of his ministry, gives it a peculiar interest. He reviews his service, and has to lament that all in Asia (that is, Asia Minor including Ephesus) had turned away from him. The house of God as a profession was in disorder, past recovery as a whole, and the apostle could but leave instructions to the servant how to act in such a state of things. This characterises the epistle.

After a salutation in which he desires mercy for Timothy, as well as grace and peace, Paul thanks God, whom he had served from his forefathers with pure (not always enlightened) conscience, having Timothy in unceasing remembrance in prayer, calling to mind his unfeigned faith and that of his maternal ancestors; and he desires that Timothy would rekindle the gift that he had received by the imposition of Paul's hands, for God had given, not a spirit of cowardice, but of power, of love, and of a wise discretion. Timothy is exhorted not to be ashamed of the testimony of the Lord, nor of Paul His prisoner.

God's salvation and calling according to His purpose and grace in Christ Jesus before the ages of time, has been made manifest by the appearing of the Saviour, who has annulled death, and brought life and incorruptibility to light by the gospel—a revelation which puts the soul beyond death and its power. Timothy is exhorted to hold fast the outline of sound words heard from Paul, and to keep by the Holy Spirit that deposit (of divine truth) committed to him. All Asia had turned away from Paul—not necessarily from profession of Christ, but from the practical bearing of His death and resurrection: cf. 1 Ti. i. 3, 4; Rev. ii. and iii.

Chapter II. Timothy was to commit to faithful men what he had *heard* from Paul—provision is thus made for the transmission of the *truth*. Timothy was exhorted to endure hardness as a good soldier, illustration being given by the conduct pursued by those called to war, of such too as contend for mastery in the games, and of husbandmen. He is charged to remember Christ Jesus raised from the dead according to Paul's gospel; the application of which truth called forth the opposition of man after the flesh. False doctrine, which would eat as a gangrene into the very vitals of Christianity, was abroad as to the resurrection, but the founda-

tion of God stood sure, having this seal (God's side) "The Lord knoweth them that are his;" and (man's side) "Let every one that nameth the name of the Lord [as the Editors read here] depart from iniquity." Evil alas! had arisen in the scene of christian profession, which is compared to a great house, in which are vessels to honour and to dishonour, and the path for the servant in such case is marked out, namely, to purge himself from the latter, to be a vessel fit for the Master's use. Exhortations follow.

Chapter III. It is foretold that in the last days there would be perilous or difficult times, arising from the introduction of counterfeits of the truth allied with priestcraft. Such wicked workings would be met only by the power of divine life in souls, and hence Paul alludes to his doctrine, his godly walk, and his sufferings, and adds, All who desire to live godly in Christ Jesus will be persecuted. Evil men and seducers would *advance* in evil. Timothy was to abide in the things which he had learned, and been assured of, knowing of whom he had learned them (cf. ver. 10); he had known the holy scriptures from a child. The important testimony is added that every scripture is divinely inspired, and is profitable for teaching, conviction, correction, instruction in righteousness (supplying what is needed for every time), that the man of God may be complete, fully fitted to every good work.

Chapter IV. Paul charges Timothy before God, and the Lord Jesus Christ, who shall judge the living and the dead, and by His appearing and His kingdom, to fulfil his mission. (It is not here the coming of the Lord for His own, but His appearing and kingdom that are spoken of, in view of the responsibility of the saints.) It was the more needful for Timothy to fill up the measure of his ministry, for Paul was about to depart. He had finished his course, had fought the good fight, and kept the faith. The crown of righteousness was laid up for him, and for all them that love the appearing of Christ. (To love the appearing of Christ, the time of His glory, is characteristic of Christianity.)

Various details follow. Mark had been restored to the apostle's confidence: cf. Acts xiii. 13; xv. 36-40. Paul requests Timothy to bring his cloak (before winter, ver. 21: the body is the Lord's), the papyrus rolls, and especially the parchments. Paul had made his first defence before Nero, and all had forsaken him (he prays for them), but the Lord stood by and strengthened him. Thus far he had been delivered out of the mouth of the lion, and was able still to make known the gospel. The Lord would preserve him from every evil work for His heavenly kingdom, to whom he gives glory. Salutations and the benediction close the epistle.

Tin. This is the *stannum* of the ancients, found alloyed with lead, &c., but separated by smelting. It is not known to have been found in Palestine, but would have been early known there and was imported from Tarshish. Num. xxxi. 22; Isa. i. 25; Eze. xxii. 18, 20; xxvii. 12.

Tinkling Ornaments. See ANKLETS.

Tiph'sah. 1. The boundary of Solomon's dominions on the Euphrates. 1 Ki. iv. 24. This is doubtless the city known to the Greeks and Romans as Thapsacus, situated at the ford of the Euphrates, which well agrees with the signification of Tiph'sah, 'passing over.' It was where Cyrus, Darius Codomannus, and Alexander crossed during their wars. The town was a place of importance. Identified with *Suriyeh*, 35° 54' N, 38° 48' E. A traveller in the winter of 1841-2 found but twenty inches of water in the Euphrates at this spot. 2. City smitten by Menahem. 2 Ki. xv. 16. This was doubtless a different place from the above, and has been identified by some with ruins at *Tafsah*, 32° 10' N, 35° 10' E.

Ti'ras. Son of Japheth: his descendants have not been traced, but are supposed to correspond with the Thracians. Gen. x. 2; 1 Ch. i. 5.

Tira'thites. Designation of one of the families of scribes dwelling at Jabez. 1 Ch. ii. 55. The signification of the term is not known.

Tire. An ornamental head-dress. Eze. xxiv. 17, 23. The same Hebrew word, *peër*, is translated 'bonnet' in Isa. iii. 20; Eze. xlv. 18; and 'ornament' in Isa. lxi. 10. In Isa. iii. 18, 'round tires like the moon' is a translation of a different word, *saharonim*, meaning 'crescents,' as in R. V.

Tir'hakah. King of Ethiopia. 2 Ki. xix. 9; Isa. xxxvii. 9. See EGYPT, page 234.

Tir'hanah. Son of Caleb, the son of Hezron. 1 Ch. ii. 48.

Tir'ia. Son of Jehaleleel, of the tribe of Judah. 1 Ch. iv. 16.

Tirsha'tha. Persian title given to Nehemiah. Neh. viii. 9; x. 1. In Ezra ii. 63, and Neh. vii. 65, 70, the same title doubtless refers to Zerubbabel. In the margin it reads 'governor.' It is thought to be similar to the modern word *Pashà*. This is confirmed by the Hebrew word (*pechah*), used for the title of Nehemiah in chap. xii. 26, and elsewhere for the Persian governors.

Tir'zah. 1. Youngest daughter of Zelophehad. Num. xxvi. 33; xxvii. 1; xxxvi. 11; Jos. xvii. 3. 2. Ancient Canaanite city conquered by Joshua. At the division of the kingdom it became a royal city for the kings of Israel. In Cant. vi. 4 it is referred to as being 'beautiful,' but the LXX and the Vulgate do not in this passage regard it as a proper name. Jos. xii. 24; 1 Ki. xiv. 17; xv. 21, 33; xvi. 6-23; 2 Ki. xv. 14, 16. Identified with *Teiasir*, 32° 20' N, 35° 23' E.

Tish'bite. Designation of Elisha. 1 Ki. xvii. 1; xxi. 17, 28; 2 Ki. i. 3, 8; ix. 36. The LXX in 1 Ki. xvii. has "the Thesbite of Thesbæ of Galaad." Josephus has "of Thesbon, a country in Gilead," probably copied from the LXX. No such place is known. Some suppose the word to signify 'the stranger.'

Tisri. See MONTHS.

Tithes. The giving of a tenth to God, or to His representatives, was practised long before the law enforced it. Abraham gave tithes of the spoils to Melchizedek, and Jacob vowed that he would give to God the tenth of all that God might give to him. Gen. xiv. 20; xxviii. 22; Heb. vii. 2-9. There is evidence that heathen nations devoted tithes to sacred and fiscal uses, consecrating them to their gods or to victorious generals, or as a permanent source of income to their sovereign.

The tithes under the law were 1. Those given to the Levites: they embraced a tenth of all produce. Every tenth animal as it passed under the rod was to be given, whether it was good or bad: if changed, both had to be given: if either animal or vegetable produce were redeemed, a fifth had to be added thereto. Lev. xxvii. 30-33; Num. xviii. 21-24; Neh. x. 37, 38. Again a tenth of the tithe given to the Levites was a portion for the priests. Num. xviii. 26-28.

2. On coming into the land a *second* tenth of all produce was to be taken to Jerusalem, or, if the distance was too great, it could be turned into money, and when the offerer arrived at Jerusalem he could purchase any thing that he desired, which was to be eaten there by himself, his children, his servants, and any Levites that might be there at the time. Deu. xii. 6-12, 17, 18; xiv. 22-27.

3. Every third year (called 'the year of tithing') a *third* tenth was given according to Josephus (Ant. iv. 8, 22: cf. Tobit i. 7, 8), or, what is more probable, a variation was made in that year respecting the *second* tenth: it was not to be carried to Jerusalem, but to be laid up 'within the gates,' and there shared by "the Levites . . . and the stranger, and the fatherless, and the widow." Deu. xiv. 28, 29; Amos iv. 4.

At the end of 'the year of tithing,' the offerer was to make a solemn declaration before the Lord that he had fully performed the commandment of the Lord, and had withheld for his own use nothing of the tithe. And on this ground he was to pray for the divine blessing on Israel. One of the charges brought against Israel at the end of the O. T. was that they had robbed God, because they had withholden the tithes and offerings; and therefore the whole nation was "cursed with a curse." But if they would bring the tithes into God's storehouse, and prove Him, there would be a blessing beyond their capacity to receive it. Mal. iii. 8-12.

In New Testament times many were punctilious in paying tithes of small things, while they neglected the weightier matters of the law—judgment, mercy, and faith. Mat. xxiii. 23. A definite tenth or fifth is not enforced in the N. T., but liberality is enjoined. "God loveth a cheerful giver:" he that soweth sparingly will reap sparingly; and he that soweth bountifully will reap bountifully: "he that hath pity upon the poor lendeth unto the Lord." Paul told the saints to lay by for the special collection he was making for the poor 'as God had prospered' each. God required of them according to what they had, and not according to what they had not. The poor widow who cast in the two mites cast in more than the rich, for it was her whole living. At the commencement of the church many gave up their possessions and the saints had 'all things common;' but failure soon came in, and we may learn from the general tenour of the epistles that such a state of things would not continue, though the principle abides that we do not call any of the things we possess our own.

God has ordained that they who preach the gospel should live of the gospel. He that is taught in the word is to communicate in all good things to him who teaches. Gal. vi. 6.

Titile. Supposed to refer to the smallest points in the Hebrew letters that distinguish one from another, as ט differing from טו. The least point of the law must be fulfilled. Mat. v. 18; Luke xvi. 17.

Titus. A Greek convert, Paul's "own son after the common faith." The apostle took him to Jerusalem, but being a Greek he was not circumcised. Gal. ii. 1-3. Paul describes him to the Corinthian church as "my partner [or companion] and fellow-helper" on their behalf. He had been sent to Corinth, and from thence brought word of the effect of Paul's First Epistle to the church there. He was also employed by Paul to get ready the collection for the poor saints in Judæa. Paul afterwards left him at Crete to set things in order, and to ordain elders in every city. This he did as the apostle's delegate for that particular place. He was not permanently settled there, for he was to leave when other labourers were sent. Tit. iii. 12. Afterwards, when Paul wrote 2 Ti. iv. 10, he had gone to Dalmatia. It is only the later MSS of the Epistle to Titus that in the subscription say he was 'bishop of Crete.' He had the privilege of working with and for the apostle, and was doubtless a zealous and faithful servant of the church. 2 Co. ii. 13; vii. 6-14; viii. 6-23; xii. 18; Gal. ii. 1, 3.

Titus, Epistle to. One of the Pastoral Epistles, so called because addressed to an individual servant of the Lord. It was apparently written after Paul's first imprisonment at Rome (when otherwise could he have left Titus at Crete? Chap. i. 5), and before his second imprisonment. From whence it was written is not known: its date may be about A.D. 64. The epistle urges the maintenance of good works and order in the church, and states the principles on which they are founded.

After the introductory salutation in which the counsels of God are referred to, and the acknowledging of truth which is according to piety, Paul states for what purpose he had left Titus at Crete: 1, to set in order

things that were still left incomplete ; and 2, to establish elders in every city, which elders are in verse 7 called 'bishops,' or overseers. The qualifications for such an office are then given: no particular gift is essential, but blameless moral character is indispensable, and soundness in the faith. There were at Crete many deceivers, especially those of the circumcision, whose mouths must be stopped.

The Cretans had a bad reputation nationally, as appears from one of themselves who had said, "The Cretans are always liars, evil beasts, lazy gluttons." (The quotation is from Epimenides, a poet of the sixth century B. C. His sayings were quoted as oracles, which may account for his being called a 'prophet.') They were to be rebuked sharply that they might be sound in the faith. To the pure all things are pure, but nothing is pure to the defiled and unbelieving, the mind and conscience being defiled.

Chapter II. Titus was to speak things that became sound teaching, with exhortations suited to those of different ages, and to servants, himself being in all things a pattern of good works, and his teaching such as could not be condemned. Then follows a summary of Christianity as a practical power in man, by the teaching of grace. The grace of God that carries salvation for all has appeared, teaching how a Christian is to live, awaiting the blessed hope and appearing of the glory of the great God and Saviour Jesus Christ, who died to redeem such from all lawlessness, and to purify to Himself a peculiar people, zealous of good works.

Chapter III. Titus was to teach subjection to worldly powers and obedience to every good work. They had been characterised by ungodliness, but the kindness and love of the Saviour-God having appeared, He according to His mercy had saved them by the washing of regeneration (the moral cleansing connected with the new order of things in Christianity: cf. Mat. xix. 28), and renewal of the Holy Spirit, which He had richly poured out upon them through Jesus Christ their Saviour (the 'renewal' is more than new birth, it is the Spirit's active energy in the believer), that, having been justified by His grace, they should become heirs according to the hope of eternal life. Titus was to insist on the maintenance of good works, but foolish questions were to be avoided. A heretic, after two admonitions, was to be abandoned: he was self-condemned. A few personal details are added, and the epistle closes with the benediction.

Ti'zite. Designation of Joha, one of David's mighty men. 1 Ch. xi. 45. Its signification is not known.

To'ah. Son of Zuph, or Zophai, a Kohathite. 1 Ch. vi. 34. Perhaps the same person is called NAHATH in verse 26; and TOHU in 1 Sa. i. 1.

Tob. See ИШТОВ.

Tob-adoni'jah. Levite sent by Jehoshaphat to teach the people. 2 Ch. xvii. 8.

Tobi'ah. 1. Ancestor of some who returned from exile. Ezra ii. 60; Neh. vii. 62. 2. The Ammonite, who was a bitter enemy to Nehemiah. He afterwards became allied to Eliashib the priest, but Nehemiah turned out his goods from a chamber he occupied in the court of the house. Nehemiah said of him and others, "Ye have no portion, nor right, nor memorial in Jerusalem." Neh. ii. 10, 19; iv. 3, 7; vi. 1-19; xiii. 4, 8.

Tobi'jah. 1. Levite sent by Jehoshaphat to teach the people. 2 Ch. xvii. 8. 2. One who returned from exile, apparently bringing treasures of gold and silver, of which crowns were made, to be "for a memorial in the temple of Jehovah." Zec. vi. 10, 14.

To'chen. City of Simeon. 1 Ch. iv. 32. Not identified.

Togar'mah. Son of Gomer, a son of Japheth, whose descendants probably settled in Armenia. Gen. x. 3; 1 Ch. i. 6; Eze. xxvii. 14; xxxviii. 6.

To'hu. See TOAH.

To'i. King of Hamath on the Orontes, who sent costly presents and congratulated David on his victory over Hadadezer. 2 Sa. viii. 9, 10. He is called Tou in 1 Ch. xviii. 9, 10.

To'la. 1. Son of Issachar. Gen. xlv. 13; Num. xxvi. 23; 1 Ch. vii. 1, 2. 2. Son of Puah, of the tribe of Issachar: he judged Israel twenty-three years at Shamir in Mount Ephraim. Jud. x. 1, 2.

To'lad. See EL-TOLAD.

To'laites. Family of Tola, son of Issachar. Num. xxvi. 23.

Tomb. See GRAVE.

Tongues, Confusion of. The special purpose of this act of God was to distribute mankind. They had said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." God nullified their design by so confounding their language that they could not understand one another's speech. They left off building the city, and were scattered abroad. Gen. xi. 5-9. The gift of tongues at Pentecost in no way rescinded this, though by the miraculous power of the Holy Spirit those from a distance of various languages heard, each in his own tongue, the same gospel. The apostles had never spoken those languages before. The learned have devoted much labour in the endeavour to discover the links that exist in all known languages; but it would require divine power to remove in any practical sense the divergencies.

Tongues, Gift of. This gift was in the early church, and was a sign 'to them that believed not,' in fulfilment of Isa. xxviii. 11, 12: cf. 1 Co. xiv. 21. The gift was exhibited in a special way on the day of Pentecost, when people of many lands heard the wonderful things of God each in his own language. In the *assembly* these gifts were not to be exercised unless there was present an interpreter, that the saints might be edified. Paul thanked God that he spake with tongues more than all at Corinth; but in the assembly he would rather speak five words through his understanding, that he might teach others, than ten thousand words in a tongue. 1 Co. xii. 10, 28, 30; xiii. 1, 8; xiv. 2-39.

The expression 'unknown tongue' is unhappy, because it has led some to think that the gift of tongues consisted of a sort of unintelligible gibberish. The word 'unknown' has been added in the A. V., where it should read simply 'tongue.' At Pentecost it was shewn that the gift of 'tongues' was in a person speaking a language which he had never learnt, but which was at once understood by those who knew it.

Topaz. The Hebrew word is *pitdah*, and has been supposed to be derived from an island in the Red Sea called *Topazos*. This would account for the ancient versions calling it 'topaz,' but the gem is supposed to agree with our chrysolite. Job (xxviii. 19) speaks of 'the topaz of Ethiopia.' It was one of the jewels in the breastplate, Exo. xxviii. 17; xxxix. 10; and is included in the prophetic description of the symbolical 'king of Tyrus.' Eze. xxviii. 13. In the N. T. *τοπάζιον* points to the same stone. Rev. xxi. 20. It is a silicate of magnesia and iron, and being comparatively soft has to be worn with care.

Top'hel. Place in the wilderness, mentioned only in Deu. i. 1. Identified by some with *et Tufileh*, a very fertile region, south-east of the Dead Sea, 30° 56' N, 35° 37' E.

To'phet, To'pheth. See HINNOM and HELL.

Tortoise, tsab. One of the unclean animals. The Hebrew word is supposed to refer to a lizard, but to what species is not known: perhaps the *dhab* of the Arabs, a large lizard. The R. V. has 'great lizard.' The tortoise, however, is common in Palestine. Lev. xi. 29.

Tou. See *Tor*.

Tower. Often referred to in scripture as a place of security, and also as a place of defence, on which watchmen were stationed. There were such on the walls of Jerusalem. *Psa.* xlviii. 12; lxi. 3; 2 *Ki.* ix. 17. The term is also used symbolically: "the name of Jehovah is a strong tower." *Pro.* xviii. 10.

Town-Clerk. γραμματεὺς. A man in authority at Ephesus, perhaps what would now be called 'recorder,' but he evidently possessed considerable influence. *Acts* xix. 35.

Trachoni'tis. A district forming part of the tetrarchy of Philip. *Luke* iii. 1. It was beyond the Jordan on the north-east, its centre being about 32° 50' N, 36° 30' E. The district is now called *el Lejah*.

Tradition, παράδοσις. This may be described as that which is handed down as oral teaching. It may be from God, as in 2 *Th.* ii. 15; iii. 6; and 1 *Co.* xi. 2 (where it is translated 'ordinance'), instruction handed down before the word of God was complete. Or it may be from man, as was the tradition of the elders of Israel, which was strongly denounced by the Lord, and declared to be a subverting of the commandments of God. *Mat.* xv. 2-6; *Mark* vii. 3-13; *Gal.* i. 14. In *Col.* ii. 8 it is the mere teaching of the moralists, of which much has survived to the present day. What man institutes, man holds to most tenaciously.

Traitor, προδότης. This signifies one who 'delivers up,' 'betrays.' It is applied to Judas, who delivered up his Lord. *Luke* vi. 16. In 2 *Ti.* iii. 4 some having a form of godliness are thus designated, the reference may be to secret agents of Satan who betrayed the saints. Stephen charged the council with being the betrayers (the same Greek word) and murderers of the Just One. *Acts* vii. 52.

In the early church there were some so called (under the Latin name *Traditores*), because under persecution they gave up the copies of the scriptures or church property, to save their lives; and there was long contention as to whether such could ever be restored to communion.

Trance. The word is ἐκστασις, 'ecstasy,' in which, as it were, the mind is carried beyond the body. It is translated 'astonishment' in *Mark* v. 42; and 'amazement' in *Acts* iii. 10. It is rendered 'trance' when Peter had the vision of the sheet let down from heaven; and when Paul in the temple saw the Lord and heard Him speak to him. *Acts* x. 10; xi. 5; xxii. 17. The same word is used in the LXX for the deep sleep of Adam and of Abram. *Gen.* ii. 21; xv. 12.

Transfiguration. A word indicating the change which took place in the appearance of Jesus in the vision on the holy mount. The Lord, speaking to His disciples prior to the transfiguration, said that some should see "the Son of man coming in his kingdom;" "the kingdom of God come with power;" and Matthew records that Christ "was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." Peter says he was an eyewitness of His majesty. It was therefore a short glimpse of the Lord Jesus invested with glory, as He is now on high, and as He will be in His kingdom. The law and the prophets were represented by Moses and Elias; but when Peter proposed to make three tabernacles, he was silenced by a voice from heaven, saying "This is my beloved Son, in whom I am well pleased: hear ye him." *Mat.* xvii. 1-8; *Mark* ix. 2; *Luke* ix. 28; 2 *Pe.* i. 16. The same Greek word is applied to the Christian as being 'transformed' in *Rom.* xii. 2, and as being 'changed' in 2 *Co.* iii. 18: *metamorphosed*.

Early writers fixed on Mount Tabor as the Mount of Transfiguration; but it is more probable that it was on some part of Mount Hermon, which would have been more private. The Lord was also in that locality.

Transgression. See SIN.

Translation. This term is used in scripture in the sense of 'change of place or status.' Abner threatened to translate the kingdom from the house of Saul to David. 2 Sa. iii. 10. The believer is delivered from the power of darkness and is translated into the kingdom of God's dear Son. Col. i. 13. Enoch was translated without dying. Heb. xi. 5.

Treasury. A part of the temple was called 'the treasury,' in which were kept things consecrated to Jehovah, as the gold, silver, and vessels of brass and iron captured from Jericho. Jos. vi. 19. The free-will offerings of the people were also given in at 'the treasury.' Mark xii. 41, 43. On one occasion the Lord spoke to the people 'in the treasury, as He taught in the temple,' doubtless in the outer part where He could watch the people bringing in their gifts. Luke xxi. 1; John viii. 20.

Tresspass. See SIN.

Tresspass Offering. See OFFERINGS.

Tribes, The Twelve. Twelve was God's chosen number for Israel, under this number they were ever before Him, as manifested in the twelve stones on the breastplate and the twelve names on the two onyx stones in the shoulder pieces of the high priest, and in the twelve loaves on the table of shewbread. All these continued the same after the division of the ten tribes, and notwithstanding the separation. Though the ten tribes were dispersed, and as men think 'lost,' Paul spoke of the twelve tribes constantly serving God in his day; and James addressed the twelve tribes in his epistle. In the New Jerusalem the names of the twelve tribes will be written on the twelve gates. Acts xxvi. 7; Jas. i. 1; Rev. xxi. 12. They remain ever *twelve* in God's sight, as the church is ever *one* before Him.

In seven passages a list of the twelve tribes is given, but the order of the names varies in each, for which there is doubtless a divine reason. After Levi was separated for the priesthood, the number twelve was maintained by Ephraim and Manasseh being mentioned instead of Joseph. When Moses blessed the twelve tribes Simeon was omitted. The blessing there is not so much a prophecy of their historical future, as when Jacob blessed them, but according to their relationship with God in government and blessing. In Rev. vii., where the tribes are sealed for blessing, Dan is omitted, as being a type of Antichrist: Ephraim is also omitted, the number being made up by inserting Levi and by Joseph being mentioned as well as Manasseh. In the future division of the land Dan will have a portion, but will be the farthest from the temple. Eze. xlviii. 1-35. In the following table the names are *numbered* throughout according to birth. In Num. i. there are two lists of the tribes: one, the heads of the tribes, as given in the following table; the other, when the tribes were numbered, the only difference in the order of the names being that in the latter Gad comes before Judah.

According to Birth. Gen. xxix., &c.	Blessed by Jacob. Gen. xlix.	Heads of Tribes Chosen. Num. i.	Blessed by Moses. Deu. xxxiii.	Dividing of the Land. Jos. xiii. —xix.	Future division North to South. Eze. xlviii.	Sealed for Blessing. Rev. vii.
1 Reuben	1 Reuben	1 Reuben	1 Reuben	1 Reuben	5 Dan	4 Judah
2 Simeon	2 Simeon	2 Simeon	4 Judah	7 Gad	8 Asher	1 Reuben
3 Levi	3 Levi	4 Judah	3 Levi	11a Manasseh	6 Naphtali	7 Gad
4 Judah	4 Judah	9 Issachar	12 Benjamin	4 Judah	11a Manasseh	8 Asher
5 Dan	10 Zebulun	10 Zebulun	11b Ephraim	11b Ephraim	11b Ephraim	6 Naphtali
6 Naphtali	9 Issachar	11b Ephraim	11a Manasseh	12 Benjamin	1 Reuben	11a Manasseh
7 Gad	5 Dan	11a Manasseh	10 Zebulun	2 Simeon	4 Judah	2 Simeon
8 Asher	7 Gad	12 Benjamin	9 Issachar	10 Zebulun	12 Benjamin	3 Levi
9 Issachar	8 Asher	5 Dan	7 Gad	9 Issachar	2 Simeon	9 Issachar
10 Zebulun	6 Naphtali	8 Asher	5 Dan	8 Asher	9 Issachar	10 Zebulun
11 Joseph	11 Joseph	7 Gad	6 Naphtali	6 Naphtali	10 Zebulun	11 Joseph
12 Benjamin	12 Benjamin	6 Naphtali	8 Asher	5 Dan	7 Gad	12 Benjamin

In the accompanying map will be seen the situation of the tribes as the

land was apportioned by Joshua. For the division of the land when the twelve tribes are restored by God, see the map under EZEKIEL.



PALESTINE AS DIVIDED AMONG THE TRIBES.

Tribulation. Besides the application of this term to any time of distress, and its special reference to this dispensation, respecting which it is said, "In the world ye shall have tribulation," John xvi. 33—the Lord spoke of a distinct period of distress, such as never had been, or should be again. Mat. xxiv. 21-29. These verses refer to a great tribulation that shall fall upon the Jews in a future day: cf. Jer. xxx. 7 and Dan. xii. 1. In Rev. vii. 14 a great multitude is referred to that have come out of the great tribulation, but these are from the nations, hence this tribulation is not the same as that which will fall specially on the Jews, though both may take place at the same time. In Rev. ii. 22 a 'great tribulation' is spoken of, but it is doubtless general, and not the same as the above.

Tribute. Various Hebrew words are thus represented, but the signification in general is that which one nation or people paid to another,

either in money or kind (2 Ki. iii. 4), in order to be left in peaceable possession. Some of the Canaanites were not driven out of the land, but they paid tribute to the Israelites, and Solomon put others under tribute. Jos. xvii. 13; 2 Ch. viii. 7, 8. Afterwards, because of their sin, Israel had to pay tribute to Assyria, Egypt, &c., and in the N. T. the Jews paid tribute to the Romans in the shape of taxes. Luke xx. 22. These were farmed, which led to abuses: cf. Luke iii. 12, 13.

The word 'tribute' is used in the A. V. in another signification, as when the Jews asked Peter if his teacher paid 'tribute.' Here the word is *διδραχμον* (double drachma), and signifies the sum each Jew paid to the temple. It was about 15d. The fish Peter caught had in its mouth a *stater* of the value of about 2s. 6d., which paid for the Lord and for Peter. Mat. xvii. 24-27. The Lord refers to what the kings of the earth did in ordinary tribute, in order to shew that Himself and Peter as sons of the King of the temple could have claimed exemption, though they did not. Cf. chap. xxi. 13. The institution of this yearly payment apparently began in the days of Ezra and Nehemiah. It is introduced with the words, "We made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God." Neh. x. 32. It was so far a voluntary arrangement.

Trinity. A word only used to convey the thought of a plurality of Persons in the Godhead. This was revealed at the baptism of the Lord Jesus. The Holy Spirit descended 'like a dove' and abode upon Him; and God the Father declared "This is my beloved Son in whom I am well pleased." That the Father is a distinct Person and is God is plainly stated, as in John xx. 17. Many passages prove that the Lord Jesus is God: one will suffice: ". . . in his Son Jesus Christ. This is the true God, and eternal life." 1 John v. 20. That the Holy Spirit is a Person and is God the following passages clearly prove: Gen. i. 2; Mat. iv. 1; John xvi. 13; Acts x. 19; xiii. 2, 4; xx. 28; Rom. xv. 30; 1 Co. ii. 10. The three Persons are also named in the formula instituted by Christ in baptism. Mat. xxviii. 19. Yet there is but one God. 1 Ti. ii. 5. Satan will have an imitation of the Trinity in the Roman beast, the false prophet, and himself. Rev. xiii. 4, 11; xx. 10.

Tro'as. Seaport town and district in Mysia, in the north-west of Asia Minor: it was visited by Paul on his journeys to and from Macedonia. On one occasion he abode there seven days, and raised Eutychus to life when, the disciples having come together 'to break bread,' Paul preached till midnight. Acts xvi. 8, 11; xx. 5, 6; 2 Co. ii. 12; 2 Ti. iv. 13. It is now called *Eski-Stamboul*: there are many ruins of the ancient city (called Alexandria Troas), which was the chief port of the traffic from Macedonia.

Trogy'l'ium. City in Caria in the south-west of Asia Minor, and opposite the island Samos. The ship in which Paul sailed remained there one night. There is an anchorage which is still called St. Paul's Port. Acts xx. 15.

Troph'imus. Convert of Ephesus who accompanied Paul to Jerusalem, and whom the Jews thought Paul had taken into the temple. Acts xx. 4; xxi. 29. In 2 Ti. iv. 20 Paul had left him at Miletus sick.

Trow, To. 'To believe, think.' Luke xvii. 9. From the Anglo-Saxon *treowian*, 'to trust.'

Trumpets. These were made of rams' horns and perhaps of the horns of other animals. They were used on joyful occasions, and at the wars. There were two trumpets made of silver which the priests used, and instructions were given as to blowing different sounds for calling the princes together, or for summoning all the congregation, or as an alarm for war. Num. x. 1-10: cf. 1 Co. xiv. 8. At the dedication of the temple

Solomon had a hundred and twenty priests sounding with trumpets. 2 Ch. v. 12.

The use of trumpets set forth the public proclamation of God's rights in His people, whether in their direction or in their relationship with Him.

At the giving of the law there was a loud voice of the trumpet proceeding from the mount, exceeding loud; so that all the people trembled. Exo. xix. 16, 19; Heb. xii. 19.

When the Lord Jesus comes to fetch His saints it will be with the voice of the archangel and with the trump of God. 1 Th. iv. 16. The 'last trump' will sound at the resurrection of the saints. 1 Co. xv. 52. In the Roman army, when it was about to start, the trumpet sounded three times: at the first trumpet they pulled down their tents: at the second they put themselves in order; and when the last sounded they started.

In the judgments that are to fall upon the earth, as foretold in the Revelation, the Seven Seals introduce the Seven Trumpets: the first four fall upon the Roman earth, and refer to the state and circumstances of men; the latter three trumpets refer to the East, and fall upon the persons themselves. The Trumpets come in between the Seals and the Vials. Rev. viii. 2—ix. 14.

Trumpets, Feast of. This occurred on the first day of the seventh month. It was to be "a sabbath, a memorial of blowing of trumpets, an holy convocation." They were to do no servile work therein, but were to offer an offering made by fire unto the Lord. Lev. xxiii. 23-25. The offerings are more fully described in Num. xxix. 1-6. It indicated a *renewal of blessing*, being followed by the day of atonement, and the feast of tabernacles in the same month. Typically it foreshadowed the future day of Israel's awakening when the revival of their blessing will be at hand. See FEASTS.

Truth. Throughout the scriptures there is that which God designates as 'the truth.' It is divine, and above the opinions of men, however wise and pious they may be. In the O. T. the admonition is given, "Buy the truth and sell it not." Pro. xxiii. 23. 'The truth' must refer to God, who is true, but is not called 'the truth:' hence it comprises all that may be known of God, whether declared by creation or made known by revelation. Truth is not simply that which is held as dogma, but must be received in the soul. Paul asked the Galatians who had hindered them that they should not *obey* 'the truth?' Gal. v. 7. Judgment is coming upon Christendom "because they received not the love of 'the truth' that they might be saved." 2 Th. ii. 10. Truth is the real way of liberty: "the truth shall make you free." John viii. 32, 36. Truth cannot be separated from the Lord Jesus, who is "the way, the truth, and the life." This is objectively; subjectively the Spirit is the truth as having come from the glorified Christ. In the three Epistles of John 'the truth' is constantly referred to, and a Christian woman is warned not to receive any one into her house, nor wish him God-speed unless he holds the doctrines taught by the apostles—in other words, 'the truth.'

Tryphe'na and Trypho'sa. Two Christian women at Rome, of whom Paul said they 'labour in the Lord,' and to whom he sends salutations. Rom. xvi. 12.

Tu'bal. Son of Japheth, and his descendants, who are supposed to have settled on the south-east of the Euxine or Black Sea, and were known as the *Tibareni*. They sent slaves and brass to Tyre. Their descendants with Rosh and Meshech will be among the enemies of the Jews in a future day, and will be destroyed. Gen. x. 2; 1 Ch. i. 5; Isa. lxvi. 19; Eze. xxvii. 13; xxxii. 26; xxxviii. 2, 3; xxxix. 1. The district they occupied now forms a part of the Russian Empire, which well agrees with their

being associated with Rosh (Russia) and the Muscovites spoken of in Eze. xxxviii. The Moschi and Tibareni are constantly associated in the Assyrian inscriptions under the names of *Muskai* and *Tuplai*, which latter very nearly approaches Tubal.

Tubal-Cain. Son of Lamech and Zillah. He was an instructor of every artificer in brass and iron, or a forger of every kind of brass and iron tool. Gen. iv. 22.

It is remarkable, and it is doubtless not without a purpose, that these *metals* should be mentioned so early. It quite confutes the theory that all mankind have risen from some degraded position, and that they must have passed long periods in using stone implements before they used metals. This may be true of some who *fell* far below the moral status of Adam and Eve *after* their fall. Rom. i. 24, 26 explains much: "*God gave them up*" to their lusts because they turned their backs on Him.

Turtle, Turtle Dove.

Where the word 'turtle' occurs in the A. V. the 'turtle-dove' is always to be understood. They are of the family of pigeons, and are plentiful in Palestine, of which there are several species. They could easily be procured by the poorest for the offerings, and a pair of them was brought when the Lord was presented in the temple. Gen. xv. 9; Lev. i. 14; v. 7, 11; xii. 6, 8; Num. vi. 10; Psa. lxxiv. 19; Jer. viii. 7; Luke ii. 24. They are the harbinger of spring and when they return from their migration are a symbol of fruitfulness. Cant. ii. 12. The *Turtur risorius* is a dove found in Palestine. See DOVE.



TURTUR RISORIUS.

Twain, Two. See NUMBERS AS SYMBOLS.

Twelve. See NUMBERS AS SYMBOLS.

Twelve Tribes. See TRIBES.

Ty'chicus. A Christian of Asia who accompanied Paul on his last visit to Jerusalem. He was sent by the apostle from Rome to the Ephesians and to the Colossians; and after Paul's release, Tychicus was again sent to Ephesus. Paul describes him as a beloved brother, a faithful minister and fellow-servant in the Lord. He was thus such a one as Paul could with confidence send on these missions to 'encourage' the saints. Acts xx. 4; Eph. vi. 21; Col. iv. 7; 2 Ti. iv. 12; Tit. iii. 12.

Type. This English word occurs in the A. V. only in the margin. The Greek word is *τύπος*, from which comes the word 'type.' It is translated 'print,' John xx. 25; 'figure,' Acts vii. 43; Rom. v. 14; 'form,' Rom. vi. 17; 'fashion,' Acts vii. 44; 'manner,' Acts xxiii. 25; 'pattern,' Tit. ii. 7; Heb. viii. 5; 'ensample,' 1 Co. x. 11 (*marg.* type); Phi. iii. 17; 1 Th. i. 7; 2 Th. iii. 9; 1 Pe. v. 3; and 'example,' 1 Co. x. 6; 1 Ti. iv. 12.

That which is prefigured in a type is seen in the 'antitype,' *ἀντίτυπον*, translated 'like figure,' 1 Pe. iii. 21; and 'figure,' Heb. ix. 24. If the tabernacle be taken as an illustration, the type or pattern was seen in the mount, that is, figuratively in heaven, and the tabernacle itself was the antitype. Heb. ix. 24. Then again, the tabernacle may be taken as a type, and the saints now, as forming the house of God, the antitype. Christ is "Son over his own house, whose house are we." Heb. iii. 6.

Many things in the O. T. are typical of those in the N. T., as seen in 1 Co. x. 11; but, as in all else, the teaching of the Holy Spirit is needed, or there is danger of adopting connections which are merely fanciful.

A few examples of types are here appended: the student of scripture will find it profitable to search out (in dependence upon the Holy Spirit) the numerous types of the O. T. with their antitypes in the N. T. They may be found in 1, persons; 2, places; 3, things; 4, events.

1. ADAM as the first man, under whom all earthly created things were set—type of Christ, the last Adam, who is Head over all things, the second Man. Gen. i. 28; Rom. v. 14; Heb. ii. 7.

EVE as 'builded' from a rib of Adam, and declared to be bone of his bone and flesh of his flesh—type of the church, those who in relation to Christ are members of His body [of His flesh and of His bones]. Gen. ii. 22, 23; Eph. iv. 16; v. 30.

CAIN as ignoring the fall of man and approaching God by an offering which was the fruit of the ground which He had cursed, and afterwards slaying his brother, became a type of the natural man's evil in offering to the holy God that which He could not righteously accept, and of his rejection of Christ. Gen. iv. 3; Acts xvii. 23, 25; Heb. xi. 4; 1 John iii. 12.

ISAAC offered up and received as from the dead—type of Christ as crucified and raised again. Gen. xxii. 1–18; Heb. xi. 17–19; Rom. iv. 25; Gal. iii. 15, 16.

(Consider also Enoch, Melchizedek, Joseph, Moses, Aaron, Joshua, Boaz, David, Solomon, Zerubbabel, Cyrus, Hagar, Ahithophel, and others.)

2. EGYPT as the place where the Israelites were in slavery to the Egyptians—type of the world where mankind is in bondage to Satan, the god of this world. Exo. ii. 23; 2 Co. iv. 4; Gal. i. 4; 1 John v. 19.

ZION as the place where David pitched a tent for the ark and had his throne and ruled over God's chosen people—type of delivering grace established in power and blessing in Christ: Zion will yet be the seat of Messiah's power on earth in millennial blessing. Psalms. ii. 6; lxxviii. 68–72; Rom. v. 21; Heb. xii. 22; Rev. xiv. 1.

BABYLON as the centre of idolatry and Gentile apostasy from God and the abode of corruption in the activity of power—type of papal Rome whose name is Mystery, Babylon the Great, the mother of harlots and abominations of the earth. Gen. xi. 1–9; Isa. xiv. 4–23; Dan. iv. 30; Rev. xvii.; xviii.

(Consider also Sodom and Gomorrah, Jericho, Gilgal, Assyria, Tyre.)

3. THE MANNA given by God from heaven to the Israelites—type of heavenly grace for wilderness circumstances set forth in Christ who was the true Bread come down from heaven. Exo. xvi. 15; John vi. 31–33.

THE BRAZEN SERPENT as raised up by Moses, a look to which gave life—type of the condemnation of sin in the flesh in the death of Christ as the One lifted up on the cross, which thus became the door into eternal life. Num. xxi. 8, 9; John iii. 14; Rom. viii. 3.

THE WELL OF WATER as a resource from God, digged in the wilderness, Israel singing, "Spring up, O well"—type of the Holy Spirit compared to "a well of living water springing up into everlasting life." Num. xxi. 17, 18; John iv. 14.

THE TWO GOATS (forming one sin offering. Lev. xvi. 5), the one sacrificed and the other driven into the wilderness—type of the double effect of the death of Christ, which meets all the demands of a holy God, so that He remembers no more the sins of His people, and removes from them all imputation of sin. Lev. xvi. 8, 9, 21; Heb. x. 12, 17; 1 John i. 7.

(Consider also the various offerings, the tabernacle and its vessels, the smitten rock, cedar trees, vine, &c.)

4. **THE DELUGE.** Gen. vii. 11–24—type of the sudden destruction that will fall upon the guilty world. Luke xvii. 26, 27.

THE EXODUS AND PASSAGE OF THE RED SEA. Exo. xii., xiv.—type of redemption. Col. i. 13; Heb. ii. 14, 15.

(Consider the various events which happened to Israel in the wilderness, 1 Co. x. 11, the passage of the Jordan, the return of a remnant from Babylon, &c.)

Tyrannus. One at Ephesus in whose school Paul reasoned daily for the space of two years, so that all that dwelt in Asia, both Jews and Greeks, heard the word of the Lord. Acts xix. 9, 10. The name is Greek, and nothing is said of Tyrannus being a disciple, so that the Christians may have hired the 'school,' as halls are rented in the present day.



RUINS AT TYRE.

Tyre, Tyrus. Seaport in Syria, about midway between Sidon and Accho. It was a place of great commerce, sending to the East by land and to the West by the sea. This is shewn to have been the case in several of the prophets. It was not conquered by the Israelites, and is first spoken of when its king Hiram sent to David cedar trees with carpenters and masons to build David a house. 2 Sa. v. 11; 1 Ch. xiv. 1. He also materially assisted Solomon by sending timber and workmen for the temple. 1 Ki. v. 1; 2 Ch. ii. 3. The seamen of Tyre also aided in navigating the ships of Solomon.

One specific charge brought against Tyre is that "they delivered up the whole captivity to Edom, and remembered not the brotherly covenant." Amos i. 9. God said of them, "Ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things;" and they had sold the children of Judah to the Grecians. Joel iii. 5, 6.

Ezekiel xxvi. 2 shews that Tyre, the merchant city of the world, was the rival of Jerusalem, the city of God: "I shall be replenished now she is laid waste." So Babylon (comp. Eze. xxvii. with Rev. xviii.) is the rival of the new Jerusalem. God was known in the palaces of Jerusalem—the god of this world in Tyre, there could be gratified the lust of the eye, the lust of the flesh, and the pride of life. Hence the destruction of Tyre, Eze. xxviii. 12–19, shews the king of Tyre to be intimately connected with the abuse of creatorial wisdom and beauty through Satan.

Tyre was to be forgotten seventy years. Isa. xxiii. 15. It is not clear

to what time this refers. When it was prophesied that Jerusalem should be destroyed for seventy years 'the nations round about' are also included, Jer. xxv. 9-11; and Tyre is mentioned as one of the nations that should serve Nebuchadnezzar, and his son, and his son's son. Chap. xxvii. 2-7. So that the seventy years of Jerusalem's captivity and the seventy years of Tyre may have been concurrent or nearly so. Nebuchadnezzar besieged Tyre for thirteen years. Tyre was built partly on the main land and partly on an island. It is not recorded how far Nebuchadnezzar succeeded, but we read that he 'got no wages' for his toil; the riches being removed by ships before the city fell. Eze. xxix. 18, 19. After the seventy years of Tyre being forgotten, we read that "her merchandise and her hire shall be holiness to the Lord." Isa. xxiii. 17, 18. This may possibly refer to the fact that Tyre forwarded cedar trees from Lebanon for the building of the second temple (Ezra iii. 7), but we must look to a day yet future for the fulfilment of the prophecy: cf. Ps. xlv. 12. See also Isa. xxiii.; Jer. xlvii. 4; Eze. xxvi.—xxviii.; Hos. ix. 13; Joel iii. 4; Zec. ix. 2, 3.

Alexander the Great formed a causeway from the main land to the island, and conquered all.

The borders of Tyre were visited by the Lord, and He declared that if the mighty works which had been done in Chorazin and Bethsaida had been done in Tyre and Sidon they would have repented. Mat. xi. 21, 22. It is now called *es Sur*, 33° 16' N, with about 5000 inhabitants; but ancient Tyre has disappeared, and is no more.

U

U'cal. One mentioned with Ithiel, to whom Agur addressed some proverbs. Pro. xxx. 1.

U'el. One who had married a strange wife. Ezra x. 34.

Ula'i. River flowing near to the city of Shushan, where Daniel saw himself in a vision. Dan. viii. 2, 16. It is judged to be the Eulæus of the Greeks and Romans. Identified by some with the *Kerkhah*, an affluent of the Tigris, and this agrees with the upper Eulæus. Others have traced it to the *Kuran*, another affluent of the Tigris, and this agrees with the lower Eulæus; but at one part a branch of the former once ran into the latter.

U'lam. 1. Son of Sheresch, a descendant of Manasseh. 1 Ch. vii. 16, 17. 2. Son of Eshek, a Benjamite. 1 Ch. viii. 39, 40.

Ul'la. A descendant of Asher. 1 Ch. vii. 39.

Um'mah. City in Asher. Jos. xix. 30. Identified by some with *Alma esh Shaub*, 33° 7' N, 35° 11' E.

Unbeliever, ἀπιστος. The name given in scripture to the class of persons who have not faith in the divine revelation of the gospel. Luke xii. 46; 1 Co. vi. 6; xiv. 23; 2 Co. vi. 14. The word is translated 'infidel' in 2 Co. vi. 15; 1 Ti. v. 8; and 'faithless' in Mat. xvii. 17; Mark ix. 19; Luke ix. 41; John xx. 27.

Unclean Animals. See ANIMALS.

Uncleanness. Ceremonial uncleanness had a large place in the Jewish ritual. Lev. v. 3. It demanded separation from the camp for a time, and in many cases an offering must be brought before there could be restoration. It is typical of the moral uncleanness that separates from communion with God and the assembly.

Unclothed, ἐκδύω. In 2 Co. v. 3, 4 the reference is to a person raised from the dead and yet found morally 'naked' in his sins before God. In

Mat. xxvii. 28; Luke x. 30, the A. V. has 'stripped' for the same Greek word.

Unction. This term occurs only in 1 John ii. 20, though the same word, *χρίσμα*, is twice translated 'anointing' in verse 27. The Holy Spirit is an unction that permeates, as it were, the whole being of the Christian to give him Christ's character.

Undergirding. The binding of either ropes or chains round a ship in bad weather, to keep it from parting asunder in consequence of its being old or because of its imperfect construction. Acts xxvii. 17. It is called in the navy *frapping*.

Undersettters. Corner pieces or blocks as parts of the foundation of the molten sea. 1 Ki. vii. 30, 34.

Unicorn. The Hebrew word is *reem*, translated in the LXX by *ἄρπός*, and *μονόκερως*, from the last of which the A. V. adopted the rendering 'unicorn.' There is nothing in the scripture to intimate that the animal had but one horn, indeed Deu. xxxiii. 17 speaks of 'the horns of a unicorn' (see *margin*), and it must have been some animal with which the Israelites were familiar. Its great strength and untamableness are the main characteristics: it cannot be utilised, as the tame ox, for agricultural purposes. Num. xxiii. 22; xxiv. 8; Deu. xxxiii. 17; Job xxxix. 9, 10; Psal. xxix. 6; xcii. 10; Isa. xxxiv. 7. The Lord asked to be saved from the lion's mouth, for Jehovah had heard Him from the horns of the unicorns (Psal. xxii. 21), to which His implacable enemies are compared. It is most probable that a species of wild ox, the *Bos primigenius*, is referred to; these may have been known in Palestine, as was the lion, though they are now extinct. This is confirmed by the wild ox being sculptured in an Assyrian bas-relief, with the name *reem* or *rim* over it.

Unleavened Bread, Feast of. See PASSOVER.

Un'ni. 1. Levite musician and door-keeper when David brought up the ark. 1 Ch. xv. 18, 20. 2. Levite who returned from exile. Neh. xii. 9.

Unpardonable Sin. This term is commonly applied to blasphemy against the Holy Spirit, in attributing the miracles wrought by Christ to the power of Satan. There may be many sins against the Holy Spirit, but it was this special one of blasphemy of which the Lord said it should not be forgiven, neither in this age nor in the age to come. Mat. xii. 31, 32. The Jews are possibly lying under it at this present time.

Uphar'sin. See MENE.

U'phaz. Some place from whence gold was brought. Jer. x. 9; Dan. x. 5: supposed according to some ancient versions to be the same as OPHIR, *q. v.*

Ur. Father of Eliphaz one of David's mighty men. 1 Ch. xi. 35.

Ur of the Chaldees. City or district somewhere near the Euphrates, from whence Abraham was called of God. Gen. xi. 28, 31; xv. 7; Neh. ix. 7. It is supposed to be identified with *Mugheir*, one of the most ancient sites in Chaldea, situate about 31° N, 46° 10' E. There are ruins of the true Chaldean type, with many tombs, indeed almost a city of tombs, the dead having been brought thither from long distances for burial because of the supposed sanctity of the place.

Urba'ne. Christian at Rome, described by Paul as 'our helper in Christ,' to whom a salutation was sent. Rom. xvi. 9.

U'ri. 1. Son of Hur and father of Bezaleel who had skill given him for the construction of the tabernacle. Exo. xxxi. 2; xxxv. 30; xxxviii. 22; 1 Ch. ii. 20; 2 Ch. i. 5. 2. Father of Geber, one of Solomon's commissariat officers. 1 Ki. iv. 19. 3. Levite who had married a strange wife. Ezra x. 24.

Uri'ah. 1. A Hittite in David's army, with whose wife, Bathsheba, David committed adultery. The simple faithfulness of Uriah foiled David in his endeavour to cover his sin. David added to his iniquity by securing Uriah's death, with the connivance of Joab, at the hands of the children of Ammon. 2 Sa. xi. 3-27; xii. 9-15; xxiii. 39; 1 Ki. xv. 5; 1 Ch. xi. 41. He is called **URIAS** in Mat. i. 6. 2. Priest whom Isaiah employed as a faithful witness to record his prophecies. Isa. viii. 2. By the order of the king he built an altar at Jerusalem after the fashion of one seen by Ahaz at Damascus, 2 Ki. xvi. 10-16, where he is called **URIAH**. 3. Son of Koz a priest, and father of Meremoth. Ezra viii. 33. Called **URIAH** in Neh. iii. 4, 21.

Uri'as. See **URIAH** No. 1.

Uri'el. 1. Son of Tahath, a Kohathite. 1 Ch. vi. 24. 2. Descendant of Kohath, employed by David when he brought up the ark. 1 Ch. xv. 5, 11. 3. Father of Michaiah, or Maachah, wife of Rehoboam. 2 Ch. xiii. 2. See **MICHAIAH**.

Uri'jah. 1. One who stood by the side of Ezra when he read the book of the law. Neh. viii. 4. 2. Son of Shemaiah: he prophesied against Jerusalem and the land, and then fled into Egypt, but was sent for by Jehoiakim and put to death. Jer. xxvi. 20-23. See **URIAH** Nos. 2 and 3.

Urim and Thummim. The signification of these Hebrew words is 'lights' and 'perfections.' They were distinct from the gems on the breastplate, for Moses put the breastplate upon Aaron, "also he put in [or 'on'] the breastplate the Urim and the Thummim." Lev. viii. 8. It is clear that God answered questions by means of the Urim and Thummim. Num. xxvii. 21; Deu. xxxiii. 8; 1 Sa. xxviii. 6. On the return of the Jews from Babylon some, who claimed to be priests but could not shew their genealogy, were not allowed to eat of the holy things until there should stand up a priest with Urim and Thummim, and an answer be obtained from God. This great privilege has never yet been restored. Ezra ii. 63; Neh. vii. 65.

It may be remarked that there is no record as to the construction of the Urim and Thummim, nor of their form. The first mention of them is in Exo. xxviii. 30: "Thou shalt put in [or 'on'] the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord," as if God had given them to Moses, and had merely to tell him what to do with them—if indeed they were material things; but what they were, and how the answers were given, is not revealed. When Israel is restored, Christ Himself will take the place of the ancient Urim and Thummim.

Usury. This word does not in scripture signify, as now, *undue* interest, but simply interest of any kind. The Israelites were forbidden to require interest from their brethren, always supposing the person having the loan to be poor, otherwise he would not need to borrow; to strangers, however, they were allowed to lend on interest. Exo. xxii. 25; Lev. xxv. 35-38; Deu. xxiii. 19, 20. On the return of the Jews, Nehemiah sharply rebuked the nobles and the rulers for taking interest of their poorer brethren. Neh. v. 3-13. Scripture strictly enjoins the rich to help the poor. The only mention of usury in the N.T. is in the parables of the Talents and the Pounds, where the master blamed the servant for not putting the gifts into use, so that he might have received his own with interest, or increase. Mat. xxv. 27; Luke xix. 23.

U'thai. 1. Son of Ammihud, a descendant of Judah. 1 Ch. ix. 4. 2. Son of Bigvai: he returned from exile. Ezra viii. 14.

Uz. 1. Son of Aram, a son of Shem. Gen. x. 23; 1 Ch. i. 17. 2. Son of Dishan, a son of Seir. Gen. xxxvi. 28; 1 Ch. i. 42. 3. The

native land of Job, perhaps the district peopled by the descendants of one of the above, or of Huz the son of Nahor. Job i. 1; Jer. xxv. 20; Lam. iv. 21. It is supposed to have been in the south-east of Palestine towards Arabia Deserta, which would lie open to attacks from the Sabeans and the Chaldeans.

U'zai. Father of Palal who helped to repair the wall of Jerusalem. Neh. iii. 25.

U'zal. Son of Joktan, a descendant of Shem. Gen. x. 27; 1 Ch. i. 21. His descendants are traced to *Sana* (the ancient name of which was Awzal), the capital of the Yemen in Southern Arabia.

U'za, Uz'zah. 1. Son of Abinadab: he was smitten by God for touching the ark when it shook. Though he did it with a good motive, it was against the law, which forbade even the Kohathites to touch the ark. 2 Sa. vi. 3-8; 1 Ch. xiii. 7-11. See PEREZ-UZZAH. 2. One in whose 'garden' Manasseh and Amon, kings of Judah, were buried. 2 Ki. xxi. 18, 26. 3. Son of Shimei, a Merarite. 1 Ch. vi. 29. 4. Son of Ehud, a Benjamite. 1 Ch. viii. 7. 5. Ancestor of some Nethinim who returned from exile. Ezra ii. 49; Neh. vii. 51.

Uz'zen-she'rah. City in Ephraim. 1 Ch. vii. 24. Identified with *Beit Sira*, 31° 53' N, 35° 2' E.

Uz'zi. 1. Son of Bukki, a descendant of Phinehas. 1 Ch. vi. 5, 6, 51; Ezra vii. 4. 2. Son of Tola, a descendant of Issachar. 1 Ch. vii. 2, 3. 3. Son of Bela, a son of Benjamin. 1 Ch. vii. 7. 4. Son of Michri, a Benjamite. 1 Ch. ix. 8. 5. Son of Bani and overseer of the Levites at Jerusalem. Neh. xi. 22. 6, 7. Two priests who returned from exile. Neh. xii. 19, 42.

Uzzi'a. The Ashterathite, one of David's mighty men. 1 Ch. xi. 44.

Uzzi'ah. 1. Son of Amaziah and father of Jotham. He reigned over Judah fifty-two years, B.C. 810 to 759. At the commencement of his reign he did that which was right in the sight of the Lord, and the Lord prospered him. He greatly strengthened the kingdom, and organised his army well. He was successful against the Philistines, the Arabians, and the Me hunims; and the Ammonites were tributary, so that his fame was spread abroad.

A prophet named Zechariah counselled him, and he did well as long as the prophet lived; but on the prophet's death he became 'strong,' and his heart was lifted up to his destruction, for he went into the temple to offer incense. The priests withstood him, and on his persisting he was smitten with leprosy, and had to dwell in a separate house to the day of his death. His son Jotham acted as regent while he lived.

Uzziah is a solemn instance of one walking well until he was 'strong,' and of one not chosen of God attempting to exercise priestly service. His history evinces the truth that "it is a fearful thing to fall into the hands of the living God." 2 Ch. xxvi. 1-23; Isa. i. 1; Hos. i. 1; Amos i. 1; Zec. xiv. 5. He is called AZARIAH in 2 Ki. xiv. 21; xv. 1-27; 1 Ch. iii. 12; and OZIAS in Mat. i. 8, 9.

2. Son of Uriel, a Kohathite. 1 Ch. vi. 24. 3. Father of Jehonathan, one of David's overseers. 1 Ch. xxvii. 25. 4. Priest who had married a strange wife. Ezra x. 21. 5. Father of Athaiah who returned from exile. Neh. xi. 4.

Uz'ziel. 1. Son of Kohath, the son of Levi. Exo. vi. 18, 22; Lev. x. 4; Num. iii. 19, 30; 1 Ch. vi. 2, 18; xv. 10; xxiii. 12, 20; xxiv. 24. 2. Son of Ishi, a Simeonite: he with his brethren attacked the Amalekites of Mount Seir, and secured for themselves a permanent settlement. 1 Ch. iv. 42. 3. Son of Bela, a son of Benjamin. 1 Ch. vii. 7. 4. Son of Heman and one employed in the service of song. 1 Ch. xxv. 4. 5.

Son of Jeduthun, a Levite: he helped to cleanse the temple in the days of Hezekiah. 2 Ch. xxix. 14. 6. Son of Harhaiah, and one who helped to repair the wall of Jerusalem. Neh. iii. 8.

Uz'zielites. Descendants of Uzziel No. 1, and one of the four divisions of the Kohathites. Num. iii. 27; 1 Ch. xxvi. 23. See KOHATH.

V

Vagabond. A term not used opprobriously in scripture, but as signifying a 'wanderer': from the Latin *vagabundus*. Gen. iv. 12, 14; Psa. cix. 10. In Acts xix. 13 the R. V. has 'strolling.'

Vail, Veil. Beside the allusions to the veils worn by women (a custom which has become almost universal in the East), the veil is often used symbolically in scripture for that which hides the glory of God. It was this literally when Moses came down from the mount; his face shone because of the glory he had seen, and the people could not bear it: therefore he put a veil on his face. That veil remains to this day on the hearts of the Jews when they read the law. Exo. xxxiv. 33-35. They do not see the glory of which the law was typical; but in God's due time He will remove the veil, and under the shadows of the law



VEILS.

they will see Christ, and will receive Him whom they now refuse. In contrast to that ministration, in which the glory had to be veiled because of Israel's inability to behold it, Christians now can gaze upon the glory of the Lord, whose face is *unveiled*, and be changed into the same image from glory to glory, even as by the Lord the Spirit. 2 Co. iii. 13-18.

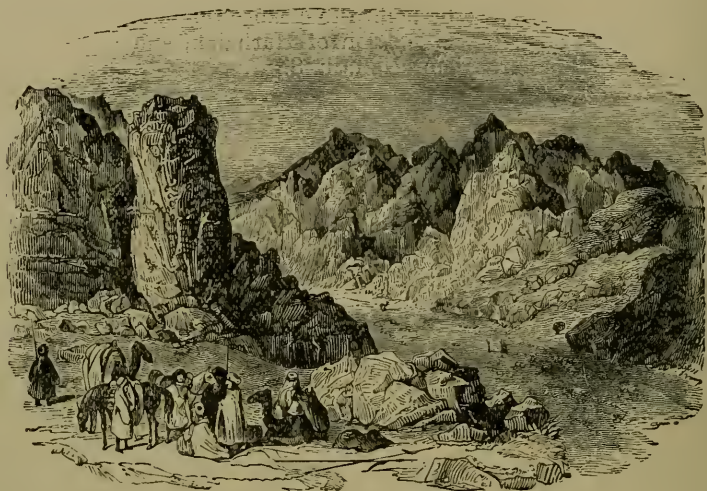
THE VEIL OF THE TABERNACLE AND OF THE TEMPLE witnessed to the fact that under the dispensation of the law the way into the holiest was not made manifest: God had not come out in full blessing, and man could not go in. On the death of Christ the veil was rent from top to bottom, and God has come out in fullest light. In Christianity the believer has boldness to enter into the holiest by the blood of Jesus, by the new and living way which He has consecrated for us through the veil, that is to say, His flesh. Redemption has been wrought, and God is made known in full grace, and the believer can go into His presence. Mat. xxvii. 51; Heb. vi. 19; x. 20. In Heb. ix. 3 the veil of the Temple is called the 'second veil,' the curtains at the entrance being accounted the first.

Vajeza'tha. One of the sons of Haman: he was slain and hanged. Est. ix. 9.

Vale, Valley. There are few places in Palestine which resemble the valleys of other countries. Two of the words translated 'valley' are also translated 'plain,' and signify broad plains between the hills. Two other words refer to the narrow dales or ravines through which the streams run in winter, but many of which are dry in summer, now called *wadys*.

The words are 1. *biqah*, 'valley or plain,' which is the word used for the valleys or plains of Aven, Jericho, Lebanon, Megiddo, Mizpeh, and Ono.

2. *emeq*, 'valley or plain,' more resembles an English 'valley': it is applied to Achor, Ajalon, Baca, Berachah, Beth-aram, 'of decision' (Joel



VALLEY IN SINAI.

iii. 14); Elah; 'of the giants' (Jos. xv. 8; xviii. 16); Gibeon, Hebron, Jehoshaphat, Jezreel, Keziz, 'of the King,' or 'the King's Dale' (Gen. xiv. 17; 2 Sa. xviii. 18); Rephaim, Shaveh, Siddim, and Succoth.

3. *gay, ge*, ravine, narrow glen: applied to Charashim, Hamon-Gog, Hinnom, Son of Hinnom, Jiphthah-el, Zeboim, and Zephathah; and used symbolically for 'Valley of the Mountains' (Zec. xiv. 5); 'of the passengers' (Eze. xxxix. 11); 'of salt' (2 Sa. viii. 13; 2 Ki. xiv. 7; 1 Ch. xviii. 12; 2 Ch. xxv. 11; Psal. lx. *title*); 'of craftsmen' (Neh. xi. 35); 'of slaughter' (Jer. vii. 32; xix. 6); 'of vision' (Isa. xxii. 1, 5); 'of the shadow of death.' (Psal. xxiii. 4.)

4. *nachal*, gorge, wady, often translated 'brook' and 'river': the valleys are Eshcol, Gerar, Shittim, Sorek, Zared.

5. *shephelah*, translated 'vale' and 'valley,' but not specified by any proper name. It refers to the lowlands that lie midway between the highlands and the low plains of Judah. See CANAAN.

6. *φάραγξ*. "Every valley shall be filled, and every mountain and hill shall be brought low," Luke iii. 5: a quotation from Isa. xl. 4, where the Hebrew word is *gay*.

Valley of the Giants. See REPHAIM, VALLEY OF.

Yani'ah. One who had married a strange wife. Ezra x. 36.

Various Readings. These have been briefly considered under the word BIBLE, but as the subject is important more detail is here added, confining attention however to the N. T. 'Readings' must be distinguished from different 'translations.' Thus, for instance, the Revised Version omits a part of verse 3, and the whole of verse 4 of John v., placing it in the margin with the words, "Many ancient authorities insert wholly or in part, 'Waiting for the moving of the water;'" &c.

As such alterations may cause surprise and uneasiness to simple students of scripture, who believe in its verbal inspiration, an effort is here made to elucidate the subject.

In the first place it must be observed that such variations as the above, and all "various readings," belong to the Greek text, and do not refer to translation. It is easy to see that the *same* Greek words may be translated differently by different persons; but the 'readings' refer to *different* Greek words being substituted; or words may be added by copyists in various

MSS, or words or sentences may be omitted as in the above instance from John v. 3, 4.

It must be borne in mind that from the time the New Testament was originally written till about A. D. 1452, when printing was invented, copies could only be multiplied by being written with the pen, and that *all* the ancient copies are in manuscript, and all vary more or less from each other, no two copies being exactly alike. This is not to be wondered at when we consider how difficult it is for lengthy subjects to be copied without mistakes being made; and if they are not discovered and rectified, it can easily be understood how the errors would increase—each copyist adding to the list. Therefore the more ancient the manuscript the more value is placed upon its readings, not that any particular one could, however, be followed entirely.

Printed copies could only be made from the manuscripts, and it is not now known what manuscripts were used for the early printed Testaments.

The COMPLUTENSIAN Edition was the first to be printed: it was finished with the O. T. in A. D. 1517, but was not published till 1522.

In the meantime the learned ERASMUS brought out his first edition, with a Latin translation (on which he had worked for years), in 1516. It was done in great haste, Erasmus being urged on by John Froben, printer at Basle, so that it could be issued before the Complutensian. The book was gladly hailed by those who desired the light of the word of God, but was strongly opposed by many of the papal clergy. Next to Wycliffe's edition of the N. T. in English among the people, stands Erasmus' Greek Testament among the learned as an instrument used by God in forwarding the Reformation in England. Bilney, Tyndale, and Fryth, three English martyrs, trace their conversion to reading, under God's enlightenment, Erasmus' Greek Testament.

The Editions of STEPHEN, a printer in Paris, followed. The first in 1546, and his most renowned one in 1550 (the one generally reprinted in England as the commonly received text), it was the first to give readings of the MSS in the margin; a fourth edition was issued in 1551, in which he had divided the text into verses. This reminds one that there is no authority for the divisions of chapters and verses, though they are very useful for reference.

The ten Editions of BEZA followed, the first in 1565 and his last in 1611.

The ELZEVIUS Editions came next, in 1624 and 1633. The latter is the one which is called the *textus receptus*, or 'the text received by all': "*textum ergo habes nunc ab omnibus receptum.*" It is the one commonly reprinted on the continent: and is the same in the main as that of Stephen reprinted in England, there being only about 287 minor differences between them.

All the above editions are very similar, but at this period more attention was called to the variations in the manuscripts, and they were carefully compared, with the laudable aim to discover *what was the text as it stood originally*.

MILL'S Edition appeared in 1707. He had laboured for thirty years in his work: he reprinted Stephen's 1550 edition, and gave the fruits of his research in notes and appendix.

BENGEL'S Edition followed in 1734.

WETSTEIN'S Edition was published in 1751-2. He had increased the material by which the common text could be improved.

GRIESBACH'S Edition followed. His principal editions were in 1796-1806, and a smaller one in 1805. He was the first who altered the commonly received text where he judged it to be incorrect. He laboured to *classify* the Greek MSS and arranged them in families to indicate where

they had apparently been copied from one another, or had followed one recension.

SCHOLZ's Edition came next in 1830-36 : it is not reliable.

LACHMANN's principal Edition was published in 1842-50. He confined his attention to early Greek MSS—not later than the fourth century, though he did not keep rigidly to this rule. He wholly set aside the "received text."

TISCHENDORF's Editions followed : his last, the eighth, was issued in 1865-72. He laboured many years in his work, and, in searching for more manuscripts, was rewarded by discovering and issuing the *Codex Sinaiticus*, one of the most valued copies, though erroneous in many places.

TREGELLES's followed. He also laboured many years and collated more manuscripts ; but he confined his attention to ancient copies. It is dated 1857-72.

ALFORD's came next, but is not remarkable for fresh critical matter.

WORDSWORTH's followed. He is distinguished by his conservatism. He believed that God had overruled the issuing of the commonly received text, and he kept to that except where he believed that the Greek manuscripts and other evidence warranted him in making an alteration.

WESTCOTT AND HORT are the last to be mentioned. Their principle may perhaps be said to be the very reverse of that of Wordsworth, altering the text freely where others have hesitated. It dates A.D. 1881.

The REVISERS of 1881, J. N. DARBY, and others, who have translated the Greek Testament have either chosen one of the above texts, or selected for themselves what they should translate, without, however, issuing the Greek separately. The Greek Testament with the Revisers' readings was issued by the Clarendon Press, Oxford, 1881.

In Dr. Scrivener's Cambridge Greek Testament, 1887, all the readings of Lachmann, Tischendorf, Tregelles, Westcott and Hort, and the Revisers, are given in the notes. The readings of these Editors with those of Alford and Wordsworth are also given in an appendix to the Englishman's Greek Concordance. The readings from Griesbach to Wordsworth are also given in the notes to the Englishman's Greek New Testament. These collations are judged to be all that in an ordinary way is needed by most Christians.

It is deemed needful to add as a caution that Dean Burgon (in "The Revision Revised") brings serious charges against the Revisers of the New Testament in that they deviated from the instructions they received in regard to their translation as well as to the Greek text they adopted, and that they followed too often the venturesome readings of Westcott and Hort ; also in throwing needless doubts upon many passages with the words "many ancient authorities, &c." in the margin.

This is to be regretted ; but it all the more confirms the wisdom of Wordsworth in keeping to the common Greek text except where there is good authority for leaving it. And may it not also be added, amid so many English translations from different texts, that it is better to keep to the text of the Authorised Version (which with few exceptions follows the commonly received Greek text) except where there are godly reasons for differing from it.

The Greek Manuscripts naturally fall into two classes : I. Those called the *Uncial* from *uncia*, 'an inch,' not that the letters were actually made as large as that, but they are all capitals, have no spaces between the words, and few if any points. A specimen is here given from the *Codex Sinaiticus*. It is John vi. 14, 15. It shews how the words were divided at the ends of lines without any mark being attached (at the end of lines 1, 3, 7 and 9), and sometimes without any regard to syllables, also how

contractions were made, $\bar{\iota}\bar{\varsigma}$ for $\iota\eta\sigma\omicron\upsilon\varsigma$, the line shewing that it was a contraction. In some instances the line became invisible in old MSS and then the reading became doubtful. The mark at the end of line 4 shews that a letter has been omitted: in this case it is the letter ν . The specimen also shews how corrections were often made by the writer or by later hands.

The letters in the left hand margin answered a similar purpose to the marginal references of the A.V. They are known as the Ammonian Sections. In the third century Ammonius of Alexandria arranged this numerical system to aid the reader in finding parallel passages in the Gospels; and in the fourth century Eusebius, the historian, in a set of Canons arranged the Ammonian Sections so as to make any particular one more easily found. The NA refers to the Ammonian Section No. 51 of John, which was to be found in Eusebius' canon Δ , that is, No. 4, which was a collation of sections that occurred only in Matthew, Mark and John. They point out Mat. xiv. 23b-27; Mark vi. 47-50; John vi. 16-21. These references are given in full in Scrivener's Greek Testament of 1887, and in Wordsworth's Greek Testament.

HCENCHMEIONX
 ΓON·ΟΥΤΟCECTIH
 ΑΛΗΘΩCOΠPOΦH
 THCOEICTONK· ω [~]
 EPXOMENOC'
 ICΟΥNΓNOYCOTI
 MEΛΛOYCINEPX·
 CΘAIKAIAPPAZEIN
 AYTONK·AI·AN·AN·AI·NA·IOH
 N·AI·KN·YN·AI·BACI·EA^{CWCIN}
 Δ ·ΦEYΓEIP·AI·NEIT·
 OP·OC·MO·NO·CA·YT·^{CC}

The principal Uncial Manuscripts, omitting small portions and mere fragments, are:

	Century.	
Σ <i>Sinaiticus</i>	IV.	The whole of the New Testament.
A <i>Alexandrinus</i>	V.	The whole, but defective in places.
B <i>Vaticanus</i>	IV.	Matthew to Hebrews ix. 14, including the Catholic Epistles, which are inserted, as in other early MSS, after the Acts. Timothy, Titus, Philemon and the Revelation are lacking.
B <i>Basilianus</i>	VIII.	Also called <i>Vaticanus</i> 2066, contains the Revelation.
C <i>Ephraemi</i>	V.	Portions of the whole; about two thirds of N.T. altogether.
D <i>Bezae</i>	VI.	Nearly all the Gospels and Acts. Greek and Latin.
E <i>Claromontanus</i>	VI.	Paul's Epistles. Greek and Latin.
D <i>Laudianus</i>	VI.	Most of the Acts. Greek and Latin.
P <i>Porphyrianus</i>	IX.	The Acts, the Epistles and the Revelation.

It should be noted that the same letter does not always refer to the same MS, as D above. Also in the two MSS shewn as B, though bound in the same volume, one is some 400 years earlier than the other. Some

of the MSS, as C above, are Palimpsests, that is, the old writing had been partly erased, and other works written over it, as shewn under WRITING.

II. Other Greek MSS are called *Cursives*, because written in the common running hand and not all in capitals. These are of later date, from about the tenth century to the sixteenth: whereas the Uncial copies date from about the fourth century to the tenth. The earliest of these naturally stand in the first place, and the later ones and the Cursives take a secondary place.

The most important of the Cursive Manuscripts are:

		Century.	
No. 1	at Basle	X.	All but the Revelation.
„ 33	at Paris	XI.	All but the Revelation. It is called 33 in the Gospels, 13 in the Acts and General Epistles, and 17 in Paul's Epistles.
„ 69	at Leicester	XIV.	All the New Testament. Called 69 in the Gospels, 31 in the Acts and General Epistles, 37 in Paul's Epistles, and 14 in the Revelation.
„ 47	at Oxford	XI.	Paul's Epistles.
„ 61	at Dublin	XVI.	All the New Testament, but is judged not to be all of one writer. It is called 61 in the Gospels, 34 in the Acts and Catholic Epistles, 40 in Paul's Epistles, and 92 in the Revelation.

There are hundreds of other manuscripts, but most of them are seldom quoted, and some have not been collated.

There is also a class of Greek manuscripts called EVANGELISTARIES, books containing portions of the Gospels which were used in religious services: there are more than 900 of these.

Besides the Greek manuscripts there are other helps by which to ascertain what was the original Greek text.

I. VERSIONS. It will easily be seen that when the early versions were needed they were made from some text that was then available, and the translations shew in some degree what was in the text that was translated. For the principal of these translations see VERSIONS OF THE SCRIPTURES.

II. FATHERS. These, both Greek and Latin, are referred to because in their Biblical works they often quoted scripture, and these quotations shew what was in the ancient copies from which they quoted. These date from the second century, which is earlier than any Greek manuscript extant.

From the above it may be conceived what labour was involved in the original examination of so many witnesses for or against a reading. These have now been given more or less fully in the editions of Tischendorf, Tregelles, Alford, and partially by J. N. Darby. Very few persons are competent to examine and weigh all the evidence *pro* and *con*; but with the aids now afforded by the above mentioned means it is not difficult to ascertain where *all the editors agree* upon a passage, and it is deemed safe to follow such. But in these questions, as in all others, the guidance of the Holy Spirit should be sought. A spiritual man is less liable to err than a great scholar.

As an illustration of all the editors agreeing in leaving the commonly received Greek text, 1 John v. 7, 8, may be referred to. All agree in omitting (what are known as 'the heavenly witnesses') from "in heaven" in verse 7 to "in earth" inclusive in verse 8.

As explained under BIBLE, only a few passages remain really doubtful, and not one of these affect the fundamental truths of Christianity. This

is of God's mercy: any poor sinner can look therein with confidence for the way of salvation, and Christians can learn what has been revealed as God's truth, and know what His purpose is concerning themselves, His ancient people the Jews, and the world at large.

The various readings do not affect in any way the doctrine of Verbal Inspiration. See **INSPIRATION**.

If any wish to examine further into the questions here considered they may consult Scrivener's "Plain Introduction to the Criticism of the New Testament," G. Bell & Sons, or a brief work called "Our Father's Will," G. Morrish.

Yash'ni. See **JOEL** No. 1.

Yash'ti. Queen of Ahasuerus, whom he repudiated on account of her refusing to shew her beauty before the people and princes at the king's feast. Est. i. 9-19; ii. 1, 4, 17.

Ye-a'dar. See **MONTHS**.

Veil. See **VAIL**.

Versions of the Scripture, Ancient. It is very gratifying to find in history how in many places, as the gospel was disseminated and souls were saved, they naturally felt a need for the scriptures, and how that need was by the providence of God supplied. This blessing would doubtless have been vouchsafed everywhere, and continually without a break, had not apostate Rome extended its influence and wickedly suppressed the knowledge of the scriptures in order that its own assumption might have full sway.

Though Christianity entered into the British Isles at a very early date, it was not till the year 1380 that the English New Testament was issued, in spite of Rome, only however to be collected and burnt by the clergy so far as they could.

Under the article **VARIOUS READINGS** it is shewn that early translations of the New Testament are used as evidence of what was in the primitive Greek text, and we now proceed to name the principal of these versions. They are important, as some of them are of an earlier date than any existing Greek Manuscript.

1. **THE ÆTHIOPIC VERSION.** The date of this is not known: some place it in the fourth century, but it was probably later. The introduction of Christianity into that part of Africa is remarkable. Meropius, a philosopher of Tyre, determined to visit that region, which ecclesiastical historians termed 'India.' On landing at a port, the whole party was attacked, peace having been broken previously between these 'Indians' and Rome: all were massacred except two young relatives of Meropius, named Frumentius and Ædesius, who were carried to the king. He set them at liberty and employed them, and on his death, they were appointed ministers of the young king. They began to teach the Christian religion to the Abyssinians, and a place was set apart for the worship of the true God. Frumentius was afterwards appointed Bishop of that district by Athanasius. It has been judged that the version was made from the Greek, but by one who did not well understand that language.

The Æthiopic New Testament was printed at Rome in the years 1548-9, but it was incorrect, the printers being altogether ignorant of the language. It was reprinted in Walton's Polyglott, with (says Ludolf) the same and additional errors; but it had now a Latin translation, which enabled the Editors of the Greek Testament to quote the Æthiopic as an evidence for or against certain readings. The value of its testimony was enhanced by C. A. Bode, who furnished a more correct text and a better Latin translation. (Brunswick, 1753.) The fact of the MSS being of different recensions lessens their critical value.

2. ARABIC VERSIONS. There have been five printed Editions of the Arabic New Testament. The Gospels issued at Rome in 1590-1; one at Leyden in 1616, called the *Erpenian* Arabic; the Arabic in the Paris Polyglott in 1645; the same in Walton's Polyglott in 1657; and one at Rome in 1703, called the *Carshuni*. It is known that in the eighth century John, Bishop of Seville, translated the holy scriptures into Arabic but it is not known whether he translated from the Greek or the Latin, nor what other translations were made. The Arabic is seldom quoted by the Editors, as it is judged to be of little value as evidence.

3. ARMENIAN VERSION. In the fifth century arose a desire to have an Armenian alphabet, the Syrian having been previously used. Miesrob invented an alphabet for his nation, and appears to have regarded it as a gift from heaven. He laboured to instruct the Armenians, being warmly aided by Isaac the patriarch. They then became eager to have the scriptures in their own tongue, and an effort was made to translate from the Syriac. This was, however, abandoned, and Miesrob, with two or three others, resorted to Alexandria to learn more perfectly the Greek language. The Old Testament was translated from the LXX, and the New Testament from the Greek.

In the seventeenth century MS copies of the Armenian Bible being very scarce, a bishop named Oscan or Üscan was sent to Europe to get it printed. After vainly trying to get it done at Rome, he proceeded to Amsterdam and there it was printed in 1666. Not having, however, any Latin interpretation, it was not readily available to Editors of the Greek Testament, though some of its readings were furnished to Mill, Griesbach, and Scholz. Dr. Tregelles at length succeeded, by the aid of Dr. C. Rieu, in ascertaining its readings more generally.

4. EGYPTIAN VERSIONS. Of these there are two, probably being both dialects of the Ancient Egyptian language. When only one was known it was called the *Coptic*, but another recension being discovered, the first-named is now called the MEMPHITIC or BOHAIRIC. The translation is assigned to the second century: though there are no MSS of so early a date.

The first printed edition appeared, in 1716, at Oxford, but badly collated from various MSS by Wilkins, with a Latin interpretation. A better edition of the four Gospels was edited by Schwartz in 1846-8. And the Acts and Epistles were issued by Boetticher of Halle later. Thus the Memphitic Version became available to the Editors of the Greek Testament, and is often quoted by them.

2. THE THEBAIC VERSION: This has been also called the *Sahidic*. It is assigned to the second century, some MSS being judged to be of the fifth century and others of the sixth century. Fragments of this recension were issued from time to time, and Ford attempted to gather up the fragments in one edition as an Appendix to the Codex Alexandrinus in 1799. Griesbach and succeeding Editors quoted this version.

There are now accounted to be three other dialects of ancient Egyptian, of which fragments of the New Testament have been found. They are called, 1. The Fayoumic or Bashmuriac. 2. Middle Egyptian or Coptic, or Lower Sahidic. 3. Akhmimic.

5. GOTHIC VERSION. This was made by Ulphilas, about A. D. 348. The Goths from Scandinavia had invaded the Roman territory, and carried away a number of captives. These by their intercourse with the barbarians brought a number of them to embrace the true faith, at least nominally. Theophilus was their first bishop: he was present at the Council of Nice and subscribed the Nicene creed. Ulphilas, a Cappadocian, a descendant of some of the captives, became his successor, but the Arian error was at that time dominant in the empire

and he subscribed the Arian creed, and this the Goths then generally held. Except in one passage (Phi. ii. 6) it is not apparent that the Arian heresy influenced Ulphilas in his translation: the Arians maintained their creed more by interpretation. It was made in the fourth century. The Old Testament was also translated, but curiously enough the four books of Kings were omitted, being "prudently suppressed," says Gibbon, "as they might tend to irritate the fierce and sanguinary spirit of the barbarians."

1. A remarkably beautiful copy of the Gothic Gospels is called the *CODEx ARGENTEUS*, being written in silver, with the initial words in gold. It is assigned to the fifth or early in the sixth century. Queen Christina gave it her librarian, Isaac Vossius, and from him it was purchased about 1662 by the Swedish nation, and deposited at Upsal. The Gospels are in the Western or Latin order, Matthew, John, Luke and Mark. There are 187 leaves (out of 330) of purple vellum, 4to.

2. *CODICES AMBROSIANI*, being five manuscripts, now in the Ambrosian Library of Milan. They contain the Epistles to the Romans, Corinthians, Ephesians, and to Timothy almost entire, and fragments of Philippians, Colossians, Titus, and Philemon. They were discovered and rescued from palimpsests. These are not unlike the *Codex Carolinus*.

3. *CODEx CAROLINUS*. This contains about forty verses of the Epistle to the Romans. It is also a palimpsest, and is accompanied by a Latin version. It has been traced to Mayence and Prague, and was purchased by a duke of Brunswick in 1689.

6. *LATIN VERSIONS*. For these see *VULGATE*.

7. *SLAVONIC VERSION*. A portion of the Slavonic race had settled in a district bounded by the Danube and in Great Moravia. The production of the version bearing this name is interesting. A missionary from Thessalonica, named Cyril, visited these tribes, learnt their language, and then invented an alphabet that he might translate into their vernacular tongue the word of God. He commenced his labours there, with his brother Methodius, A.D. 862. The version is assigned to the ninth century, though the oldest known MS belongs to the year 1056. The four Gospels were published in 1512, and in 1581 the whole Bible. It has been quoted by Wetstein, Griesbach, &c.

8. *SYRIAC VERSIONS*. It is generally admitted that as early as the second century a Syriac New Testament was in existence. Eusebius speaks of quotations being made from the Syriac, but the origin of the version is not known. It is clear that as far back as the fifth century the scriptures were in use among the Syrian Christians. Unhappily there was an early division among them, that has never been healed; but the Nestorians, Monophysites (those who believed there was but one nature in Christ, the Word), and those claiming to be orthodox, all use the same recension of the scriptures.

This version became known by being brought into Europe in 1552 for the purpose of being printed. It was finished in 1555. It did not include the Catholic Epistles nor the Revelation. John viii. 1-11 was also wanting. (These portions have been found in other Syriac translations.) It found a place in the various Polyglots, and has been highly valued as a faithful record of the Greek text. It is commonly called the *Peshito*, or 'Simple.'

2. *THE CURETONIAN SYRIAC*. This takes its name from Dr. Wm. Cureton, who observed, bound up with other Syriac MSS in the British Museum, some leaves containing a large part of the four Gospels in a recension different from the *Peshito*. Its early date is undoubted, and it is highly valued. It has been published with an English translation.

3. **THE PHILOXENIAN SYRIAC.** This embraces the whole New Testament except the Revelation. It was professedly made by Polycarp, 'Rural-bishop,' about A. D. 508, for Xenaia of Mabug, who is also called Philoxenus (whence the name of the version) in 616. It having been revised and modified by one called Thomas of Harkel, very little of the original translation is left, except in one copy at Rome uncollated. Still the translation from the Greek is so literal that it leaves no doubt as to what the Greek copy contained. It is also called the **HARKLEIAN** from Thomas of Harkel.

4. **THE PALESTINIAN or JERUSALEM SYRIAC** consisting of fragments; and 5. **THE KARKAPHENSIAN SYRIAC**, being of much later date, do not need to be referred to here.

All these versions, as they became available, were consulted by the various Editors of the Greek New Testament: some Editors attaching more importance to certain of them than was done by others.

Some of the versions included the Old Testament or portions of it.

All these various translations into different languages are a marked contrast to the policy of Rome with regard to the scriptures. The Dark Ages followed, especially where Rome had its sway, and light and learning diminished. God's set time however arrived: the darkness and ignorance were deplored, and one here and there was empowered by God to seek to spread the light of the holy scriptures among those professing Christianity, and more modern versions of the word of God were gradually made and printed, being hailed with delight by all who wished to know what God Himself had revealed as the only way of salvation, and to know His will concerning themselves.

From that time, translations have rapidly increased: missionaries all over the world have no sooner obtained a footing and learnt the language, than they have constructed a grammar, and proceeded to translate portions of scripture for those whose salvation they seek. "The word of God is not bound." 2 Ti. ii. 9.

Versions of the Scripture, English. Bede relates that Cædmon embodied a history of the Bible in Anglo-Saxon poetry; Aldhelm, Bishop of Sherborne, translated the Psalms in the seventh century; and Bede translated the Gospel of John; he finished dictating it as he breathed his last, A.D. 735. King Alfred translated Exo. xx.—xxiii. as the groundwork of his legislation: he desired indeed that "all the free-born youth of his kingdom should be able to read the English scriptures."

There is also an Anglo-Saxon MS of a version of the Gospels interlinear with the Latin Vulgate in the British Museum (cir. A.D. 630); also another (cir. 900) in a different translation at Oxford. There was also a translation of the Psalms. These and other portions were the first sparks of light that created the longing for the full light of God's word in English.

1. **WYCLIFFE** was the first to give to England a translation of the whole of the New Testament. He completed the four Gospels first, with a commentary, saying in his preface that he did it "so that pore Cristen men may some dele know the text of the Gospel with the comyn sentence of olde holie doctores."

The Old Testament was undertaken by his coadjutor, Nicholas de Hereford. He had proceeded as far as the middle of Baruch (following the order of the Vulgate) when he was in A.D. 1382 cited before Archbishop Arundel. Others followed to revise and increase the copies. All these were translations of the Latin.

Wycliffe's version must have been well circulated, for though Arundel destroyed many copies there are about 150 manuscripts of it still existing.

WYCLIFFE—John i. 1.

In the bigynnyng was the word and the word was at god, and god was the word.

Succeeding translations have "with God." Coverdale and Cranmer have "God was the word."

2. TYNDALE. This man made the translation of the scriptures the work of his life. He said he would cause "a boy that driveth the plough" to know more of scripture than the great body of the clergy then knew. In his work there was a great advance inasmuch as after study he was able to translate from both the Hebrew and the Greek. He had to carry on his work abroad, and to change his abode frequently in order to baffle those who sought his life.

Edition followed edition, which were smuggled into England in various ways, and were there readily bought and circulated. On one occasion his enemies purchased a large portion of an edition to destroy it, and the money thus obtained furnished the funds for bringing out a revised issue.

To shew the opposition of the Papists to these copies of the scripture being brought into England, Sir Thomas More may be quoted: ". . . which books, albeit that they neither can be there printed *without great cost*, nor here sold *without great adventure and peril*: yet cease they not with money sent from hence, to print them there, and send them hither, *by the whole vatts-full at once*. And, in some places, *looking for no lucre*, cast them abroad *by night*; so great a pestilent pleasure have some devilish people caught, *with the labour, travel, cost, charge, peril, harm, and hurt of themselves*, to seek the destruction of others."

Through God's intervention neither Wolsey nor the king, neither More nor Cromwell, with all their agents, were able to arrest the supposed culprit. Other plans, however, were at last successful: Henry Philips and Gabriel Dunne with subtilty entrapped him, the former passing as a gentleman, and the latter as his servant. Philips by mixing with the merchants discovered Tyndale's retreat, made his acquaintance, and professed great friendship for him, but only first to rob him under the plea of a loan, and then to betray him into the hands of his enemies. He lingered in prison several months and then suffered martyrdom in 1536.

His translation of the New Testament appeared in A.D. 1525, and he translated portions of the O. T. before his death. The New Testament was reprinted many times abroad and once in London.

TYNDALE—John x. 16.

And other shepe I have, which are not of this folde. Them also must I bringe, that they maye heare my voyce, and that ther maye be one flocke and one shepeherde.

Both Wycliffe and Coverdale agree with the "one flock," so that if the translators of the A. V. had made the best use of the translations that preceded them, they would not have put "one fold."

3. COVERDALE. This translation was produced under a somewhat different spirit from that possessed by Tyndale. As we have seen Tyndale's was his life's work and a labour of love, but Coverdale could say that he "sought it not, neither desired it," but accepted it as work assigned him. Yet he attempted to do his best, and with good will. The people in England began generally to desire the scriptures. Tyndale's prefaces and notes had given so much offence, that there was no prospect of the king giving his sanction to that translation being reprinted. But through the influence of Cranmer and Cromwell all difficulties were removed as to Coverdale's, and the work was completed. The king sent copies to the

bishops, who were in no hurry to give their judgment. They were at length requested to give their opinion as to its merits. They declared that there were many faults therein. "Well," said king Henry, "but are there any heresies maintained thereby?" They replied that there were no heresies. "Then if there are no heresies," said the king, "in God's name let it go abroad among the people."

The edition was issued in 1535, but it is not now known where it was printed. Coverdale placed the Apocrypha at the end of the O. T., instead of mixing it with the canonical books, as in the Vulgate.

It is curious to notice that on the title page it says "faithfully translated out of Douche and Latyn." One would have naturally expected that it should have been from the Hebrew and Greek; but it has been remarked that in those troublous times the 'Douche' would be pleasing to those who held Luther's name in honour, whereas the 'Latyn' would conciliate Gardiner and his party. Coverdale apparently alludes to having Tyndale's translation before him, but also speaks of five others: these were probably the Vulgate, Luther's, the German Swiss, the Latin of Pagninus, and perhaps Wycliffe's.

COVERDALE—Psalm xxvi. (xxvii.) 14.

O tary thou the LORDES leysure, be stronge, let thine hert be of good comforte and wayte thou still for the LORDE.

4. MATTHEW. This has been judged to have been the translation of Rogers, of Cambridge, the name of Matthew being assumed to conceal the translator. Rogers, when indicted in the days of Mary, is called Joannes Rogers, alias Matthew, and his martyrdom followed. It was probably printed abroad, and published in England by Grafton and Whitechurch, who wanted not only the king's sanction but a monopoly for five years. This the king would not grant. They then asked that every incumbent should purchase a copy and that every abbey should take six copies. The result was that the king ordered by royal proclamation that a copy should be set up in every church, the cost being divided between the clergy and the people.

This was therefore the first "Authorised Version," and for it to be in every church was a great advance in the circulation of the scriptures in England. Its date is A.D. 1537.

5. CRANMER'S (passing over TAVERNER'S Edition, 1539, as a reprint of Matthew's, with the notes altered and some omitted) takes precedence of all that had yet been attempted as to detail of interpretation. Words not in the original were in a different type. It was pointed out, at least partially, where the Vulgate differed from the Hebrew, and where the Chaldee and Hebrew differed. It had marginal references, but no notes.

It appended the Preface to the Apocrypha that had appeared in Matthew's Bible, but, curiously enough, in order to avoid giving offence to the Romish party by the name of Apocrypha, they sought for some other word, and adopted the inaccurate statement that the "Books were called *Hagiographa*," because "they were read in secret and apart"! This term, which signifies 'holy writings,' is applied to some of the canonical books, of the O. T. See BIBLE.

The first edition was in 1539 or 40, and in 1541 an edition appeared as "authorised" to be used and frequented in every church in the kingdom.

CRANMER—1 John iii. 4.

Whosoeuer commytteth synne, committeth vnryghteousnes also, and synne is vnryghteousnes.

Tyndale and Coverdale agree with Cranmer; Wycliffe has "synne is wickidnesse," and the Rheims Version has "sinne is iniquitie"—there were

thus five early witnesses against the A. V.'s translation of "sin is the transgression of the law."

6. GENEVA. Cranmer's edition did not give general satisfaction. Some thought the English might be improved, and its bulk in folio and its expense were against its circulation. It, however, held its ground until Queen Mary ascended the throne, when a stop was put to all Bible-printing in England. The persecution drove many away, and among other exiles the following took refuge at Geneva: Whittingham, Gilby, Goodman, Sampson, and Coverdale, the last-named having laboured on Cranmer's edition. These men zealously set to work on a new translation, and laboured for two years or more "night and day."

In A. D. 1557 the New Testament was ready, and in 1560 the whole Bible. It was largely imported in the reign of Elizabeth, and was reprinted in England. Being smaller and cheaper it found favour, and held its ground for about 60 years—partly owing no doubt to a monopoly being given to James Bodleigh. This was transferred to Barker whose family held the right of printing Bibles for more than a century.

This edition was printed in Roman type instead of the black letter which had formerly been employed. It was also divided into verses, and was the first English Bible that entirely omitted the Apocrypha.

GENEVA—Romans v. 11.

And not only so, but we also reioyse in God by the meanes of our Lord Iesus Christe, by whom we haue now receaued the atonement.

Wycliffe and the Rheims version have "reconciliation," the right translation.

7. THE BISHOPS' BIBLE. Fault being found with the Geneva version, especially by the clergy, Archbishop Parker was very desirous for a new translation. Some eight bishops with deans and professors proceeded with the work, and in A. D. 1568 a folio Bible was issued. It was sought to make it attractive: finer woodcuts were inserted, also a map of Palestine, and genealogical tables.

A novelty was introduced by classifying the books as legal, historical, sapiential, and prophetic. The Gospels, the Catholic Epistles, Titus, Philemon, and Hebrews were grouped as legal; Paul's other Epistles as sapiential; the Acts as historical; and the Revelation as prophetic. Some passages were marked to be omitted when read in the service of the church.

Opinions were divided as to the translation: some extolled it highly, but it did not commend itself to scholars generally. On the whole it had but little success.

8. RHEIMS AND DOUAY. The Romanists had often pointed a finger of scorn at the different English translations as not exhibiting *unity*; and, as they could not hinder the circulation of Bibles in England, they determined to have a translation of their own. The Protestant refugees had produced the Geneva Edition, and now some Romanists, who had resorted to the continent, set to work at Rheims. The principal persons engaged in it were William Allen, Gregory Martin, and Richard Bristow.

As the title states it was a translation from "the authentic Latin, according to the best corrected copies of the same, diligently conferred with the Greek and other editions in divers languages." They gave various reasons why the Latin was chosen, such as that it agreed with the Greek, or where it did not, it was better than the Greek. The New Testament was issued in A. D. 1582; and the Old Testament, printed at Douay, in 1609. We give a specimen.

The RHEIMS Edition—Luke xv. 7.

I say to you, that euen so there shall be ioy in heauen vpon one sinner that doth penance, then vpon ninetie nine iust that neede not penance.

It is remarkable that Wycliffe also used the word “penance” in this and other passages.

Version, The Authorised. On the accession of James (A.D. 1603) there were more outcries for a new translation of the Bible, but the suggestion was as strongly discountenanced by others. It was discussed at the Hampton Court Conference in 1604, but nothing definitely settled.

The king, however, took up the matter: it would be to the glory of his reign. He proceeded to make the needed arrangements, fifty-four scholars were chosen, though only forty-seven names appear in the lists in Fuller, &c.: some were connected with ‘the church,’ and others taken from the Puritans. The king exhorted the clergy to contribute 1000 marks, and he was to be informed of what each man gave, intimating that when any vacancies occurred, he would think of the translators for preferment. The colleges were to give free board and lodging to such as came from country places.

The king drew up a list of instructions, among which were 1. The Bishops’ Bible was to be followed, being as little altered as the original would permit. 2. The translations of Tyndale, Coverdale, Matthew, Whitchurch (that is, Cranmer’s), and the Geneva to be used when they agree better with the text than the Bishops’ Bible. 3. The old ecclesiastical names were to be retained, as church, bishop, &c. 4. When any word had various significations, that was to be retained which had been most commonly used by the most eminent fathers, if suitable to the propriety of the place and the analogy of faith. 5. No marginal notes were to be added, only such as explained the Hebrew and Greek words. 6. Marginal references were to be added. (These were but few in the edition of 1611, most of those in modern editions were added afterwards.)

Then followed instructions as to the company being divided into committees; each person was to bring his own alterations, and these were to be considered and settled in each committee, and then passed on to the other committees. The work of translation occupied three years, and then six of the company were chosen to superintend its publication. The Company of Stationers gave, in instalments, thirty pounds to each of them for their expenses.

The Bible was issued in 1611, and was often re-printed; by degrees errors crept in, some being very serious. A revision of the whole was undertaken in the year 1683 by Dr. Scattergood; and it was again examined in 1769 by Dr. Blayney, who revised the punctuation, corrected the italics, added the translations of the proper names, altered the summaries of the chapters, greatly added to the marginal references, and amended some of the chronology.

The Dedication, with its flattery first of King James, and then of Queen Elizabeth, is commonly inserted in all editions; but the Preface is seldom given. It makes a sort of apology for the work they had done: it was not to make a new translation, nor yet to make of a bad one a good one: “their endeavour was to make a good one better, or out of many good ones one principal good one.” They had endeavoured to take a middle course between the Puritans who had forsaken “the old ecclesiastical words,” and the obscurity of the Papists in “retaining foreign words of purpose to darken the sense.” They justify their plan of translating the same word by different words on the legitimate plea that the same word

could not always be translated by the same English word; but they varied the translation where the sense was the same, under the plea that it would have been advancing some words to "a place in the Bible always," and banishing for ever others of like quality: curiously adding "niceness in words was always counted the next step to trifling." John v. gives an instance of such variations. The word *κρίσις* is translated 'judgment' in verses 22, 27, 30; 'condemnation' in verse 24; and 'damnation' in verse 29: 'judgment' suits well in all these verses.

The translation was highly extolled by many as next to perfection, but was equally criticised and condemned by some. Hugh Broughton, described as the greatest Hebrew scholar of the age, but who had not been invited to help in the work, declared he "would rather be torn in pieces by wild horses than impose such a version on the poor churches of England"! This is a verdict that has been annulled by the praise bestowed upon it by thousands of learned men ever since, who, without saying that the translation is perfect, have yet spoken in the highest terms of its excellence as a whole, and indeed this opinion is evidenced in that it has now for 280 years held its ground, and has been the means of carrying the gospel and God's revealed truth wherever in the world the English language is spoken, to the salvation of lost sinners, and to the comfort and edification of believers.

And this is not all: it is a noteworthy fact that amidst all the divisions of Christendom, with its various discussions, all have been content to appeal to the same English Authorised Version.

The version in 1611 was so gladly hailed that five editions were printed in the succeeding three years. The Geneva Version was not, however, eclipsed by it: for between 1611 and 1617 it had as many as thirteen reprints.

Though the Authorised Version was said to have been translated from the Hebrew and the Greek, there is no intimation either in the instructions given to the translators nor in their preface as to what Greek text was used. Being a revision rather than a translation they might have simply followed the Bishops' Bible in this respect, but they did not do that, and it is uncertain what text they followed.

It is commonly understood that the Authorised Version corresponds with the 'common Greek text,' as given, for instance, in Stephen's 1550. Beza's text came after that of Stephen, and those of Elzevir were not then published. But the A. V. in about 28 places follows neither Stephen nor Beza, so that it appears they did not follow any strict rule as to the text they adopted. The differences are not of great importance and a few of them have been altered in modern reprints.

To shew the cost of the early editions of the English New Testaments, it may be mentioned that in 1429 Nicholas Belward was accused of having in his possession a New Testament which he had bought in London for four marks and forty pence (£2 16s. 8d.) a sum equal in value to more than £40 in modern times. Now, 1899, a New Testament can be purchased for one penny, and a Bible for six pence.

Version, The Revised English. This originated with a resolution passed in the Convocation of Canterbury in the year 1870. A Committee of Revisers was appointed for the Old Testament and another for the New, and the work was proceeded with. The New Testament was published in May, 1881.

Besides the few remarks with regard to this Revision under VARIOUS READINGS, as to the violation of the principles laid down for the guidance of the Revisers, both as to the Greek text they should adopt, and as to the translation—a few further notes are added.

The Revisers in their Preface speak enthusiastically of the Authorised Version, stating how they admired "its simplicity, its dignity, its power, its happy turns of expression, its general accuracy," and did not fail to add, "the music of its cadences, and the felicities of its rhythm."

In contrast to this, Bishop Chr. Wordsworth says, of the R.V., "To pass from the one to the other is as it were, to alight from a well-built and well-hung carriage which glides easily over a macadamised road—and to get into one which has bad springs, or none at all, and in which you are jolted in ruts with aching bones over the stones of a newly-mended and rarely-traversed road."

The mere *style* of the English is of little consequence in comparison to giving the sense of the original without any room for uncertainty. The same writer says, "We meet in every page with small changes, which are vexatious, teasing, and irritating, even the more so because they are small; which seem almost to be made for the sake of change."

To this may be added the marginal notes of readings by 'some' or 'many' authorities, which leave the reader in doubt as to the text in many places.

On the other hand, Bishop Ellicott and others have strongly defended the Revision both as to its Greek basis and its translation. But Bishop Ellicott was chairman of the revising committee.

In conclusion, a writer, well versed in scripture, and a Greek scholar, who fully acknowledges that the Version has many improvements on the A. V., after pointing out many errors, says, "On the whole, I accuse the Revisers of having mischievously erred as to the use of prepositions, particularly *ἐν*, to have been entirely ignorant of the force of the definite article, and to have made a complete mess of the Greek aorist, blundering as to Greek and English . . . I do not find the mind of God apprehended, so as to help a simple Christian; nor do I find, though the grace of Almighty God is referred to, any reference to the Spirit of God as Author, or as help in the work . . . I believe that a person who takes it up for his daily use will injure his own soul."

The Revisers had an avowed Unitarian amongst them, and how could God bless such dishonour on His beloved Son?

All the above remarks refer to the New Testament. A different company translated the Old Testament. In that, the Hebrew text did not need much revision, and it does not appear that its translation has met with such censure.

Vestry. Wardrobe. 2 Ki. x. 22.

Vials. Golden bowls, mentioned in the symbolical language of the Revelation as 1. Containing incense or odours, which are the prayers of saints. Chap. v. 8. 2. Containing the wrath of God. There are seven direct judgments of the wrath of God (they are no longer mere providential actings) upon the settled sphere of God's dealings, whereby those who have received the mark of the beast are grievously affected; and upon masses of people outside that sphere, and upon the sources of national life and prosperity; also on those in authority in the world; also on the Euphrates, that it may be dried up to make way for the kings from the sun rising; followed by a general break up of human governments introductory to the reign of Christ. Rev. xv. 7; xvi. 1-17; xvii. 1; xxi. 9. See REVELATION.

Villages. A term often used in the O. T. where a city is mentioned and 'its villages,' but at times nothing more is meant than its 'suburbs,' not in the sense of separate villages. The two principal words are *bath*, 'daughter,' Num. xxi. 25, 32, &c.; and *chatser*, 'hamlet, encampment,' &c. Jos. xviii. 24, 28, &c. In the N. T. it is *κῆμη*, 'village,' Mat. ix. 35, &c.

Vine, Vineyard. The vine was extensively cultivated in Palestine. One sign of peace and prosperity was that every man might sit under his own vine. The grapes were large and plentiful, as was proved by the cluster found at Eshcol and borne by the spies. The illustration of a 'vineyard' representing Israel was one that would be well understood by them. God had formed it in a very fruitful hill, planted it with the choicest vine, and had done everything possible for its fruitfulness and protection. Yet when fruit was sought, it was found to have brought forth only wild grapes. Eventually God broke down the wall thereof, and the vineyard was trodden down—a picture of the state of Israel until now. *Psa. lxxx. ; Isa. v. 1-10.*

The Lord when He was upon earth said He was the true Vine, and His disciples were the branches. There could not and cannot be any fruit-bearing but by abiding in Him. *John xv. 1-5.*

Vine of Sodom. Many suggestions have been made as to what tree this refers to. Josephus speaks of some fruits that grew near the Dead Sea, which "have a colour as if fit to be eaten, but if plucked they dissolve into smoke and ashes." Many have sought for such fruit. Some judge the vine alluded to in scripture to be the poisonous *colocynth*, which grows near the Dead Sea. May not the term be symbolical of that which leads to destruction, which was the doom of Sodom? *Deu. xxxii. 32.*

Vinegar. This was a thin sour wine, that might be called either wine or vinegar, there being other words for wine of a better quality. It was the drink of the reapers and of the Roman soldiers. It is represented as intoxicating, and as irritating to the teeth. "As vinegar upon nitre [*natron*, an alkali], so is he that singeth songs to a heavy heart." *Pro. xxv. 20.* Its acidity is referred to in *chap. x. 26.*

Vinegar was offered to the Lord mingled with myrrh or gall, and He refused it; but He received the vinegar when He had said, 'I thirst,' according to the prophecy "In my thirst they gave me vinegar to drink." *Num. vi. 3; Ruth ii. 14; Psa. lxix. 21; Mat. xxvii. 34, 48, &c.*

Vineyard. See *VINE*.

Vintage. The time of rejoicing when the grapes were gathered. As there were different elevations in the land, the grapes would not be all ripe at the same time. In reference to the future time of blessing for Israel it is said, "Your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time." *Lev. xxvi. 5; Jud. viii. 2; Job xxiv. 6; Isa. xxiv. 13; xxxii. 10; Jer. xlviii. 32; Mic. vii. 1; Zec. xi. 2.* See *SEASONS*.

Viol. A stringed instrument. The word is *nebel*, and is often translated 'PSALTERY.' Its exact form is not known. *Isa. v. 12; xiv. 11; Amos v. 23; vi. 5.*

Viper, ephēh, ἑχίδνα. All we learn from the passages that speak of the viper is that its bite was poisonous: "the viper's tongue shall slay him." When one fixed on Paul's hand they expected that he would drop down dead. What species of serpent is alluded to is unknown. It is only otherwise referred to in the N. T. as symbolical of evil ones. John the Baptist called the multitude who came to be baptized 'a brood of vipers,' and the Lord applies the same term to the scribes and Pharisees, shewing the deadly character of their opposition. *Job xx. 16; Isa. xxx. 6; lix. 5; Mat. iii. 7; xii. 34; xxiii. 33; Luke iii. 7; Acts xxviii. 3.*

Virgin, Virginity, παρθένος. Used symbolically for those in separation from evil. Paul had espoused the saints at Corinth to one husband to 'present them as a chaste virgin to Christ.' *2 Co. xi. 2; cf. Rev. xiv. 4.* In their natural application the words apply to both sexes, and in *1 Co. vii. 36, 37* it is perhaps better translated 'his virginity.'

Visions. By means of visions God often vouchsafed to make known His will. When Samuel was a child, before the word of Jehovah was revealed to him, for a time 'there was no open vision.' 1 Sa. iii. 1, 15. With the prophets they were frequently employed: more than twenty times we read of them in Daniel. In the future when the Spirit will be poured out, Israel's sons and daughters will prophesy; the old men will dream dreams, and the young men will see visions. Joel ii. 28; Acts ii. 17. The book of Revelation is a series of visions. Rev. i. 2.

Vocation. See **CALLING**.

Yoph'si. Father of Nahbi, of the tribe of Naphtali. Num. xiii. 14.

Vows. The Israelites were not told to make vows, but if they voluntarily made them, God said they must conscientiously perform them. Man is ever ready to boast of his strength, not being conscious of his own weakness. Israel, on hearing the law, did not hesitate to say, "all that the Lord hath said we will do;" but they alas, miserably failed. The law made vows binding, and gave directions as to exceptional cases where it was impossible to perform them. Num. xxx. 2-14; Deu. xxiii. 21-23; Psa. l. 14; Ecc. v. 4, 5; Nah. i. 15; &c.

The only instances of vows in the N. T. are those of Paul (or Aquila, as some judge) at Cenchrea, which is shrouded in mystery, and the four men at Jerusalem. Acts xviii. 18; xxi. 23. These were probably the vows of Nazariteship, by the head being shaven. According to the law the final shaving must be at the tabernacle or temple. Num. vi. 18.

Vulgate, The. This is the name usually given to the Latin version of the scriptures, signifying that it is commonly received, and it is the book used and accredited by the Romish church; but there was a Latin version long before that church assumed any authority: indeed the apostle Paul wrote (about A.D. 58) that for 'many years' he had desired to visit the saints at Rome, and it is probable that during those many years the saints there had early copies of the Old Testament in the Latin tongue, and of the New Testament as the Gospels and the Epistles came into existence.

It is known by the evidence of Jerome [346-420] and Augustine [354-430] that in the fourth century there was a great variety of Latin interpretations, though more modern scholars have judged that many of them may be traced to some one unknown recension.

Augustine, however, judged that one of them differed from the rest in its clearness and fidelity, and it was distinguished by the name of *Itala* or *Italic*. This has led to the earliest Latin codices being associated with Italy, where, as already observed, there were certainly assemblies in the days of the apostles. Heb. xiii. 24.

Some nevertheless, by comparing the earliest copies with the writings of the Latin Fathers, are convinced that the primitive translation into Latin was of *African* origin. This opinion was accepted by Lachmann, Tischendorf, Davidson and Tregelles; but others still refer the translation to Italy. May there not have been one made in each place?

The principal MSS quoted by the Editors as dating before the time of Jerome (called *Old Latin* as well as *Italic*, though the distinction is not clearly marked) are

- a. Cod. Vercellensis. Contains the Gospels. Century IV.
- b. Cod. Veronensis. The Gospels. A little later than a., a good specimen of the Old Latin.
- c. Cod. Colbertinus. All the N. T., but only the Gospels in the Old Latin. XI.
- d. Cod. Bezae. The Latin that accompanies the Greek D., the Gospels, Acts. VI. or VII.

- d.* Cod. Claromontanus. Paul's Epistles of the same. VI. or VII. It ranks higher than the Gospels and Acts.
- e.* Cod. Palatinus. The Gospels. IV. or V. A mixed text.
- e.* Cod. Laudianus. The Acts of the Greek Codex E.
- e.* Cod. Sangermanensis. Paul's Epistles. The Latin text of the Greek Codex E, but is judged to be a copy of *d.*
- g.* Cod. Boernerianus. Paul's Epistles. The Latin interlinear text of the Greek Codex G. IX. or X.
- h.* Cod. Claromontanus. The Gospels, but Matthew only is the Old Latin. IV. or V.
- k.* Cod. Bobbiensis. Parts of Matthew and Mark. Judged by some to be the oldest representative of the African type. IV. or V.
- m.* From a "speculum," a remarkable ancient work. It contains a number of doctrines as heads, under which are quoted passages from the O. and N.T. without note or comment. The text is considered to be generally African as distinguished from Italic. It contains twice 1 John v. 7, known as "the heavenly witnesses." VI. or VII.

There are many other portions, some of which are described as European, but it is judged impossible to class some either as African, European, or Italian.

In the fourth century, the Latin copies having multiplied, with obvious corruptions in some of them, a revision was deemed necessary, and Damasus, Bishop of Rome, laid the duty upon Jerome.

Jerome saw the difficulties he would have to encounter in the prejudices that such a work would excite, nevertheless it had to be done. He said there were errors "by false transcription, by clumsy corrections, and by careless interpolations." The evils could only be remedied by going back to the original Greek.

The Gospels having suffered most, he began with them, not, however, making a new translation, but revising the Old Latin. His revision of the Gospels appeared in A.D. 384, with his preface to Damasus, who died in the same year. It is probable that he completed the rest of the New Testament in 385.

In his Commentary on Galatians, Ephesians, Titus, and Philemon, in 386, he acted as a translator with more freedom than he had exercised as a reviser. And in his new version of the Old Testament, except the Psalms, which had been made from the LXX, he translated from the Hebrew. Of this freedom Augustine disapproved. The people generally resisted alterations: quite a commotion in a church is recorded, the prophet Jonah being read, because Jerome had used the word *hedera*, 'ivy,' in his translation, for they had been accustomed to the word *cucurbita*, 'gourd.' But the agitation gradually subsided.

In the 400 years that followed, as the MS copies multiplied so did the errors, until Charlemagne sought a remedy in getting Alcuin to revise the text for public use. This was accomplished about A.D. 802: and was called Charlemagne's Bible. A copy of this is in the British Museum, but is of later date than Charlemagne.

Copies still increased, and variations were again multiplied; and as soon as printing was invented, several editions were published, all more or less differing. At length the Popes undertook to prepare a correct edition, it was finished by Sixtus V. in 1590, but this proved to be so incorrect, that others were contemplated. In 1592 Clement VIII. published one, and in 1593 another, and in 1598 a third, with a list of errata for the three. The modern printed copies bear the date of 1592. In giving the Vulgate as an authority for various readings in the N.T. the printed editions are not often referred to, but the manuscripts that are still in existence of Jerome's revision. The principal of these are:—

am. Cod. Amiatinus, containing the whole Bible. VI.
fuld. Cod. Fuldensis. The New Testament. VI.
tol. Cod. Toletanus. The whole Bible, in Gothic letters.
for. Cod. Forojuliensis. Portions of the Gospels.
per. Fragments of Luke.
harl. Cod. Harleian. The Gospels. VII.

With portions and fragments of many others.

The passage in John vii. 53—viii. 11, "the woman taken in adultery" (which is omitted in many Greek MSS., including $\aleph$ A B C L T X Δ , but in L and Δ is a blank space), is found in Codices *c.* and *e.* of the Old Latin, and was in *b.*, but had been erased. Verses 10 and 11 are here quoted, along with Cod. Amiatinus.

c. COD. COLBERTINUS.
 Cumque se erexisset
 Jesus, dixit ad mulierem:
 Ubi sunt? nemo te con-
 demnavit? Quae dixit,
 Nemo Domine. Dixit
 autem illi Jesus: Nec
 ego te condemnabo:
 Vade, et ex hoc jam
 noli peccare.

e. COD. PALATINUS.
 Cum adlevasset au-
 tem capud ihs dixit
 ei. mulier ubi sunt
 nemo te iudicavit.
 Dixit et illa nemo
 dne dixit autem ihs
 ad illam nec ego te
 iudico. i et amplius
 noli peccare.

am. COD. AMIATINUS.
 Erigens autem se Jesus
 dixit ei mulier, ubi sunt?
 nemo te condemnavit?
 Quae dixit, Nemo
 domine. Dixit autem
 Jesus Nec ego te con-
 demnabo: vade et
 amplius jam noli
 peccare.

This passage gives an illustration of how the Old Latin, preserved in the Vulgate, may be the means of authenticating true readings that would otherwise be condemned because of the supposed preponderance (of *weight*, not *number*) of Greek MSS. against it. Augustine (A. D. 354-430) and Nicon (cent. x.) both gave as the reason why this passage was omitted that it was thought to give a license to sin!

The Latin text therefore should not be ignored simply because it has been adopted by Rome. It existed long before papal supremacy and for many centuries was the only copy of the New Testament that was available to the mass of Christians, and was largely used by the Reformers until they could obtain a copy of the Greek, and were able to read it.

Vulture. There are three words so translated. 1. *ayyah*, a bird of keen sight. Job xxviii. 7. It is supposed to be a species of KITE, as the Hebrew is translated in Lev. xi. 14; Deu. xiv. 13. 2. *dayyah*, a bird inhabiting ruins: supposed to be another species of KITE. Deu. xiv. 13; Isa. xxxiv. 15. 3. *daah*, a bird of rapid flight, Lev. xi. 14; supposed to be the falcon; the word occurs here only. These are all classed among the unclean birds. For the true vulture see EAGLE.

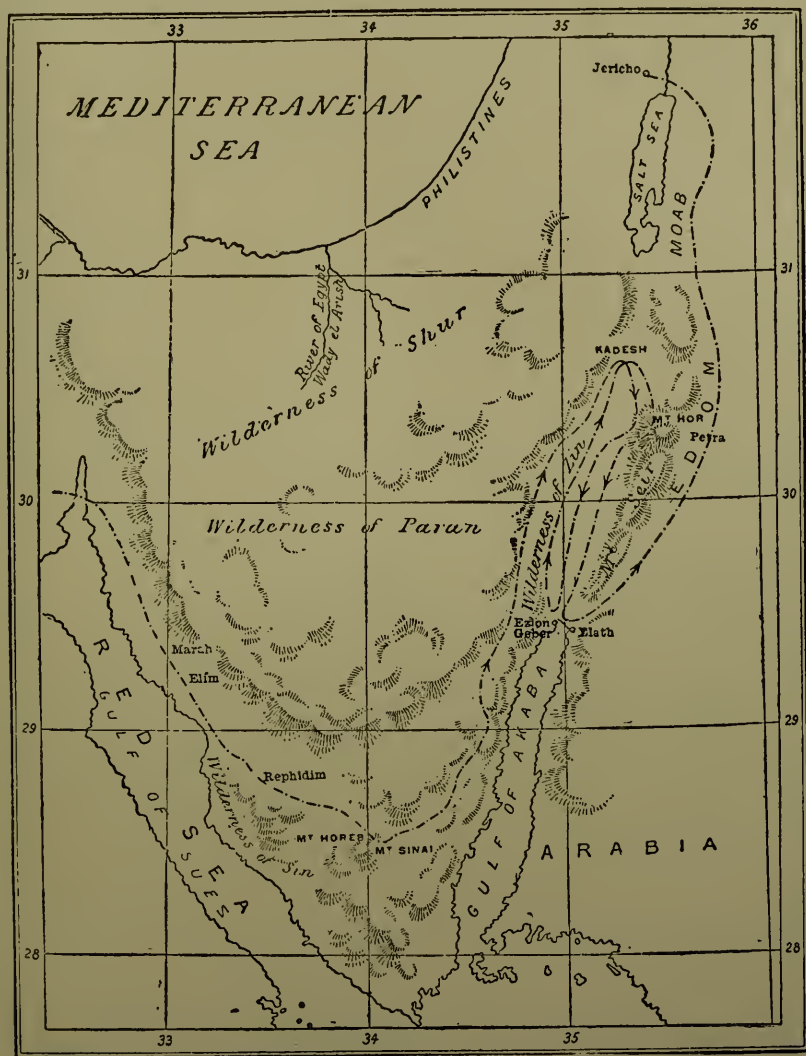
W

Wagon. See CART.

Wanderings of the Israelites. The Israelites were always directed by God as to their journeyings and when and where to pitch their tents. It was God who caused them to 'wander' because of their sin. Num. xxxii. 13.

The accounts of the journeys of the children of Israel have not escaped the unwarrantable attacks to which many parts of scripture have been subjected. Though many of the places mentioned cannot now be identified, and therefore the actual path trodden cannot be traced, yet enough is recorded to shew in the main what their route was, and to prove that the several records do not clash one with another. The passage quoted above speaks of the wanderings occupying *forty* years, yet it was after their first visit to Kadesh-barnea in the 2nd year that their real 'wanderings' began.

Travellers have visited the districts along which the Israelites are supposed to have travelled, and have not hesitated to say that the cattle and sheep of the Israelites could not possibly have found pasture or fodder on which to have lived.



THE ROUTE OF ISRAEL IN THE WILDERNESS.

We read that they brought out of Egypt 'flocks and herds,' and in Exo. xii. 38 "very much cattle" is mentioned. Before crossing the Jordan the two and a half tribes are described as having "a great multitude of cattle," but this was after the Midianites had been destroyed, and most of the cattle and sheep may have fallen to these tribes, the other tribes taking "the gold, and the silver, the brass, the iron, the tin, and the lead" with other spoils.

The Israelites were forbidden to graze their flocks and herds "before the mount." And this implies that there was pasture there for them; the

Amalekites also dwelt there, and doubtless had cattle. Exo. xvii. 8; xxxiv. 3. The actual state of the desert now is no proof of what it was then. It is well known that the Bedouins do not encourage cultivation, and they have destroyed the trees extensively in order to make charcoal, which they can always sell, and this decreases the fertility. A traveller records that "the gardens at the Wells of Moses, under the French and English agents from Suez, and the gardens in the valleys of Jebel Musa, under the care of the Greek monks of the Convent of St. Catherine" are proofs of the fertility of the ground under culture.

The barren state of the desert in general does not preclude the fact that parts of it are fertile. There are few parts of the Sinai Peninsula that do not shew signs of vegetation. The numerous valleys of the Sinaitic group of mountains are full of shrubs and grass.

Much farther north, near Kadesh, the Amalekites and Canaanites were able to live in the mountain. Num. xiv. 40-45.

It is therefore useless and unbelieving to draw conclusions from the present aspect of the land through which the Israelites travelled. If they continued to have much cattle, God could as easily have provided for their cattle as have given them manna from heaven for themselves.

The first part of their journey from Egypt was from Rameses to the Red Sea. Rameses was on the east of the Nile, but some place it farther north than others. The western branch of the Red Sea doubtless then extended farther north than it does at present, and it cannot be ascertained at what point the sea was crossed. The stations are

Exo. xii.	Num. xxxiii.
Rameses, v. 37.	Rameses, v. 3.
Succoth, v. 37.	Succoth, v. 5.
Etham, xiii. 20.	Etham, v. 6.
Pi-hahiroth, xiv. 2.	Pi-hahiroth, v. 7.
Passage through the Red Sea, xiv. 22, and three days' march into the desert of Shur, xv. 22.	Passage through the Red Sea and three days' march in the desert of Etham, v. 8.

It will be noticed that in Numbers, Etham is mentioned on both sides of the Red Sea. The word has been interpreted 'boundary of the sea' (a meaning which Fürst thinks doubtful, but gives no other): if so, it might apply to either side. The desert of Etham may have swept round the end of the Gulf of Suez, as in some maps.

The second part of their journey was from the Red Sea to Mount Sinai, on the east side of the Gulf of Suez, as in the map. The wilderness of Sin, Mount Sinai, and Horeb are in the main identified. The stations are

Marah, Exo. xv. 23.	Marah, Num. xxxiii. 8.
Elim, v. 27.	Elim, v. 9.
	Encampment by the Red Sea, v. 10.
Desert of Sin, xvi. 1.	Desert of Sin, v. 11.
	Dophkah, v. 12.
	Alush, v. 13.
Rephidim, xvii. 1.	Rephidim, v. 14.
Desert of Sinai, xix. 1, in the third month of the first year.	Desert of Sinai, v. 15.

In the wilderness of Sinai the Israelites remained until the second month of the second year, during which period the law was given. Num. x. 11; xxxiii. 16.

The third part of their journey was from Sinai to Kadesh-barnea, some eighty miles farther north. In this journey only three intermediate stations are mentioned.

Taberah, Num. xi. 3; Deu. ix. 22.
Kibroth-hattaavah, Num. xi. 34.

Kibroth-hattaavah, Num. xxxiii.
16.

Hazereth, v. 35.

Hazereth, v. 17.

Kadesh in the wilderness of
Paran, xii. 16; xiii. 1-26.

Rithmah, v. 18.

At Taberah the fire of the Lord burnt among them. At Kibroth-hattaavah the people lusted for flesh: quails were given them, and then God sent upon them a very great plague. Num. xi. 4, 31-34. At Hazereth Miriam and Aaron spoke against Moses, and Miriam was smitten with leprosy. Num. xii. 10. The above shews that Kadesh is in the same locality as Rithmah, from whence the spies were despatched. The spies are not mentioned in Num. xxxiii.

There was a prolonged stay at Kadesh or Rithmah in the wilderness of Paran. The return of the spies was waited for. The rebellion broke out on the report of the faithless spies, and God swore they should not enter the land, but should wander in the wilderness that all the men who came out of Egypt might die except Caleb and Joshua. In defiance of this they invaded the land, and were attacked by the Amalekites. Num. xiv. 33-45. Then followed the rebellion of Korah. Num. xvi.

Apparently the Israelites spent about thirty-seven years in travelling *three* times between Kadesh and Ezion-gaber, at the corner of the Gulf of Akaba, but many of the stations cannot be identified; some may have been situated farther to the west. It is not, however, recorded how long they remained at the various places, and it is possible that some of them are not included in the lists.

By comparing Num. xx. 22-29 with Deu. x. 6 it will be seen that Mosera and Mount Hor are regarded as the same place, Mosera, or Moseroth, being situated at the foot of Mount Hor. Mosera is therefore a recognised place to which they travelled when the real 'wanderings' began. They removed from Kadesh, or Rithmah, to Rimmon-parez, and then to other stations till they arrived at Mosera, or Mount Hor, the first time, though it seems but a short distance. Num. xxxiii. 19-30.

From Mosera they travelled southward to Ezion-gaber, there being four stations between. Num. xxxiii. 31-35.

From Ezion-gaber they turned and travelled northward again and arrived at Kadesh or Kadesh-barnea *a second time*, no stations being mentioned between those two distant places. At Kadesh Miriam died. The people murmured, and the rock was smitten, on which occasion Moses and Aaron offended. Num. xx. 1-13.

From Kadesh they travelled to Mount Hor, without any station being mentioned between them, unless Beeroth in Deu. x. 6 comes in here. At Mount Hor Aaron died and was buried. Num. xxxiii. 37, 38. They were attacked by King Arad the Canaanite, who was defeated and his cities destroyed. Num. xxi. 1-3.

The King of Edom having refused to let the Israelites pass through his land necessitated their journeying again to the Red Sea in order to compass the land of Edom (perhaps passing Gudgodah and Jotbath, Deu. x. 7, in the route). Num. xx. 14-21; xxi. 4. From the Red Sea their route is plainly on the east of Edom and the Salt Sea until they arrived opposite Jericho, where their wanderings ended.

From Mount Hor by the way of
the Red Sea, Num. xxi. 4.

By Elath and Ezion-gaber, Deu.
ii. 8.

Zalmonah, Num. xxxiii. 41.

Punon, v. 42.

Oboth, v. 43.

Oboth, v. 10.

Ije-abarim, v. 11.

The Brook Zared, v. 12; Deu. ii. 13, 14.

The Brook Arnon, v. 13; Deu. ii. 24.

Beer, in the desert, Num. xxi. 16, 18.

Mattanah, v. 18.

Nahaliel, v. 19.

Bamoth, v. 19.

Pisgah, v. 20 (on Abarim).

Plains of Moab, by Jordan, near Jericho, xxii. 1.

Ije-abarim, or Iim, vv. 44, 45.

Dibon-gad, v. 45.

Almon-diblathaim, v. 46.

Mountains of Abarim, before Nebo, v. 47.

Plains of Moab, by Jordan, near Jericho, v. 48.

The many failings and murmurings of the Israelites are recorded in scripture, and stand as solemn warnings to the Christian, as we see in 1 Co. x. 1-14. For the typical signification of the journey of the Israelites see under WILDERNESS.

Wars. War is the natural consequence of sin being in the world, and men and nations coveting the possessions of others. Jas. iv. 1-3. The principal wars recorded in scripture are, however, different: they are those of Israel in taking possession of Canaan for Jehovah as the Lord's host, and in maintaining their position in His land, for which they had divine instruction. Their warfare is typical of the conflict of Christians against principalities, powers, and the rulers of the darkness of this world and against spiritual wickedness in the heavenlies. Eph. vi. 12. There are also the wars *against* Israel, when God used other nations to punish them. But God always maintained His rights in His own people and in His own land.

When Jehovah destroyed the army of Pharaoh in the Red Sea, He was called 'a man of war,' and this and other victories were recorded in "the book of the wars of Jehovah." Exo. xv. 3; Num. xxi. 14. David could say of God, "He teacheth my hands to war." 2 Sa. xxii. 35; Psa. xviii. 34.

There are still wars on the earth, for sin is here, and nation rises against nation; and when Israel is again in the land they will be persecuted by their enemies. The kings of the habitable world will be gathered at Armageddon to the battle of that great day of God the Almighty. Rev. xvi. 14, 16. The Lord must reign until He hath put all enemies under His feet. This will be followed by a time when they "shall learn war no more," when warlike weapons will be beaten into agricultural instruments, and the Prince of Peace will reign over the whole earth.

Washing. A requirement of frequent literal recurrence under the law, but in the N. T. a term bearing commonly a moral force and application. Important truth may be learned from the different significations of the Greek words used for 'washing' in John xiii. The word in verse 10 is *λούω*, 'to cleanse, wash thoroughly.' One who is cleansed in this sense never needs to be thus washed again; he is, as the Lord said, 'clean every whit,' yet in order to have 'part with' Christ, he needs, because of the defilement of the way, that his feet should be washed (here the word is *νίπτω*), vers. 5-14, an action which is applied to *parts* of the body only. The same difference was typified in the cleansing of Aaron and his sons. They were at their consecration *once* 'washed' by Moses, but were thenceforward required continually, when executing their service, to wash only their hands and feet in the laver. Exo. xl. 12, 30-32.

Washing of Regeneration. This term occurs only in Titus iii. 5. 'Regeneration' is not used in scripture in the modern ecclesiastical signification of the word, as may be seen from the only other occurrence of it in Mat. xix. 28, where it evidently refers to an order of things still future. In Titus the believer is said to be saved by the cleansing in connection with the new order of things introduced by Christianity, as indicated in baptism, and the renewal of the Holy Spirit.

The words "saved us by the washing of regeneration, and renewing of the Holy Ghost," shew that there is a present escape and deliverance from the world and its course, and an entrance into those things which characterise the world to come, of which the Holy Ghost is now the revealer and power, even as Israel escaped from Egypt and its shame through the Red Sea, and anticipated Canaan in their song of praise.

Washpot. Twice used by the Psalmist in the sentence, "Moab is my washpot." Psal. lx. 8; cviii. 9. Moab is to be brought down to the lowest servile subjection.

Watches, Night. There were with the Israelites *three* night watches: 1. From sunset (about 6 P.M.) to 10 P.M. Lam. ii. 19. 2. The middle watch, from 10 P.M. to 2 A.M. Jud. vii. 19. 3. From 2 A.M. till sunrise. 1 Sa. xi. 11. Under the Romans there were four night watches, agreeing with the changes of the Roman guards, each being of three hours' duration, from sunset to sunrise. They were sometimes called evening, midnight, cock-crowing, and morning. Mat. xiv. 25; xxiv. 43; Mark vi. 48; xiii. 35; Luke xii. 38.

Water of Separation. Used for purification in cases of ceremonial defilement, without the re-application of blood. Num. xix. 9-21. See HEIFER, RED.

Wave-offering. See OFFERING.

Wayfaring Man. A traveller. Jud. xix. 17; 2 Sa. xii. 4; Isa. xxxiii. 8; xxxv. 8; Jer. ix. 2; xiv. 8.

Weasel. This occurs only in Lev. xi. 29 as one of the unclean animals. The word is *choled*, and occurs nowhere else. Gesenius translates it 'weasel,' so called from its swift gliding motion, or its gliding into holes. Some, however, judge it to be the mole, the Arabic name of which is *chuld*, and the Syriac *chuldo*. This latter interpretation is probably the right one.



SPINNING AND WEAVING IN EGYPT.

Weaver, Weaving. This art was early practised in Egypt, and though the looms were of the simplest description, some Egyptian productions were very fine. Weaving was known to the Israelites, and by it they produced fine work for the tabernacle and the priests' robes. A weaver's beam is often referred to as a heavy thing for a man to use as a weapon. Exo. xxviii. 32; xxxv. 35; xxxix. 22, 27; 1 Sa. xvii. 7; Job vii. 6, &c. Of the wicked it is said, they "weave the spider's web . . . their webs shall not become garments." Isa. lix. 5, 6.

Wedding. See MARRIAGE.

Weeks, Feast of. See PENTECOST.

Weeks, Seventy. See SEVENTY.

Weights and Measures. In the O.T. money was weighed. The first recorded transaction in scripture is that of Abraham buying the field of Ephron the Hittite for four hundred shekels of silver, which Abraham 'weighed' to Ephron. Gen. xxiii. 15, 16. The shekel here was a weight. Judas Maccabæus, about B.C. 141, was the first to coin Jewish money, though there existed doubtless from of old pieces of silver of known value, which passed from hand to hand without being always weighed. Herod the Great coined money with his name on it; and Herod Agrippa had some coins; but after that the coins in Palestine were Roman. The following tables must be taken approximately only: the authorities differ.

WEIGHTS.

The principal weights in use were as follows with their approximate equivalents:—

	A VOIR DU POIS.		
	pounds	ozs.	drams.
Gerah (1/20 of a shekel)	—	—	0.439
Bekah ($\frac{1}{2}$ of a shekel)	—	—	4.390
Shekel	—	—	8.780
Maneh or pound (60 shekels)	2	0	14.800
Talent, <i>kikkah</i> (50 maneh)	102	14	4.000
Talent of Lead (Zec. v. 7), 'weighty piece,' <i>margin</i> .			
Talent (Rev. xvi. 21): if Attic=about 55 lbs.			
Pound, λίτρα (John xii. 3; xix. 39): about 12 oz. avoirdupois.			

It must be noted that there are two shekels mentioned in the Old Testament: one according to 'the king's weight,' probably the standard shekel used for all ordinary business, as in Exo. xxxviii. 29; Jos. vii. 21; 2 Sa. xiv. 26; Amos viii. 5; and another called the 'shekel of the sanctuary,' of which it is said in Exo. xxx. 13; Lev. xxvii. 25; Num. iii. 47; xviii. 16, 'the shekel is 20 gerahs,' implying perhaps that the common shekel was different. Michaelis says that the proportion was as 5 to 3, the business shekel being the smaller.

This seems confirmed by the word *maneh* in the following passages. By comparing 1 Ki. x. 17 with 2 Ch. ix. 16 it will be seen that a *maneh* equals 100 shekels (probably, for the word 'shekels' has been added by the translators); whereas in Eze. xlv. 12 the *maneh* equals 60 shekels, because the latter would be shekels of the sanctuary. The passage in Ezekiel is obscure, but the sense appears to be that *three* weights (20, 25, and 15 shekels) should be their *maneh*, which makes, as in the above table, a maneh=60 shekels. Some modern tables give the *maneh* as equal to 50 shekels, from the supposition that this is what is meant in Eze. xlv. 12 in the LXX. The *maneh* is translated 'pound' in 1 Ki. x. 17; Ezra ii. 69; Neh. vii. 71, 72.

The word *bekah* occurs in Exo. xxxviii. 26: it signifies 'half,' and is 'half shekel' in chap xxx. 13.

MONEY.

If the weights in the foregoing list be approximately correct, and silver be taken at 5/- per ounce, and gold at £4 per ounce Troy, the money value will be about

	£	s.	d.	
Gerah (1/20 of a shekel)	0	0	1.5	Exo. xxx. 13.
Bekah, <i>beqa</i> ($\frac{1}{2}$ of a shekel)	0	1	3	Gen. xxiv. 22.
Shekel	0	2	6	Gen. xxiii. 15.
Dram (daric, a Persian gold coin) about	1	2	0	1 Ch. xxix. 7.
Maneh or pound, 60 shekels	7	10	0	Eze. xlv. 12.
Talent of Silver	375	0	0	Ezra vii. 22.
Talent of Gold	6000	0	0	Exo. xxv. 39.

With respect to 'Piece of money' (Gen. xxxiii. 19; Job xlii. 11) and 'Piece of silver' (Jos. xxiv. 32) *qesitah*, Gesenius compares Gen. xxxiii. 19 with xxiii. 16 and supposes the weight to equal 4 shekels.

	£	s.	d.	
Mite, λεπτόν	0	0	03/32	Mark xii. 42.
Farthing, κοδράντης	0	0	03/16	Mat. v. 26.
Farthing, ἀσάριον	0	0	0 $\frac{3}{4}$	Mat. x. 29.
Penny, δηνάριον.....	0	0	7 $\frac{3}{4}$	Mat. xx. 2.
Piece of silver, δραχμή	0	0	7 $\frac{3}{4}$	Luke xv. 8, 9.
Tribute money, δίδραχμον	0	1	3 $\frac{1}{2}$	Mat. xvii. 24.
Piece of money, στατήρ	0	2	7	Mat. xvii. 27.
Pound, μνᾶ.....	3	4	7	Luke xix. 13-25.
Talent (Roman) τάλαντον	193	15	0	Mat. xviii. 24.
Piece of silver, ἀργέριον	0	2	6 in	Mat. xxvi. 15.
Money, ἀργύριον			indefinite	Mat. xxv. 18.

The Greek word ἀργύριον is the common word for 'silver,' and 'money,' as *l'argent* in French. 'Piece of silver' in the A.V. is always ἀργύριον, except in Luke xv. 8, 9, where it is δραχμή.

The above gives no idea of the *purchasing* value of these sums, which often varied. A penny (δηνάριον) was the usual daily wages of a working man: its purchasing value then must have been considerably more than it is now.

LIQUID MEASURE.

Caph	0.552	pints	
Log (1.3 caphs)	0.718	"	Lev. xiv. 10-24.
Cab (4 logs)	2.872	"	2 Ki. vi. 25.
Hin (12 logs)	1.077	gallons	Exo. xxix. 40.
Bath, Ephah (72 logs)	6.462	"	1 Ki. vii. 26.
Cor, Homer (720 logs)	64.620	"	Eze. xlv. 14.
Pot, ξέστης	0.96	pints	Mark vii. 4, 8.
Measure, βάτος	7.5	gallons	Luke xvi. 6.
Firkin, μετρητής	8.625	"	John ii. 6.
Measure, κόρος	64.133	"	Luke xvi. 7.

DRY MEASURE.

Log	0.718	pints	
Cab (4 logs)	2.872	"	2 Ki. vi. 25.
Omer (1.8 cabs)	5.169	"	Exo. xvi. 16, 36.
Tenth deal (tenth of an Ephah).....	5.169	"	Exo. xxix. 40.
Measure, seah (6 cabs)	2.154	gallons	1 Sa. xxv. 18.
Ephah (18 cabs).....	6.462	"	Lev. v. 11.
Half Homer, lethek (90 cabs)	4.040	bushels	Hos. iii. 2.
Homer, chomer (180 cabs)	8.081	"	Lev. xxvii. 16.
Measure, χόινξ	2.000	pints	Rev. vi. 6.
Bushel, μόδιος	2.000	gallons	Mat. v. 15.
Measure, σάρον	2.875	"	Mat. xiii. 33.

LONG MEASURE.

Finger or Digit, <i>etsba</i>	.7584	inches	Jer. lii. 21.
Handbreadth or Palm (4 digits), <i>tephach</i>	3.0337	"	1 Ki. vii. 26.
Span, <i>zereth</i> (3 palms)	9.1012	"	Exo. xxviii. 16.
Cubit, <i>ammah</i> , πήχυς (2 spans)	18.2025	"	Gen. vi. 15.
Fathom, ὀργυιά (4 cubits)	6.0675	feet	Acts xxvii. 28.
Reed, <i>qaneh</i> , (6 cubits)	9.1012	"	Eze. xl. 3-8.
Furlong, στάδιον (400 cubits)	606.750	"	Luke xxiv. 13.
Sabbath-day's journey (2000 cubits) ..	3033.75	"	Acts i. 12.
Mile, μίλιον (3,200 cubits)	4854.0	"	Mat. v. 41.
Acre. As much land as a yoke of oxen would plough in a day.			1 Sa. xiv. 14.

The above measures are calculated from the cubit being the same as the Hebrew *ammah* and the Greek πήχυς, which latter is found in Mat. vi. 27; Luke xii. 25; John xxi. 8; Rev. xxi. 17. This may be called the *short* cubit (perhaps not the shortest: See CUBIT). In Eze. xli. 8 is the expression, 'a full reed of six great cubits.' The 'great cubit' is supposed to be a

cubit and a handbreadth. This would make Ezekiel's reed to be about 10,618 feet. By adding a sixth to any of the above measurements they will correspond to the great cubit. There can be no doubt, however, that the 'furlong' and the 'mile' were Greek measures.

Though all these reckonings are only approximate, they help to throw light upon many passages of scripture. Thus Isaiah v. 10 shews that there is a curse resting upon the fields of a covetous man. In Revelation vi. 6 the quantities prove that the time then spoken of will be one of great scarcity, &c.

Wells. There are several Hebrew words for the wells that were in Palestine. Some may have been dug in connection with springs of water and others have been principally supplied by water from the surrounding land. The word *ayin* differs from either of the above: it signifies literally 'an eye,' and was like an eye in the ground from which the waters sprang up, and is not said to be dug, and yet is called 'a well' in the A. V. It occurs in Gen. xxiv. 13-45; xlix. 22; Exo. xv. 27; Neh. ii. 13; and the same word is often translated 'fountain.' From the same is *mayan*. Psa. lxxiv. 6; Isa. xii. 3; &c. The words *beer*, *bor* refer to any well, cistern, or pit. Gen. xvi. 14; xxiv. 11, 20; Deu. vi. 11; &c.

There is the same difference in the N. T., and the two words *πηγή*, 'spring' or 'fountain,' and *φρέαρ*, 'well,' are both used respecting Jacob's well; so that apparently it was a fountain (John iv. 6) within the well. Vers. 11, 12.

In John iv. 14 (*πηγή*) is used symbolically: it is 'a fountain' which Christ gives that springs up into eternal life. It is the Holy Spirit, the power of life that springs up in the soul towards its heavenly source.

In 2 Pe. ii. 17 an apostate is a spring or fountain 'without water:' he has left the only source of life.

Wen. A suppurating sore. Lev. xxii. 22.

West. This was expressed by 1, *yam*, 'the Sea,' referring to the Mediterranean, which lies on the west of Palestine, Gen. xii. 8, &c. 2, *maarab*, *ἐνσμή*, 'sun-setting,' because the sun sets in the west. 1 Ch. vii. 28; Mat. viii. 11; &c. 3, *maarah*, 'sun-setting,' only in Isa. xlv. 6. 4, *mebo hashshemesh*, from the 'going down of the sun,' only in Jos. xxiii. 4; Zech. viii. 7.

Whale. The word *tannin*, Gen. i. 21; Job vii. 12; Eze. xxxii. 2; and *κῆτος*, Mat. xii. 40; refer to any sea monsters, without defining any particular one. In the case of Jonah the Hebrew word is *dag*, or *dagah*, a fish; it may not have been a whale: sharks have been known to swallow men entire, and whatever fish it was that swallowed him, it was a miracle that preserved him alive, and caused him to be safely landed on shore again. It is only by denying the miracle that any difficulty arises. The Hebrew word *tannin* is also translated in the A. V. 'dragon,' 'sea monster,' and 'serpent.'

Wheat. This cereal was extensively grown in Palestine; the harvest was in May and June. In the parable it is used by the Lord as representing the children of the kingdom, the fruit of the good seed that He was sowing on the earth, in contrast to the tares, or darnel, which Satan secretly sowed among the good seed.

The Lord Himself, being the second Man 'out of heaven,' is compared to the grain of wheat that must have remained alone unless it had died, but which in dying would bring forth much fruit. This clearly shews that there was no union of Christ and natural man by His incarnation alone, and that through the death of Christ the fruit produced by His resurrection is of the same order as Christ Himself. Mat. xiii. 25-30; John xii. 24; 1 Cor. xv. 48, 49.

There are three or four varieties of *Triticum* grown in Palestine.

Wheels. These are used symbolically in Ezekiel in connection with the living creatures of God's providential administration on earth. The Spirit was in the wheels, and the wheels had the appearance of a beryl, and were full of eyes: typical of the controlled but intelligent motion of events: wheels were within wheels, which mark the control of the events as mysterious and hidden.

Whirlwind. This is often referred to in the Old Testament as one of the means wielded by God in His judgments on the earth. It is twice connected with the south. Job xxxvii. 9; Isa. xxi. 1; xl. 24; xli. 16; Jer. xxiii. 19; xxx. 23.

Wilderness. This term and that of DESERT do not usually refer in scripture to such places as the vast sand-plains of Africa, though there are some such in Palestine, but the words mostly refer to non-arable plains where the vegetation but thinly covers the limestone with patches of verdure. In places where the ground is not worth cultivating it can be used for pasture. Some of such deserts are comparatively small, but others are extensive. The wilderness of JUDAH is a plain extending the whole length of the Dead Sea; but some of it can be used for pasture land. It may be said to include the wilderness of EN-GEDI, that of MAON, and probably that of ZIPH and of JERUEL.

The wilderness of BETH-AVEN and of GIBEON were in the allotment of Benjamin.

The wilderness of DAMASCUS was far north, and that of BEER-SHEBA far south; and that of SHUR, still farther south-west.

Those of KEDEMOTH, of EDOM, and of MOAB were east of the Dead Sea.

The rest were not in Palestine proper, but were the deserts through which the Israelites passed or were located in their wanderings: namely, ETHAM, KADESH, PARAN, SIN, SINAI, and ZIN. See WANDERINGS OF THE ISRAELITES.

Typically the wilderness was outside Canaan, and stands in contrast to it. The wilderness was the place of testing to the Israelites, and it is the same to the Christian, to humble him, and to prove what is in his heart. Deu. viii. 2. He has to learn what he is in himself, and the God of all grace he has to do with. There is need of constant dependence or there is failure, while the experience is gained of knowing One who never fails to succour. Canaan is figuratively a heavenly position and conflict, corresponding with the need of the armour of Eph. vi. 11, to stand against the wiles of the devil. For this one needs to realise what it is to be dead and risen with Christ. It is association in spirit with Christ in heaven.

Will-worship. Worship that springs from the will of man and which satisfies the flesh. Ccl. ii. 23. Ordinances commanded by man come under this category, though their observance may be thought to be acceptable to God by the worshippers.

Willow, ereb. Supposed to be the *Salix Babylonica*. Its boughs were used at the Feast of Tabernacles, a season of joy; but at the captivity and since, it is a symbol of sorrow. It was on such that the captives hung their harps when in captivity, of which the Psalmist spoke prophetically. Lev. xxiii. 40; Job xl. 22; Psal. cxxxvii. 2; Isa. xv. 7; xlv. 4. In Eze. xvii. 5 the



SALIX BABYLONICA.

word is *tsaphtsaphah*, supposed by some to be the Arabic *safsáf*, a willow or osier which grows by the water.

Wimple. See GARMENTS.

Wind. The wind, as all else, is used by God to work out His purposes with man. Exo. x. 13; Psa. cxxxv. 7; Eze. xiii. 13. As the unseen wind comes and goes we know not whither, "so is every one that is born of the Spirit." John iii. 8. Its power is felt, and the result abides. The wind is also used as a symbol of the unseen influence of Satan, Jude 12; and where permitted he carries out his evil designs by the wind. Job i. 19.

Window. There are several Hebrew words so translated. Windows were openings to admit light and for ventilation; not glazed, but furnished with latticed work, through which persons could, though themselves unobserved, see what was passing outside. Some had shutters attached. There was a window in the ark Noah built, and windows in the temple; and many are to be made in the temple described by Ezekiel. Gen. vi. 16; viii. 6; 1 Ki. vii. 4, 5; Eze. xl. 16-36.

In the East windows were usually made to open horizontally, which explains how a person sitting in a window could fall out. Acts xx. 9. The passage in Isa. liv. 12, "I will make thy windows of agates," is better translated, "I will make thy battlements, or pinnacles, of rubies." At the flood the expression the 'windows of heaven' is in the sense of the 'floodgates,' as in the margin. Gen. vii. 11.

Wine. There are several Hebrew words translated wine, and though various expressions are attached to it as 'sweet,' 'new,' 'strong,' 'good,' 'mixed,' 'spiced,' 'on the lees,' all are *wine*; and the wine was intoxicating, as seen already in the days of Noah. Gen. ix. 21. Intemperance is the abuse of it, and against such abuse there are abundant protests and warnings in the scripture. Wine is mentioned with corn and oil, among the good gifts wherewith God would bless His earthly people. Deu. vii. 13; Psa. civ. 15. It was daily offered in the temple as a drink offering. Num. xxviii. 7.

Wine was created by the Lord in His first recorded miracle. John ii. 3-10. He was blasphemously spoken of as a wine-bibber; and He said at the last Passover, "I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." Mark xiv. 25. He also instituted the Lord's Supper with the cup of wine. Paul recommended Timothy to take a little wine for his frequent sickness; and a bishop must not be given to *much* wine. There is therefore adequate evidence that wine is regarded as a beneficent gift of God, of which man may make a moderate use. If, however, a man has no power over his appetite, doubtless he had better abstain from wine altogether. Drunkards shall not inherit the kingdom of God. 1 Co. vi. 10.

Wine-press, Wine-fat. These are said to be 'trodden,' which signifies that the grapes were placed in a receptacle, and were trodden on by the feet, a pipe conveying the juice into a vessel at the side. Places have been found which apparently were used for this purpose: they are hewn out of a rock with a shallow channel by which the juice could escape. Jud. vi. 11; Neh. xiii. 15; Job xxiv. 11; Isa. v. 2; lxiii. 2; Mark xii. 1; &c. In Egypt the grapes were also pressed in a bag by its being twisted tighter and tighter.

Symbolically the wine-press is used as a figure of the execution of God's judgments: the people, as grapes, are placed in the press, and there crushed: "and blood came out of the winepress, even unto the horses' bridles, by the space of 1600 furlongs" (about the extent of Palestine). Rev. xiv. 19, 20; xix. 15.



WINE-PRESSES IN EGYPT.

Wings. Used as a symbol of protection. Under 'the shadow of God's wings' is referred to in the Psalms; and the Lord said He would often have gathered Israel as a hen gathereth her chickens under her wings, but they would not. *Psa. xvii. 8; xxxvi. 7; lvii. 1; Mat. xxiii. 37; &c.* Wings were given for rapid motion. The living creatures in *Eze. i.* had each four wings, and those in *Isa. vi. 2* and *Rev. iv.* had each of them six wings. God's executives are swift messengers.

Winked. The former times of ignorance God 'overlooked,' but now commandeth all men everywhere to repent, for a day has been appointed when the Lord Jesus will judge the habitable world in righteousness. *Acts xvii. 30.*

Winnowing. This was accomplished in the open air, by throwing up the grain with a shovel, or a fan (*λίχνος*, really a kind of shallow basket); the wind carried away the chaff. Boaz winnowed his barley in the evening, when there would be more wind. *Ruth iii. 2; Isa. xxx. 24.* John the Baptist said of the Lord that His fan was in His hand, and He would thoroughly purge His floor; gather His wheat into the garner; and burn up the chaff with unquenchable fire. *Mat. iii. 12; Luke iii. 17.* It is now a day of grace, a sowing time, but the harvest will come, and the winnowing will surely follow.

Winter. See **SEASONS.**

Wise Men. See **MAGI.**

Wit, To, Wot, Wist. 'To know.' Gen. xxiv. 21; Exo. xvi. 15; Acts iii. 17; xxiii. 5; &c. From the Anglo-Saxon *witan*, 'to know.'

Wit, To. 'How.' 2 Co. v. 19.

Witch, Witchcraft. The word *kashaph* is 'to use magical formulas or incantations,' 'to practise sorcery.' A witch was not suffered to live. Exo. xxii. 18; Deu. xviii. 10; 2 Ki. ix. 22; 2 Ch. xxxiii. 6; Mic. v. 12; Nah. iii. 4. In 1 Sa. xv. 23 the word is *qesem*, divination. In Gal. v. 20 it is *φαρμακεία*, sorcery. See DIVINATION.

Withs. Slender twigs twisted into a rope. Jud. xvi. 7-9.

Witness. The testimony or evidence adduced or given in confirmation of an assertion, and so often used judicially. The term also sometimes speaks simply of an expression of mind or feeling. Until God intervenes in power to establish His own purpose in regard to this world, He maintains a testimony to that which He will assuredly accomplish.

The words *μαρτυρέω*, *μαρτυρία*, and *μαρτύριον* are translated both 'testimony' and 'witness.' The idea runs all through the scriptures in respect both to God Himself and to His people. Paul declared before the heathen at Lystra that God 'had not left himself without witness' as to His existence and His goodness, in giving rain and fruitful seasons, filling their 'hearts with food and gladness,' Acts xiv. 17. The invisible things of God are testified of, "being understood by the things that are made, even His eternal power and Godhead, or divinity." Rom. i. 19, 20.

God having for fifteen hundred years manifested His patience towards the guilty antediluvian world, He, after warning the people by the preaching of Noah, bore witness to His righteousness and His power by the deluge, and at the same time manifested His grace in saving Noah and his family in the ark.

The witness which God vouchsafed of Himself to Abraham was that He was 'THE ALMIGHTY GOD'; to Moses it was 'I AM THAT I AM'; and to Israel, 'JEHOVAH.' The ark was often called the "Ark of the testimony," and the tabernacle was the "Tent of witness," the witness of good things to come. To Nebuchadnezzar God was witnessed to as the 'GOD OF HEAVEN.' To the Christian He is 'GOD AND FATHER.'

Israel were of old God's witnesses, and will also be in the future.

When Christ was on earth He bore witness to God as LOVE and LIGHT. The Lord Jesus is declared to be "the faithful and true witness," Rev. iii. 14; and His works and His words were witnesses that He had come from God. The Father also bore witness to Him as His beloved Son, in whom He was well pleased. The Lord Jesus confessed before the Jewish council that He was the Son of God, and before Pilate that He was the King of the Jews. Mat. xxvi. 63, 64; xxvii. 11.

Peter and John were witnesses of the truth before the council, so that they took knowledge of them that they had been with Jesus. Acts iv. 13. Stephen also was a true witness, and his testimony led to his becoming a martyr (*μάρτυς*). In Heb. xi. is given a 'great cloud' of witnesses to the principle of faith in Old Testament saints, some of whom were also martyrs. God will to the last have a testimony on earth as seen in His 'two witnesses' of Rev. xi.

In Christianity there are said to be three witnesses—"the Spirit and the water and the blood: and these three agree in one"—they affirm that God has given to the believer "eternal life, and this life is in his Son." "He that believeth on the Son of God hath the witness in himself." 1 John v. 8-11.

The Church, in the absence of the Lord Jesus, is the vessel of the testimony of Christ, hence Christians should be in their whole life and deportment true witnesses to the rejected Christ. The testimony of the

church is characterised by—separation from the world; devotedness to the interests of the Lord Jesus on earth; faithfulness to the truth; unblamable moral conduct; and indeed, as the pillar and ground of the truth, by everything that becometh godliness.

Under the law of Moses it was enacted that in all charges of guilt two or three witnesses were necessary. Deu. xvii. 6. In the church the same order is maintained, “in the mouth of two or three witnesses shall every word [or matter] be established.” Mat. xviii. 16; 2 Cor. xiii. 1; 1 Ti. v. 19.

Wives' Fables, Old. A term of contempt for anything not worth listening to, associated with what is profane. Timothy was warned against such. 1 Ti. iv. 7.

Wizard. See DIVINATION.

Woe. A declaration of ‘woe’ on man is frequently found in scripture. It is especially pronounced on those who have had privileges and have not answered to them. In the Prophets there are many woes against Israel and Judah, and also against the nations which had to do with Israel. The Lord when on earth pronounced woes upon those who should have been the leaders of His people. The Revelation shews that God’s ‘woes’ will fall with mighty power on those denounced. Rev. xviii. 13; &c.

Woe worth. ‘Woe be to the day.’ Eze. xxx. 2. From the Anglo-Saxon *weorthan*, ‘to be, become.’

Wolf. The well-known animal, described in scripture as ‘ravening,’ and seeking its prey in the evening. They are very destructive among the sheep, worrying and destroying more than they can eat. This makes the wolf a fit emblem of the wicked, who molest the sheep and lambs of God’s flock, and even creep in among them. How great will be the change in the millennium is denoted, among other things, by the wolf and the lamb dwelling together. Gen. xlix. 27; Isa. xi. 6; lxxv. 25; Jer. v. 6; Eze. xxii. 27; Hab. i. 8; Zep. iii. 3; Mat. vii. 15; x. 16; Luke x. 3; John x. 12; Acts xx. 29. The Hebrew is *zeeb*, Arabic *dhib*, the common *Canis lupus*.

Woman. It is evident from scripture that women were anciently held in much more honour and esteem in Eastern countries than they are now. Solomon, speaking of women, said that such as his soul sought for he did not find one in a thousand. Ecc. vii. 28. This tells of fallen human nature; but the true thought of woman is that she is the glory of the man, his true helpmeet. This is fulfilled in the relationship of the church to Christ.

In the N.T. the true place of the woman in subjection to the man is plainly stated, as indicated in creation; and in the assembly the woman is to be silent, and not to teach. Her bearing and deportment are expressive of what she learns as taught of Christ. 1 Co. xi. 3–15; xiv. 34, 35; 1 Ti. ii. 11, 12. Nevertheless women were greatly honoured in ministering to the Lord, and are accredited as helping on the work of the Lord in the gospel and among the saints. Luke viii. 2, 3; xxiii. 27, 55, 56; Rom. xvi. 1, 3, 6; Phi. iv. 2, 3; 2 John 1, 10.

Wood. See FOREST.

Wool. The fleece of sheep and other animals. That of sheep was used for weaving into cloth, and is generally referred to as ‘wool.’ In the figurative language of Isa. i. 18 undyed wool represents the state resulting from the removal of sin by Jehovah from His people; the sin being compared to that which had been dyed crimson. The law forbade the wearing of a garment made of linen and wool: it was an unnatural mixture, figurative of the working of the Spirit and the flesh in a Christian. Lev. xix. 19; Deu. xxii. 11.

Word, The. A designation of the Lord Jesus, employed by John in the opening of his gospel, and mentioned in Luke i. 2. The word is *λογος*, which occurs constantly in the N.T. and is translated ‘word,’

saying, speech,' &c. In John i. it is 'the Word who is in view,' and what is stated asserts clearly three things concerning the Person of the Lord Jesus Christ. 1. His eternal existence: "in the beginning was the Word;" "all things were made by him." 2. His true deity: "the Word was God." 3. His distinct personality: "the Word was *with* God." As the Word, the Lord Jesus is the substance and expression of the mind of God in regard of man; and the term covers what He was on earth for man—life, light, and love. See also Rev. xix. 13.

It has been said that λόγος presents "the intelligent and the intelligible." The same Greek (translated 'the word') is used to express the scriptures and the truth preached. Acts xvi. 6; xvii. 11; Gal. vi. 6; Phi. i. 14; 1 Th. i. 6; 1 Pe. ii. 2, 8; iii. 1; 2 Pe. iii. 7; 1 John ii. 7; Rev. iii. 8.

Works. These are activities, divine or human, which may proceed from good or evil. We read of 'dead works': acts of mere ceremony, and the religious efforts of the flesh (the flesh profiteth nothing). Heb. vi. 1; ix. 14. These stand in contrast to 'works of faith,' which are the expression of life by the operation of the Holy Spirit. Heb. xi. The works of the flesh are detailed in Gal. v. 19–21.

Man is justified by faith apart from the 'works of the law' (Rom. iii. 20; Gal. ii. 16), but real faith will produce 'good works,' and these can be seen of men, though the faith itself be invisible. Jas. ii. 14–26.

The Lord Jesus when on earth declared that His works gave evidence that He was Son of God, and had been sent by the Father, and that the Father was in Him, and He in the Father. John ix. 4; x. 37, 38.; xiv. 11.

When the Jews were persecuting Christ because He had healed a man on the Sabbath day, He said, "My Father worketh hitherto, and I work." John v. 17. God had rested from His works of creation on the seventh day, but sin had come in, and in the O.T. allusions are frequent as to the activity of Jehovah for the spiritual blessing of man.

The apostle Paul, in writing to Titus, insists strongly on good works, that Christianity might not be unfruitful.

Every one will have to give an account of himself to God, Rom. xiv. 12; and the wicked dead will be raised and *judged* according to their works. Rev. xx. 12, 13.

World, The. The word commonly so rendered in the O.T. is *tebel*, signifying 'the habitable earth:' it is an expression of limited bearing, applied to that sphere which comes more directly under divine dealings. Ps. xc. 2; and to the inhabitants, who will be judged. Ps. ix. 8. The word in the N.T. answering to the above, is *οἰκουμένη*: its various applications can be seen in Luke ii. 1; Acts xi. 28; xvii. 6, 31; xix. 27; Heb. ii. 5. In the last passage it is the coming world, that is, that which is put under the Son of Man, that is spoken of.

In the N.T. *κόσμος* is the more general word, which in Greek writers signifies 'order, regularity, ornament'; it is translated 'adorning' in 1 Pe. iii. 3. The heaven and the earth, because of their order and beauty, are called *cosmos*, 'the world.' This word is employed for 'world' in its various meanings, as for instance the material earth, Rom. i. 20; the inhabitants of the world that will be judged, chap. iii. 6; and in a moral sense as the condition and spirit which is opposed to God. 1 Co. ii. 12; Jas. iv. 4; 1 John ii. 16.

Another word, *αἰών*, 'age, duration,' is applied both to the present age, the course of this world, and to age-enduring, or eternity, Rom. xii. 2; Gal. i. 4; Eph. i. 21; vi. 12. With a preposition it is translated 'for ever,' and when the word is repeated, 'for ever and ever,' or 'to the ages of ages.' 2 Co. ix. 9; Gal. i. 5; Phi. iv. 20; 1 Ti. i. 17, &c. In two passages this word refers to the material worlds. Heb. i. 2; xi. 3.

World to Come. The word translated 'world' in the following passages is *αἰών* (see WORLD): it may therefore be rendered 'the age to come.' The Lord declared that the blasphemy against the Holy Ghost of attributing His miracles to the power of Satan, should not be forgiven in the present age, nor in the age to come. Mat. xii. 32. He also promised that those who gave up property or earthly relations for the sake of the kingdom of God, should, beside present blessing, have eternal life in the age to come. Mark x. 30; Luke xviii. 30. Christ has been exalted above every name named in this world or in the world to come. Eph. i. 21. In Heb. vi. 5 Paul speaks of some who had tasted of the powers of the age to come, doubtless alluding to miracles.

The word in Heb. ii. 5 is *οἰκουμένη*, 'habitable earth.' The habitable earth to come is not put in subjection to angels, but to the Son of man.

The 'present age' was well understood by the Jews to be in contrast to that age which should be introduced by the Messiah. Saints in O.T. times looked forward to this, as for example Abraham. John viii. 56; Rom. iv. 13; Heb. xi. 10. Christians are able by faith to enjoy even now the blessings of that coming age, when the Lord with universal sway will establish His kingdom on earth, and have everything under His administration. Cf. Rom. xiv. 17. Every moral question will be settled then. The world to come will usher in eternity. 1 Co. xv. 24, 28.

Worms. The worm is used symbolically to shew the extreme feebleness of man. Job xvii. 14; xxv. 6. In blessing Israel Jehovah said, "Fear not, thou worm Jacob," Isa. xli. 14; and the Lord, to indicate the low estate in which He was, said, "I am a worm and no man." Psa. xxii. 6. In the grave man's body becomes the companion of worms, if they do not actually feed upon it. Job xxi. 26; xxiv. 20; Isa. xiv. 11. Of the eternal punishment of the wicked it is recorded "*their* worm dieth not." Mark ix. 44, 46, 48: cf. Isa. lxvi. 24. Herod Agrippa, being smitten by an angel, was literally 'eaten of worms.' Acts xii. 23. In Job xxv. 6 man is compared to a worm—literally 'a maggot'—an apt figure of moral corruption.

Wormwood, *laanah*, *ἄψυθος*. This occurs in scripture only in a metaphorical sense. Turning to idolatry is compared to being a root that beareth gall and wormwood. Deu. xxix. 18. Some turned 'judgment to wormwood,' probably alluding to the unrighteous judges. Amos v. 7. Because of the wickedness of His people, God said He would feed them with wormwood, and give them water of gall to drink. Jer. ix. 15; xxiii. 15. Jeremiah, in lamenting over the condition of Israel, compared it to being drunk with wormwood. Lam. iii. 15, 19. On the sounding of the third trumpet in the Revelation, a star named Wormwood fell from heaven, and the third part of the waters were turned to wormwood, of which many men died: the moral sources of life will become destructive. Rev. viii. 10, 11. There are several species in Palestine: the *Artemisia absinthium* and *A. chinensis* are the wormwood of commerce.



ARTEMISIA ABSINTHIUM.

Worship. The worship of God has been described as 'the honour and adoration which are rendered to Him by reason of what He is in Himself, and what He is to those who render it.' It is pre-supposed that the worshipper has some relation with God, and that the order of service

or worship is prescribed. The Israelites had been redeemed out of Egypt by God, and thus as a ransomed people could draw near to His appointed place to worship according to His order. The Psalmist could say, "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation . . . for the Lord is a great God, and a great King above all gods . . . O come, let us worship and bow down: let us kneel before the Lord our maker. For He is our God, and we are the people of his pasture, and the sheep of his hand." *Psa. xcv. 1-7.*

The worshippers could not enter God's sanctuary in O.T. times: their place of approach was its outer courts; and even the priests, except once a year, went no further than the holy place. All this is now changed: redemption has been wrought, the veil has been rent from top to bottom, God has come out, and worshippers, as priests, have boldness for entrance to the holiest. God has been revealed in the counsels of His love as Father, and the Holy Spirit has been given. The language of the Psalms therefore is hardly fitting for Christian worship, because of the nearness into which the believer is brought. In the millennium the *people* will not have access in the same sense: the true figure for the Christian attitude is that of the priest, not that of the people.

They that worship God must worship Him in spirit and in truth, and the Father seeketh such to worship Him. *John iv. 24.* They delight in what He is: they "joy in God," and they love Him. To worship 'in spirit' is to worship according to the true nature of God, and in the power of that communion which the Holy Spirit gives. It thus stands in contrast to worship consisting in forms and ceremonies, and to the religiousness of which the flesh is capable. To worship 'in truth' is to worship God according to the revelation which He has been pleased to give of Himself. It would not therefore *now* be worshipping God 'in truth' to worship Him simply as 'a great God,' 'our Maker,' and 'a great King above all gods,' as in *Psalm xcv.*; for He has been pleased to reveal Himself in another light, even as 'Father' to those who are His. They enter into His presence in the spirit of sonship, and in the sense of the love which has given them a place before Him in Christ, as sons according to His good pleasure: the sense of this love, and of the good pleasure of God in having us before Him in Christ, is the spring of worship. The Father and the Son are known, the Father's will is that the Son should be honoured as revealing the fountain of love, and the Son leading the hearts of the many sons into the Father's love. Worship is thus distinguished from ascriptions of praise and thanksgiving: it is the homage of love. *Rom. viii. 15.*

Wot. See **Wit.**

Wrath. The wrath of God against all ungodliness and unrighteousness of men is plainly declared in scripture, and will surely fall upon the children of disobedience. *Rom. i. 18; Col. iii. 6.* The fierceness of that wrath is spoken of. *Rev. xvi. 19.* How vain then for the false teachers to speak only of the love of God, and to say that because 'God is love' there will be mercy for all eventually. There is grace for all *now*, but there is as surely a day of wrath coming, for God is righteous.

Wrestling. For the wrestling of Jacob with 'a man' see **JACOB.** The conflict of the Christian is compared to wrestling: it is not with flesh and blood, but is against principalities, powers, and the rulers of the darkness of this age; against spiritual wickedness in the heavenlies. For this the whole armour of God is needed. All this phalanx of evil is against Christians, to prevent from them first keeping the place that God has given to them in grace, and then from fighting the Lord's battles in the absence of the Lord Himself, both in the spread of the gospel in its

heavenly character, the maintenance of the truth connected with a glorified Christ, and the perfecting of His saints. Eph. vi. 11, 12.

Writing. The earliest intimation of writing in scripture is when Amalek was defeated, and it is significant that the first thing Moses was instructed to write, as far as is revealed, should be respecting *judgment* upon Amalek, an enemy of God's people: his remembrance was to be utterly put out from under heaven. Exo. xvii. 14. This incident took place some 2500 years after the creation of Adam and we cannot suppose that there had not been writing before this. Moses was "learned in all the wisdom of the Egyptians," and writing is found in or on all their ancient monuments.

Hales puts the date of Menes, the first king of Egypt, B.C. 2412, but even this is more than 1500 years from the creation. God created an intelligent man, and may have instructed him in the art of writing, as He surely also gave him a language by which He could Himself hold intercourse with him.

God brought the animal creation to Adam that he might name them and in them he had before him forms far more numerous than were needed for an alphabet, such as was adopted by the Egyptians long after. The Hebrew letters were originally symbolical, as some of their names infer: as א, *aleph*, an ox; ב, *beth*, a house; ג, *gimel*, a camel; &c. For the earliest Egyptian letters derived from nature see the table below.

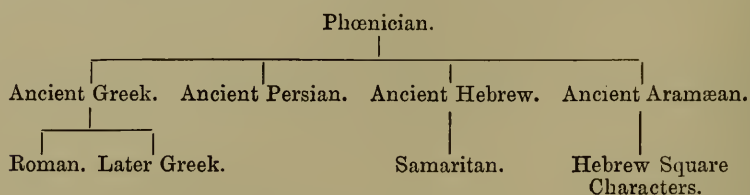
The Aztecs, who preceded the Mexicans, were able to record their laws, their ritual, and a complete system of chronology, &c. A Mexican MS looks like a collection of pictures, each a separate study. The Chinese, who profess to have had the art of writing from time immemorial, with endless genealogies, have kept their records in their 80,000 symbolical characters, to which there are 214 radical keys.

The history and book of Job is judged to have been quite early, and he speaks not only of writing, but of a book: "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!" Chap. xix. 23, 24. This refers to his words being engraved on a rock and filled in with lead.

Engraving on stones was practised in ancient Egypt, a specimen of which may be seen on Cleopatra's Needle in London, on the banks of the Thames. Ancient engraving on stone has rendered service in modern times, as in the Rosetta Stone, the writing of which, being in Egyptian and Greek, gave the first key to the deciphering of Egyptian hieroglyphics. See also page 538 respecting the Moabite Stone.

In the Sinai peninsula there are many inscriptions cut in the rocks, which have never yet been satisfactorily explained. Some of them have been taken to be of Israelitish origin when Israel 'wandered' in those parts; others judge them to be simply the greetings and names of travellers; and others are of the opinion that Christian pilgrims wrote them, while some believe them to be of an earlier date than this and assign them to Pagan pilgrims to Serbâl. Many of the inscriptions are in an Arabic dialect, but interspersed with rude engravings of horses, asses, dogs, and ibexes.

As already intimated, the Israelites may in the first instance have had a system of hieroglyphics, by means of which they (as did the Egyptians and others) recorded all necessary things. All existing alphabets have been traced by Gesenius to the Phœnician, thus:—



ANCIENT ALPHABETS.

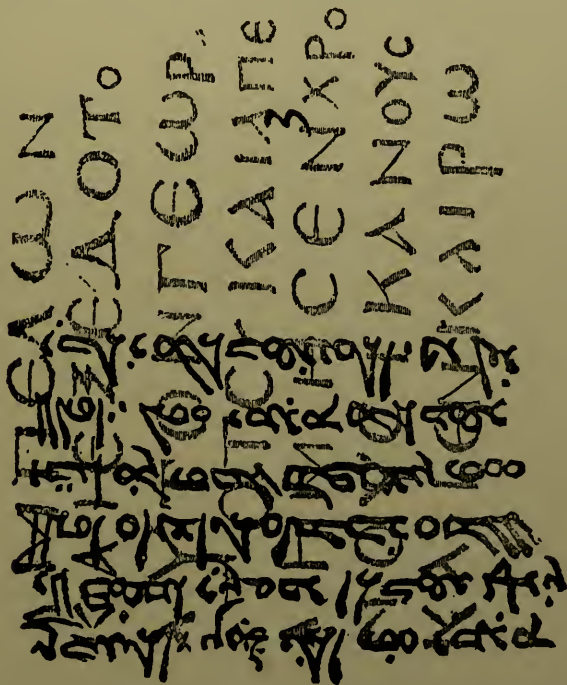
Egyptian Hieroglyphic.	Egyptian Hieratic.	Phœnician on Moabite Stone.	Siloam Inscription.	Hebrew on Coins.	Samaritan.	Square Hebrew.
	א	א	א	א	א	א Aleph.
	ב	ב	ב	ב	ב	ב Beth.
	ג	ג	ג	ג	ג	ג Gimel.
	ד	ד	ד	ד	ד	ד Daleth.
	ה	ה	ה	ה	ה	ה He.
	ו	ו	ו	ו	ו	ו Vau.
	ז	ז	ז	ז	ז	ז Zain.
	ח	ח	ח	ח	ח	ח Cheth.
	ט	ט	ט	ט	ט	ט Teth.
	י	י	י	י	י	י Yod.
	כ	כ	כ	כ	כ	כ Caph.
	ל	ל	ל	ל	ל	ל Lamed.
	מ	מ	מ	מ	מ	מ Mem.
	נ	נ	נ	נ	נ	נ Nun.
	ס	ס	ס	ס	ס	ס Samech.
	ע	ע	ע	ע	ע	ע Ain.
	פ	פ	פ	פ	פ	פ Pe.
	צ	צ	צ	צ	צ	צ Tsadik.
	ק	ק	ק	ק	ק	ק Koph.
	ר	ר	ר	ר	ר	ר Resh.
	ש	ש	ש	ש	ש	ש Shin.
	ת	ת	ת	ת	ת	ת Tau.

It is generally stated that the Phœnician alphabet was derived from the Egyptian Hieratic. From the Phœnician is traced the ancient Hebrew, thence the Samaritan, and thence the modern square Hebrew, as shewn in the accompanying table.

The connection however between the Egyptian and the Phœnician alphabets is doubted by some. Dr. Poole, in the *Encyclopædia Britannica*, judges that if the latter had been derived from the former, their names would have described the original signs: whereas Aleph signifies an ox, not an eagle; Beth a house, not a bird; Gimel a camel, not a basket; and so on, as far as it is known, to the end.

It may be noticed that God Himself wrote the Ten Commandments on the stones that He gave to Moses, and He may have given the ancient Hebrew characters. It will be found that the whole Hebrew alphabet, except *teth*, is in those 'ten words.'

Writing was needed on other substances besides stones. When a man put away his wife he had to give her a "bill of divorcement." Deu. xxiv. 1. Papyrus was early used as paper, but being very fragile, it gave place to parchment and vellum, being written on with reeds. It is on the two latter that nearly all the ancient MSS of the scriptures have been preserved to this day. But the skins were expensive and could not be always obtained, which resulted in some of the copies of the New Testament being rubbed out, and something of much less importance being written on the same surface, as in the specimen here given. To enable such erased writing to be read, chemical means have to be resorted to. Such copies are called *Palimpsests* 'rubbed a second time,' or *Rescripts*.



This is part of the Codex Nitriensis, which contains large portions of Luke's Gospel, and dates from the sixth century. The original leaves have been folded in half, and then written over in Syriac (by Severus of

Antioch against Grammaticus) in the ninth or tenth century. The specimen gives a portion of Luke xx. 9, 10.

Writing is such an abstruse thing that no barbarous people has been known to commence any system of writing before seeing specimens of this wonderful art. It is well known that a missionary once wrote on a piece of wood the name of a tool that he needed, and handed it to a chief, asking him to take it to his wife. He asked what he was to say. He was to say nothing; only take the wood. He took it and was amazed when the missionary's wife threw the wood away and gave him the tool. It was entirely beyond his comprehension that the marks on the piece of wood could convey a message. It was altogether a deep mystery: he hung the piece of wood round his neck, and could often be seen telling the wonderful thing it had done.

Yet we are so familiar with writing that we think it no mystery at all; still there are occult intricacies in it. Our thoughts have to be expressed in words, our words are composed of letters; each of those letters has a distinct sound; and each sound needs some character to represent that sound, which must call forth the *same* sound, and rapidly form those sounds into words which again convey to the one who reads exactly the same thoughts that were passing through the mind of the writer. Is there no work of God in that?

Again, writing expresses decision and purpose. We may have many thoughts pass through our minds in a day, but none may need or deserve to be written. "It is written" implies a decision one has arrived at as an individual; or what has been recorded as an Act of Parliament; or much higher still, what God has been pleased to cause to be written as His revealed will in the holy writings, for which man can never be too grateful.

Y

Yarn, Linen. Mentioned in the A. V. only in 1 Ki. x. 28 and 2 Ch. i. 16, as being brought out of Egypt; but as 'horses' are mentioned just before and just after, it is improbable that 'linen yarn' is intended. The Masoretic punctuation makes the above two passages different from any other occurrences. Many Jewish interpreters translate "a web," and the LXX, Vul., Syr., and Arab. versions treat it as a proper name. The passage as translated in the R. V.—similarly to what it had been previously translated by others—reads "And the horses which Solomon had were brought out of Egypt; and the king's merchants received them 'in droves,' each 'drove' at a price." This is no doubt the best translation. The Hebrew word is *mique*, or *miqueh*.

Year. Under the word MONTHS it has been stated that the Jews reckoned the months to consist alternately of twenty-nine and thirty days, being therefore in twelve months eleven and a quarter days short of the year. To remedy this an additional month was added about every three years. In the various data given for the last half of the last of Daniel's Seventy Weeks, it will be seen that all the months are reckoned as having thirty days; thus 'a time, times, and a half' in Dan. xii. 7 and Rev. xii. 14 point out three and a half years: this period is again called forty two months in Rev. xi. 2; xiii. 5; and again twelve hundred and sixty days in Rev. xi. 3; xii. 6. The prophetic year may therefore be called three hundred and sixty days. See MONTHS and SEASONS.

Yesterday, Yesternight. The word yesterday is used for the previous day, Exo. v. 14; John iv. 52; Acts vii. 28; and for past time indefinitely,

as "a thousand years in thy sight are but as yesterday;" and as when the Lord Jesus is said to be "the same yesterday, to-day, and for ever." *Psa.* xc. 4; *Heb.* xiii. 8. It is used also as if of 'no duration,' as "we are but of yesterday." *Job* viii. 9. Yesternight is the same as would now be called 'last night.' *Gen.* xix. 34; xxxi. 29, 42.

Yoke. The harness that secures an animal to a cart or plough; and the beam to which two animals are fastened for any purpose of labour; it is also used to denote the number two, as 'a yoke of oxen.' *1 Sa.* xi. 7. It is employed as a symbol of servitude and slavery. *Jer.* xxviii. 2-14; *1 Ti.* vi. 1. Also of the grievous bondage of being under the law. *Acts* xv. 10; *Gal.* v. 1. The Lord Jesus invites the believer to take *His* yoke upon him, and to learn of Him; that is, giving up self-will, to be in submission to the will of God, content to be in the lowest place; and such will find rest to their souls. His yoke is easy, and His burden is light. *Mat.* xi. 29, 30.

Z

Zaana'im. Instead of 'the Plain of Zaanaim' it is more accurately translated the 'oak of Zaanaim.' *Jud.* iv. 11. It is the same place as ZAANANNIM in *Jos.* xix. 33. It is only known as being somewhere near Kadesh in Naphtali.

Zaanan'. City in the lowlands of Judah. *Mic.* i. 11. Probably the same as ZENAN in *Jos.* xv. 37. Not identified.

Zaanan'nim. See ZAANAIM.

Zaavan'. Son of Ezer, a descendant of Seir. *Gen.* xxxvi. 27. Called ZAVAN in *1 Ch.* i. 42.

Za'bad. 1. Son of Nathan, a descendant of Judah. *1 Ch.* ii. 36, 37. 2. Son of Tahath, an Ephraimite. *1 Ch.* vii. 21. 3. Son of Ahlai and one of David's mighty men. *1 Ch.* xi. 41. 4. Son of Shimeath, an Ammonitess: he assisted in slaying Joash, king of Judah. *2 Ch.* xxiv. 26. He is called JOZACHAR in *2 Ki.* xii. 21. 5, 6, 7. Three who had married strange wives. *Ezra* x. 27, 33, 43.

Zab'bai. 1. One who had married a strange wife. *Ezra* x. 28. 2. Father of Baruch, who earnestly helped to repair the wall of Jerusalem. *Neh.* iii. 20.

Zab'bud. Son of Bigvai: he returned from exile. *Ezra* viii. 14.

Zab'di. 1. Son of Zerah and ancestor of Achan. *Jos.* vii. 1, 17, 18. 2. Son of Shinhi, a Benjamite. *1 Ch.* viii. 19. 3. 'The Shiphamite,' overseer of David's wine stores. *1 Ch.* xxvii. 27. 4. A Levite, son of Asaph the minstrel. *Neh.* xi. 17. Apparently the same as ZACCUR in *Neh.* xii. 35 and ZICHRI in *1 Ch.* ix. 15.

Zab'diel. 1. Father of Jashobeam, one of David's captains. *1 Ch.* xxvii. 2. 2. 'Son of one of the great men,' and overseer of the priests in Jerusalem. *Neh.* xi. 14.

Za'bud. Son of Nathan, and 'principal officer and friend of Solomon.' *1 Ki.* iv. 5.

Za'bulon. See ZEBULON.

Zacca'i. Ancestor of some who returned from exile. *Ezra* ii. 9; *Neh.* vii. 14.

Zacchæ'us. A chief of the tax-collectors, who, in his anxiety to see Jesus, climbed a tree; he was agreeably surprised to hear that Jesus wished to abide at his house. On being called a sinner, Zacchæus said "The half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore fourfold," shewing apparently

that he had a tender conscience and a generous heart; but the Lord declared that He had brought *salvation* to the house; for though a tax-gatherer, he was a son of Abraham. Luke xix. 1-10.

Zac'chur. Son of Hamuel a Simeonite. 1 Ch. iv. 26.

Zac'cur. 1. A Reubenite, father of Shammua. Num. xiii. 4. 2. Son of Jaaziah, a Merarite. 1 Ch. xxiv. 27. 3. Son of Asaph: he and his sons were among the singers. 1 Ch. xxv. 2, 10; Neh. xii. 35. See ZABDI No. 4. 4. Son of Imri: he helped to repair the wall of Jerusalem. Neh. iii. 2. 5. A Levite who sealed the covenant. Neh. x. 12. 6. Son of Mattaniah, a Levite. Neh. xiii. 13.

Zachari'ah. 1. Son and successor of Jeroboam II. king of Israel. He reigned only six months in B.C. 773. Apparently there was an interregnum of eleven years before he reigned. He did that which was evil before the Lord. He was the fourth in the dynasty of Jehu, and this, according to the word of the Lord, was to be the extent of that house. It was then cut off by Shallum, who smote Zachariah, and reigned in his stead. 2 Ki. xiv. 29; xv. 8-12. 2. Father of Abi, or Abijah, wife of Ahaz, king of Judah. 2 Ki. xviii. 2. He is called ZECHARIAH in 2 Ch. xxix. 1.

Zachari'as. 1. Son of Barachias, who was slain between the temple and the altar. Mat. xxiii. 35; Luke xi. 51. This probably refers to Zecharias the son of Jehoiada, who was thus slain by order of the king. 2 Ch. xxiv. 20-22: 'son' in one of the places may signify 'grandson.' As the Book of Chronicles closes the *Hebrew Bible*, this assassination of a righteous man may well be deemed the last as that of Abel was the first. 2. Priest of the course of Abia, and father of John the Baptist. Because of his unbelief he was dumb until the child was born. When his son was circumcised, his voice was restored, and being full of the Holy Ghost he praised God and prophesied. His friends proposed the same name for his son; but he objected, and the babe was named John, as directed by the angel. Luke i.

Za'cher. Son of Jehiel and father or founder of Gibeon. 1 Ch. viii. 31. Called ZECHARIAH in chap. ix. 37: cf. ver. 35.

Za'dok. 1. Son of Ahitub, of the house of Eleazar. He was priest in the reign of David, and though Abiathar was called high priest, at times Zadok is named before him. Abiathar was set aside by Solomon, and Zadok became high priest. 2 Sa. viii. 17; xv. 24-36; xvii. 15; xviii. 19-27; xix. 11; xx. 25; 1 Ki. i. 8-45; ii. 35; iv. 2, 4; 1 Ch. vi. 8, 53, &c.; Eze. xl. 46; xliii. 19; xlv. 15; xlvi. 11. 2. Son of another Ahitub, a priest. 1 Ch. vi. 12; Ezra vii. 2. 3. Father of Jerusha, or Jerushah, wife of Uzziah king of Judah. 2 Ki. xv. 33; 2 Ch. xxvii. 1. 4. A descendant of Levi and a man of valour who joined David at Hebron. 1 Ch. xii. 28. 5, 6. Son of Baana, and son of Immer: they helped to repair the wall of Jerusalem. Neh. iii. 4, 29. 7. One who sealed the covenant. Neh. x. 21. 8. Son of Meraioth, a priest. 1 Ch. ix. 11; Neh. xi. 11. This may be the same as No. 1 or 2. 9. A scribe who was made one of the treasurers for the Lord's house. Neh. xiii. 13.

Za'ham. Son of Rehoboam. 2 Ch. xi. 19.

Za'ir. Place in Edom where Joram attacked the Edomites. 2 Ki. viii. 21: cf. 2 Ch. xxi. 9. Not identified.

Za'laph. Father of Hanun who helped to repair the wall of Jerusalem. Neh. iii. 30.

Zal'mon. An Ahoite, one of David's mighty men. 2 Sa. xxiii. 28. Apparently called ILAI in 1 Ch. xi. 29.

Zalmon, Mount. Place near Shechem from whence Abimelech brought boughs of trees with which he destroyed the Shechemites by fire.

Jud. ix. 48. Not identified. The Hebrew is the same as SALMON in Psa. lxxviii. 14.

Zalmo'nah. One of the halting places of the Israelites. Num. xxxiii. 41, 42.

Zal'munna. One of the two Midianite kings who were defeated and slain by Gideon. Jud. viii. 5-21; Psa. lxxxiii. 11.

Zamzum'mims. See ZUZIMS.

Zano'ah. 1. City in Judah. Jos. xv. 34; Neh. iii. 13; xi. 30. Identified with ruins at *Zanua*, 31° 43' N, 35° E. 2. City in the highlands of Judah. Jos. xv. 56. Identified with ruins at *Zanuta*, 31° 22' N, 34° 59' E. 3. Son of Jekuthiel. 1 Ch. iv. 18. The Rabbis interpret "Jekuthiel was chief of Zanoach," referring to No. 2.

Zaph'nath-paa'neah. Name given to Joseph by Pharaoh. Gen. xli. 45. The learned Jews translate it as a Hebrew name, 'Revealer of secrets,' as in the margin of the A. V.; but as an Egyptian name, which it is, it has been interpreted 'Prince of the life of the world.' In the LXX the name stands *Ψονθομφανήχ* an equivalent to the Coptic *Psotemphenekh*, which has been thus explained: *p* represents the article; *sotē* is 'saviour,' *m* is sign of the genitive case; *ph* the article; and *eneh* is 'world.' 'The saviour of the world.' The two latter meanings suit Joseph well, as being a type of Christ.

Za'phon. City in Gad. Jos. xiii. 27. Identified with ruins at *el Hammeh*, 32° 42' N, 35° 40' E.

Za'ra, Za'rah, Ze'rah. Son of Judah and Tamar. Gen. xxxviii. 30; xlv. 12; Num. xxvi. 20; Jos. vii. 1, 18, 24; xxii. 20; 1 Ch. ii. 4, 6; ix. 6; Neh. xi. 24; Mat. i. 3.

Za'reah. See ZORAH.

Za'reathites. See ZORATHITES.

Za'red, Ze'red. Valley in which the Israelites encamped at nearly the end of their wanderings. Num. xxi. 12; Deu. ii. 13, 14. Identified with the *Wady el Hessi*, which runs into the Salt Sea at its extreme south, and bears other names in its long course.

Zar'ephath. City belonging to Zidon, where Elijah stayed with a widow during part of a time of drought and famine, being sustained by the miraculous increase of the widow's meal and oil. 1 Ki. xvii. 9, 10; Oba. 20. Called SAREPTA in Luke iv. 26. Identified with *Sarafend*, 33° 27' N, 35° 18' E.

Zar'etan, Zar'than. Place in the Jordan valley, apparently near Succoth. Jos. iii. 16; 1 Ki. vii. 46. The Hebrew is the same as ZARTANAH. The place is possibly the same as ZEREDATHAH. Not identified.

Za'reth-sha'har. City in Reuben. Jos. xiii. 19. Identified with *Zara*, 31° 36' N, 35° 35' E.

Zar'hites. 1. Family of Zerah, a Simeonite. Num. xxvi. 13. 2. Family of Zarah, or Zerah, son of Judah. Num. xxvi. 20; Jos. vii. 17; 1 Ch. xxvii. 11, 13.

Zart'anah. Place named to define the position of Beth-shean. 1 Ki. iv. 12. Not identified.

Zar'than. See ZARETAN.

Zat'thu. One who sealed the covenant. Neh. x. 14. The Hebrew is the same as ZATTU.

Zat'tu. Ancestor of some who returned from exile. Ezra ii. 8; Neh. vii. 13. Several of the family married strange wives. Ezra x. 27.

Za'van. See ZAAVAN.

Za'za. Son of Jonathan, a son of Jada. 1 Ch. ii. 33.

Zebadi'ah. 1. Son of Beriah, a Benjamite. 1 Ch. viii. 15. 2. Son

of Elpaal, a Benjamite. 1 Ch. viii. 17. **3.** A warrior who joined David at Ziklag. 1 Ch. xii. 7. **4.** Son of Meshelemiah, a Korhite. 1 Ch. xxvi. 2. **5.** Son of Asahel, the brother of Joab. 1 Ch. xxvii. 7. **6.** Levite sent by Jehoshaphat to teach the people. 2 Ch. xvii. 8. **7.** Son of Ishmael of the house of Judah, and one of Jehoshaphat's rulers 'for all the king's matters.' 2 Ch. xix. 11. **8.** Son of Michael: he returned from exile. Ezra viii. 8. **9.** Priest who had married a strange wife. Ezra x. 20.

Ze'bah. One of the two Midianite kings who were defeated and slain by Gideon. Jud. viii. 5-21; Psa. lxxxiii. 11.

Zeba'im. Place to which Pohereth, a servant of Solomon, belonged. Ezra ii. 57; Neh. vii. 59. The R. V. has 'Pohereth-hazzebaim.' It is probably the same as ZEBOIM, ZEBOIM.

Zeb'edee. Father of James and John, two of the apostles of the Lord, but only mentioned as such. Zebedee was probably the husband of Salome (comp. Mat. xxvii. 56 with Mark xv. 40.) Mat. iv. 21; x. 2; Mark i. 19, 20; Luke v. 10; John xxi. 2; &c.

Zebi'na. One who had married a strange wife. Ezra x. 43.

Zebo'im, Zeboi'im. One of the five 'cities of the plain' destroyed with Sodom and Gomorrah. Gen. x. 19; xiv. 2, 8; Deu. xxix. 23; Hos. xi. 8. Not identified.

Zebo'im, Valley of. Place apparently in the vicinity of Michmash. 1 Sa. xiii. 18; Neh. xi. 34.

Zebu'dah. Daughter of Pedaiah and wife of Josiah. 2 Ki. xxiii. 36.

Zebul'. Governor of Shechem for Abimelech while the latter was absent. Jud. ix. 28-41.

Zeb'ulonites, Zeb'ulunites. Descendants of Zebulun. Num. xxvi. 27; Jud. xii. 11, 12.

Zeb'ulun. The tenth son of Jacob and the youngest son of Leah: father of the tribe bearing his name. He entered Egypt with his three sons, but of himself personally nothing is recorded. At the Exodus those numbered of the tribe were 57,400, and at the entrance into the land there were 60,500. Jacob, when he foretold what should befall his sons in the last days, said, "Zebulun shall dwell at the haven of the sea, and he shall be for an haven of ships, and his border shall be unto Zidon," Gen. xlix. 13: Zebulun is thus representative of Israel having intercourse with the Gentiles for profit. Moses blessed the tribes thus, "Rejoice, Zebulun, in thy going out"; and then, classing him with Issachar, said, "They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand." Deu. xxxiii. 18, 19.

This tribe, like others, did not drive out all the old inhabitants from their possession, but made them tributary. Jud. i. 30. In Barak's conflict with Sisera they fought bravely and 'jeopardied their lives.' Elon the judge was of this tribe. Jud. iv. 6; v. 18; xii. 11, 12. Of those who rallied round David on the death of Saul were 50,000 of this tribe, expert in war, who could keep rank, not of double heart. 1 Ch. xii. 33. And when Hezekiah invited all the tribes to come to Jerusalem to keep the Passover, 'divers' of Zebulun humbled themselves and responded to the call. 2 Ch. xxx. 11.

Their lot fell towards the north, its centre being about 32° 45' N.; and though it did not extend either to the Mediterranean or the Sea of Galilee, they may have pushed forward to both seas. Jacob spoke of their reaching unto Zidon, and the Evangelist says, "Capernaum, which is upon the sea coast [Sea of Galilee], in the borders of Zabulon and Nephtholim." Called ZABULON in Mat. iv. 13, 15; Rev. vii. 8.

Zeb'ulun. Border city of Asher. Jos. xix. 27. Identified by some with *Neby Sebelan*, 33° 1' N, 35° 20' E.

Zeb'ulunites. See ZEBULONITES.

Zechari'ah. 1. A chief man among the Reubenites. 1 Ch. v. 7. 2. Son of Meshelemiah, a Korhite. 1 Ch. ix. 21; xxvi. 2, 14. 3. Son of Jehiel, a Benjamite. 1 Ch. ix. 37. Called ZACHER in 1 Ch. viii. 31. 4. Levite engaged in the service of song. 1 Ch. xv. 18, 20; xvi. 5. 5. One of the priests in the time of David. 1 Ch. xv. 24. 6. Son of Isshiah, a Levite. 1 Ch. xxiv. 25. 7. Son of Hosah, a Merarite. 1 Ch. xxvi. 11. 8. Father of Iddo of the tribe of Manasseh. 1 Ch. xxvii. 21. 9. One of the princes of Judah whom Jehoshaphat sent with priests and Levites to teach the people. 2 Ch. xvii. 7. 10. Levite, father of Jehaziel. 2 Ch. xx. 14. 11. Son of Jehoshaphat king of Judah. 2 Ch. xxi. 2. 12. Son of Jehoiada the priest: he rebuked the people for their idolatry, and by commandment of the king he was stoned by the people in the court of the temple. 2 Ch. xxiv. 20. He is probably the ZACHARIAS spoken of in Mat. xxiii. 35. 13. One who 'had understanding in the visions of God.' 2 Ch. xxvi. 5. 14. Father of Abijah, wife of Ahaz king of Judah. 2 Ch. xxix. 1. Called ZACHARIAH in 2 Ki. xviii. 2. 15. Levite, descendant of Asaph. 2 Ch. xxix. 13. 16. Kohathite, one of the overseers at the repairing of the temple. 2 Ch. xxxiv. 12. 17. Prince of Judah, and one of the rulers of the house of God. 2 Ch. xxxv. 8. 18. Son of Berechiah, and one of the 'minor prophets.' Ezra v. 1; vi. 14; Zec. i. 1, 7; vii. 1, 8. 19-21. Three who returned from exile. Ezra viii. 3, 11, 16; Neh. viii. 4. 22. One who had married a strange wife. Ezra x. 26. 23, 24. Two ancestors of some who dwelt at Jerusalem on the return from exile. Neh. xi. 4, 5. 25. Priest, the son of Pashur. Neh. xi. 12. 26. Priest, 'of Iddo.' Neh. xii. 16. 27. Son of Jonathan, a priest: he assisted in the dedication of the wall of Jerusalem. Neh. xii. 35, 41. 28. Son of Jeberechiah, taken by Isaiah as a witness. Isa. viii. 2.

Zechariah, Prophecy of. Nothing personal is revealed concerning the prophet except that he was the son of Berechiah, the son of Iddo the prophet. The dates mentioned are the eighth and eleventh months of the second year, and the ninth month of the fourth year of Darius, answering to 519 and 517 B. C., chap. i. 1, 7; vii. 1. Haggai's prophecy was in the second year of the same Persian king, so the two prophets were contemporary, and, according to Ezra v. 1; vi. 14, they both roused and encouraged the Jews to go on with the building of the temple. Zechariah's prophecy is much occupied with the great Gentile kingdoms under which the Jews were placed: there is also much respecting Jerusalem, and it reaches on to the time of the Messiah and His rejection, and to the last days when Israel and Judah shall be blessed in the land.

Chapter I. The introduction calls upon the people to turn to the Lord: not to be like their fathers who refused to hearken to the warnings, but who, when God's punishments had fallen upon them, had been forced to acknowledge the truth of the prophet's words. The point of the chapter is that Jehovah had returned to Jerusalem with mercies, and God's providential ordering of the nations would favour the building of the city. The first vision is in verses 7-17. A man, the angel of Jehovah, on a red horse (the horse is a symbol of the energy of God's providential government in the earth) stands in the shade among the myrtle trees, and there were other horses, red, speckled, and white, as symbols of God's agency in the government of the earth: cf. chap. vi. 5. "The powers that be are ordained of God" and were used by Him. If the 'red' horse signifies Persia (having the same colour as the horse of the angel, possibly because Persia was at that time ruling and was favouring God's

people), doubtless the 'speckled' and the 'white' point to the two nations that were to succeed—the Greek and the Roman. All were under the control of God. Babylon is not seen here: it had received its punishment.

God was angry with the surrounding nations that were at ease when Israel was being punished. The seventy years of indignation (not here the seventy years' captivity, though both periods partially synchronised) had then run their course, and a remnant of the Jews had been in grace restored, as seen in the book of Ezra; but that was only a few drops of the shower of blessing that was to descend upon them.

Verses 18 to 21 refer to the four kingdoms as horns, so fully prophesied of in Daniel—the Babylonian, the Median and Persian, the Greek, and the Roman. These nations, used as instruments of discipline upon God's people, were to be subdued in due time by God's 'carpenters' or 'artificers.' Notice that Judah and Israel are both mentioned in verse 19.

Chapter II. concerns the city and the deliverance of God's elect people, reaching on to the future. Jerusalem is to be measured with the end in view of its being enlarged and inhabited as towns without walls—without limits: Jehovah will be a wall of fire round it, and will be the glory in its midst: cf. Isa. xlix. 19, 20. "After the glory" of Jehovah has been manifested on the earth (ver. 8), He will send to the nations and make a spoil of them that have spoiled Israel, whom He values as the apple of His eye: cf. Deu. xxxii. 10. Jehovah will dwell in the midst of His people, and many nations will be joined to the Lord: Jerusalem will be His earthly centre. All flesh is to be silent before the Lord, Israel were to know that though He providentially ordered things in the earth, yet that the prophet—a figure of Messiah—was the sent one of Jehovah. It is perfectly clear that nothing answering to this has taken place since the captivity.

Chapter III. This chapter sets forth the sanctuary and active grace: in order however for Jerusalem to be thus blessed the people must be cleansed. They are represented in Joshua the high priest standing before the angel of Jehovah, Satan standing to resist him. God takes up the defence of His people: Satan is rebuked, the filthy garments are taken away, the iniquity is removed; Joshua is clothed with festive robes, and a pure tiara or diadem is set upon his head: cf. Isa. lxii. 3. He then is in a position of responsibility: if he is faithful he shall judge Jehovah's house, and have a place in His presence. The restored remnant is blessed, but left under responsibility till the time when Christ will make good God's counsels in the last days. The rest of the chapter refers to those days.

In verse 8 Joshua is typical of Christ as the branch: cf. Isa. xi. 1. Verse 9. A stone is laid before him, also typical of Christ with the full divine intelligence for government: cf. chap. iv. 10 and Rev. v. 6. The iniquity of the land will be taken away in one day, and each shall repose under his own vine and his own fig-tree. Peace shall reign.

Chapter IV. Verses 1–3 present symbolically the divine light and order of the future kingdom. Verses 6–10 give the *then* state of the returned remnant, the Spirit with them, and the providential (not yet direct) government of God for them. Thus the prophet was to assure Zerubbabel that he would be able to finish the house that had been begun (ver. 7): this was also typical of the future: cf. chap. vi. 12. Verses 11–14. The royalty and priesthood of Christ will maintain by the power of the Spirit (golden oil), a perfect display of God's light and glory in connection with Israel. In principle this was to be seen in the remnant returned from Babylon. It will be also in the remnant of the last days: cf. Rev. xi. 4.

Chapter V. Verses 1–4. A flying roll brings judgment (according to the holiness of God's sanctuary, 20 × 10) upon the 'land' (rather than

the 'earth'), and into the houses of those that sin against God (swearing falsely), and against their neighbour (stealing), that is, the mass of the Jews. Verses 5-11. Their wicked and corrupt state is represented by a woman sitting in an ephah (one of the dry measures) upon which a weight of lead, as if to restrain her, is cast. Subsequently *two* women (emblematic of commercial covetousness) come forth (doubtless typical of twin forms of the development of evil), and carry it to the land of Shinar, where Babylon, the mother of idolatry, was built, there to build the ephah a house. It doubtless points to the apostasy of the Jews in the last days: its character is Babylonian. Rev. xviii. 4, 5.

Chapter VI. Verses 1-8 introduce the administrative spirits of God's providential government connected with the four Gentile empires as horses: the red (Babylon), the black (Medes and Persians), the white (Greek), and the grisled and bay (Roman), the latter probably having *two* horses because of the double character of its government, relics of which exist in various forms until revived again before the Lord comes to reign. (Some translate 'strong,' as in the *margin*, instead of 'bay,' in verses 3 and 7. The Hebrew is not the same as that translated 'bay' in chap. i. 8 *margin*.) These are called "the four spirits of the heavens which go forth from standing before the Lord of all the earth" (ver. 5), because during the time of the Gentiles these nations are the instruments of God's providential governing power in the earth. The empires run on in some form, notwithstanding their failures, till God by Christ overrules, no longer providentially but in direct government. In Daniel ii. 45 it is said that the Stone will break "in pieces the iron, the brass, the clay, the silver, and the gold." More detail as to these powers themselves, and what they accomplish, is given in Daniel. Verse 6 probably refers to the battle of Actium (B. C. 31, the date of the establishment of the Roman empire), and verse 8 to the fall of Babylon.

Verses 9-15. Christ as the Branch is again introduced. He will build the temple of Jehovah, will sit upon His throne as ruler and priest. He will reign in His Melchisedec character of King and Priest. Apparently the three men mentioned in verse 10 brought gold and silver on their return from captivity, of which crowns were made for Joshua; and these crowns were hung "for a memorial in the temple of Jehovah." They should know that the prophet had been sent to them, but all depended on their obedience: comp. chap. i. 2-6.

Chapter VII. From this chapter onward the prophecy has a distinct bearing upon the consciences of the people, the Messiah is introduced, and the consequences of His rejection. The people are challenged as to whether they had been sincere in their fasts during the seventy years: the fast "in the fifth month" was in memory of the destruction of Jerusalem, 2 Ki. xxv. 8; and in the "seventh month" for the murder of Gedaliah. Jer. xli. 1, 2. God had scattered them for their sins and because of their refusal of the former prophets.

Chapter VIII. God however returns to Zion in grace and in such blessing as will be only fully realised in the millennium. Israel and Judah are both embraced in the blessing, ver. 13. Their fast days should be turned into feasts: the fourth month doubtless refers to the time when Jerusalem was taken, and the tenth month to when the siege began: cf. Jer. lii. 4, 6; and chap. vii. 5.

Chapters IX., X. Here the 'burden' is announced, God's vengeance that will come upon the nations in order that Israel may have possession of Syria. Verses 3-8 had a partial fulfilment by the instrumentality of Alexander the Great. Zion is called upon to rejoice, for Messiah her King cometh riding upon an ass. This passage is quoted in the Gospels:

but it is only cited there as far as was true at that time, omitting the judgments that are to be fulfilled when Christ comes again, and which will result in great prosperity and blessing: the harvest and the vintage shall make them flourish. This is continued in chapter x., where again all Judah and Israel are included in the blessing. Hindrances shall be removed, and the pride of their enemies be brought down. They shall be strong in Jehovah and walk in His name.

Chapter XI. treats of the rejection of the Messiah; its commencement is a great contrast to the end of chapter x. Here the people are under Gentile rule. The whole flock (nation) is given over to slaughter, and Jehovah takes up their cause, for their own shepherds (scribes, elders, rulers, priests) did not pity them. He raises up the true Shepherd, who feeds the remnant (the *poor* of the flock).

The two staves represent His authority, as gathering all the nations unto Him (Gen. xlix. 10), and binding Judah and Israel together (Eze. xxxvii. 15-28). The staff BEAUTY is cut asunder, and He renounces His covenant with the nations (the peoples in ver. 10): cf. John xii. 20-24. It is in Israel He will take possession. The faithless shepherds in Israel are cut off: cf. Mat. xxii. 15-46, and the poor of the flock have intelligence as to what God is doing. The Messiah is valued at thirty pieces of silver, as related in the Gospels.

The other staff, BANDS, was then broken, and the reunion of Judah and Israel was for the time postponed. The true Shepherd having been refused, Jehovah speaks (verses 15-17) of the false shepherd, Antichrist, thus passing over unnoticed the whole of the present period, which makes it evident that the church is *not* alluded to in Zechariah: cf. John v. 43.

Chapter XII. Following the rejection of Christ and the acceptance of Antichrist, this chapter introduces the events concerning Jerusalem in the last days. The nations that molest God's earthly people will find Jerusalem a burden that will crush them. Judah will see and acknowledge that the One they crucified was their true Messiah, and great sorrow will pierce their hearts: comp. ver. 11 with 2 Ch. xxxv. 22-25. Each family will mourn apart and their wives apart: the king (David), the prophet (Nathan), and the priest (Levi), with whom is associated Shimei. Perhaps this should be Simeon as in the LXX, the Syriac, and the Arabic versions, as representing the most cruel: cf. Gen. xlix. 7; or possibly Shimei, the enemy of David, as representing the basest of the people, may be referred to.

Chapter XIII. Verses 1-4. A fountain is opened and all is cleansed. All idols and false prophets are banished. Verse 5. Christ's was the humble place of a husbandman, a slave to man, and no humanly accredited prophet. Verse 6. His rejection by 'his own' is evidenced by the wounds in His hands, which He received when among His friends. Verse 7. Jehovah owns Him as His Fellow, but His sword smote Him, and the sheep (the nation) were scattered, while the remnant were blessed. Mat. xxvi. 31. Verses 8, 9. In the last days Judah will be brought into judgment, and a third part, after being refined in the fire, will be owned as God's people, and they will own Jehovah as their God. Israel, as not having been immediately guilty of the death of their Messiah, will be dealt with differently: cf. Eze. xx. 34-38.

Chapter XIV. announces the day of the Lord. All nations will be gathered by God against Jerusalem, the city will be taken, the houses rifled, and half the inhabitants go into captivity. Then Jehovah will go forth and fight against those nations. The feet of Jehovah-Jesus shall stand on Mount Olivet, from whence He ascended, and the mount will cleave in two, causing great fear. The latter part of verse 5 begins a

sentence, Jehovah will come with all His saints. Verse 6 is obscure (see *margin*), and the MSS differ: it may signify, "There shall not be light; the shining [or luminaries] shall be obscured." The next verse shews that it will not be an ordinary day, but light will be at evening time.

Living waters will issue from Jerusalem, part going to the east sea, and part to the west sea; and there will be physical changes in the land. The enemies will be consumed, and Judah will share the spoil. Those of the nations who survive will go up to Jerusalem to worship the king, Jehovah of hosts, or, if they fail thus to worship, they will be punished. "Holiness to the Lord" will be on the bells of the horses, and all in Jerusalem will be sanctified. There will be no 'Canaanite,' or trafficker, in God's house, as there were when the Lord was on earth.

The whole prophecy concerns God's earthly people, and is full of detail with respect to their punishment; their blessing; their Messiah, and their rejection of Him; also their future reception of Him, and His glory in their midst. It will be noticed that Jehovah, and their Messiah (in whatever way prefigured), are often spoken of as one and the same.

Ze'dad. The northern border of the promised land. Num. xxxiv. 8; Eze. xlvii. 15. Probably *Sudud*, 34° 23' N, 36° 58' E., about 50 miles E.N.E. of Baalbec.

Zedeki'ah. 1. The name given by Nebuchadnezzar to Mattaniah, son of Josiah, whom he set on the throne of Judah. Zedekiah reigned eleven years, B. C. 599—588, and was the last king of Judah. His reign was evil; he did not humble himself before the prophet Jeremiah, and profaned the name of Jehovah by breaking his oath to the king of Babylon. The chief priests and the people also transgressed greatly. On Zedekiah revolting from Nebuchadnezzar, he formed an alliance with Egypt (cf. Eze. xvii. 3-20); but Egypt was defeated, and then Nebuchadnezzar pushed on the siege of Jerusalem.

Zedekiah was many times warned by Jeremiah against his course, and was advised to submit to Babylon; but for this Jeremiah was persecuted by the princes of Judah. When the city was taken, Zedekiah, with his wives and children, attempted to escape, but he was captured. Two prophecies respecting him are remarkable: one that he shall speak with the king of Babylon, and "his eyes shall behold his eyes," Jer. xxxii. 4; and the other that "he shall be brought to Babylon, yet shall he *not* see it, though he shall die there." Eze. xii. 13. And thus it came to pass: on being carried before Nebuchadnezzar at Riblah, his sons were slain before his face, then his eyes were put out, and he was carried to Babylon. 2 Ki. xxiv. 17, 20; xxv. 2, 7; 1 Ch. iii. 15; 2 Ch. xxxvi. 10, 11; Jer. i. 3; xxi. 1-7; xxiv. 8; xxvii. 3, 12; xxviii. 1; xxix. 3; xxxii. 1-5; xxxiv. 2-21; xxxvii.—xxxix.; xliv. 30; xlix. 34; li. 59; lii. 1-11. 2. Son of Chenaanah: he was a false prophet, and an adviser of Ahab. He arrogantly smote Micaiah in the face and asked, "Which way went the Spirit of Jehovah from me to speak unto thee?" Micaiah told him his question would be answered when he went into an inner chamber to hide himself. 1 Ki. xxii. 11, 24; 2 Ch. xviii. 10, 23. 3. Son of Jeconiah, or Jehoiachin, king of Judah. 1 Ch. iii. 16. 4. Son of Maaseiah: he was a false prophet in Babylon among the captives: with Ahab he was burnt to death. Jer. xxix. 21, 22. 5. Son of Hananiah and a prince of Judah. Jer. xxxvi. 12.

Zeeb. Prince of Midian, slain by Gideon. Jud. vii. 25; viii. 3; Psa. lxxxiii. 11.

Ze'lah. City in Benjamin, where Saul and his sons were buried. Jos. xviii. 28; 2 Sa. xxi. 14. Not identified.

Zel'ek. An Ammonite, one of David's mighty men. 2 Sa. xxiii. 37; 1 Ch. xi. 39.

Zeloph'ehad. Son of Hephher, of the tribe of Manasseh. He had died without leaving any sons, but had five daughters, who claimed an inheritance in the tribe. A law was made allowing this, but they were not to marry out of their own tribe. Num. xxvi. 33; xxvii. 1-7; xxxvi. 2-11; Jos. xvii. 3; 1 Ch. vii. 15.

Zelo'tes. See SIMON No. 2.

Zel'zah. City in Benjamin. 1 Sa. x. 2. Not identified.

Zemara'im. City in Benjamin. Jos. xviii. 22: Identified with ruins at *es Sumrah*, 31° 55' N, 35° 29' E.

Zemara'im, Mount. This was situate on some part of the highlands of Ephraim. 2 Ch. xiii. 4. Not identified.

Zem'arite. A tribe descended from Ham, and described as one of 'the families of the Canaanites,' or descendants of Canaan. Gen. x. 18; 1 Ch. i. 16. The Jerusalem Targum and the Arabic Version place them at Emesa, the modern *Hums*, 34° 44' N, 36° 42' E.

Zem'ira. Son of Becher, a Benjamite. 1 Ch. vii. 8.

Ze'nan. See ZAAMAN.

Ze'nas. A believer and a 'lawyer' (probably one skilled in the law of Moses), whom Titus was to help on his journey. Tit. iii. 13.

Zephani'ah. 1. Son of Maaseiah and 'second' priest in the reign of Zedekiah; he was carried captive to Nebuchadnezzar and slain at Riblah. 2 Ki. xxv. 18; Jer. xxi. 1; xxix. 25, 29; xxxvii. 3; lii. 24. 2. Son of Tahath, a Kohathite. 1 Ch. vi. 36, 37. 3. Son of Cush, and one of the 'minor prophets.' Zeph. i. 1. 4. Father of Josiah and of Hen. Zec. vi. 10, 14.

Zephaniah, Prophecy of. The only personal detail given of this prophet is his ancestry for four generations: he was the son of Cushi, a descendant of Hizkiah. The date to the prophecy is 'the days of Josiah' king of Judah, who reigned B.C. 641-610. The prophecy gives the judgment of God with respect to the testimony that was being borne when there was an outward reformation under a pious king who trembled at God's law. The Spirit of God could read the hearts of the people, and could see what moral corruption was associated with the outward worship of God: cf. Jer. iii. 6-10. The prophet proclaims the judgments that must fall upon the land, and upon Judah and Jerusalem, though with grace to the faithful remnant at the end. Within four years of the close of Josiah's reign Jerusalem was taken by Nebuchadnezzar, the holy vessels carried away, and the captivity of Judah commenced.

Chapter I. The prophecy opens with "I will utterly consume all things from off the land, saith Jehovah." God could see the followers of Baal still there, and the Chemarim (idoltrous priests, mentioned in 2 Ki. xxiii. 5 and Hos. x. 5, *margin*), and those who worshipped the host of heaven; and those that swore by Jehovah and by Malcham, or 'their king,' that is, Baal: cf. Jer. xlix. 1, *margin*. Judgment would surely overtake them, and their gold and silver should not deliver them in the great day of God's wrath upon the whole land of Judah and Jerusalem. *Maktesh* in verse 11 is literally 'of a mortar' or 'hollow place' as in a rock (cf. Jud. xv. 19; Pro. xxvii. 22, where the same Hebrew word occurs), probably signifying Jerusalem, where, as in a mortar, they would be pounded by their enemies.

Chapter II. The people are addressed as a nation 'without shame' (instead of 'not desired'): they are called to seek Jehovah, if haply a remnant might be hidden in the day of His wrath. Then the various nations are denounced that had been hostile to the land and to God's

people. God had from time to time used some of them as the means whereby He punished His chosen people; but they had been filled with pride and had abused their power, therefore His judgments should surely fall upon them: the prophecy however looks on to the future great day of God's wrath.

Chapter III. Here Jerusalem, the filthy and polluted city, is treated of. The princes, judges, prophets, and priests were all corrupt. The nations of those mentioned in the previous chapter would be completely cut off; and then Jehovah says, Surely Judah will listen to Me! In the future, Jehovah, after punishing the nations, will turn to His people, and a remnant will be brought into blessing. Israel will then be called upon to sing. The King of Israel, even Jehovah, will be in her midst, and she shall have a name and a praise among all the people of the earth. Christ is not, as in other prophecies, introduced here as the Messiah, but as Jehovah. The 'times of the Gentiles' and their four great kingdoms are passed over.

Zephath'. See HORMAH.

-Zepha'thah. The valley in which the battle with Zerah was fought. 2 Ch. xiv. 10. Identified with *Wady Safieh*, 31° 37' N, 34° 55' E.

Zephi', Zepho'. Son of Eliphaz, a son of Esau, and a duke of Edom. Gen. xxxvi. 11, 15; 1 Ch. i. 36.

Zephon', Zepho'nites. Son of Gad and his descendants. Num. xxvi. 15. Called ZIPHON in Gen. xlvi. 16.

Zer. Fortified city in Naphtali. Jos. xix. 35. Not identified.

Ze'rah. 1. Son of Reuel, a son of Esau, and one of the dukes of Edom. Gen. xxxvi. 13, 17; 1 Ch. i. 37. 2. Father of Jobab one of the early kings of Edom. Gen. xxxvi. 33; 1 Ch. i. 44. Perhaps the same family as No. 1. 3. Son of Judah. See ZARA. 4. Son of Simeon. Num. xxvi. 13; 1 Ch. iv. 24. Called ZOHAR in Gen. xlvi. 10; Exo. vi. 15. 5. Son of Iddo, or Adaiah, a Gershonite. 1 Ch. vi. 21, 41. 6. King of Ethiopia, or a general in the Egyptian army, who came against Asa with a million troops and three hundred chariots. His army was smitten by Jehovah, and Asa took much spoil. 2 Ch. xiv. 9-15. See EGYPT, page 233.

Zerahi'ah. 1. Son of Uzzi, a priest. 1 Ch. vi. 6, 51; Ezra vii. 4. 2. Ancestor of some who returned from exile. Ezra viii. 4.

Zer'ed. See ZARED.

Zere'da. Native place of Jeroboam I. 1 Ki. xi. 26.

Zereda'thah. Place in the Jordan valley, near to which the foundries of Solomon were established. 2 Ch. iv. 17. See ZARETAN.

Zere'rath. Place in or toward which the Midianites fled before Gideon. Jud. vii. 22. Not identified.

Zer'esh. Wife of Haman the Agagite. Est. v. 10, 14; vi. 13.

Zer'eth. Son of Ashur, a descendant of Judah. 1 Ch. iv. 7.

Ze'ri. See IZRI.

Zer'or. Son of Bechorath, an ancestor of Saul. 1 Sa. ix. 1.

Zeru'ah. Mother of Jeroboam who became the first king of Israel. 1 Ki. xi. 26.

Zerub'babel. Probably son of Pedaiah, and nephew and heir of Salathiel, or Shealtiel, though called his son. He was a 'prince of Judah,' and he apparently held some office in Persia as he is called SHESHAZZAR. Ezra i. 8-11. He was head of the Jews who volunteered to return from exile, under the decree of Cyrus. To Zerubbabel was also committed the charge of 5,400 vessels of gold and silver that had been carried away from Jerusalem.

An altar was erected, and sacrifices offered; but the foundation of the

temple was not laid till the second year. Then the adversaries of Judah and Benjamin came and wanted to assist in the building of the temple; but Zerubbabel and those with him declined their help. This act of faithfulness drew upon them the open opposition of their enemies, who also obtained authority from Persia to stop the work, though apparently they had ceased to build before this took place.

It was not resumed for about fifteen years, till Zerubbabel's faith was roused to renewed energy by the rebukes and appeals of the prophet Haggai, and by the glorious promises addressed to him by Zechariah.

Zerubbabel was aided by Jeshua the high priest, and at once began to build. When questioned by the Persian governors as to their authority for so doing they nobly replied, "We are the servants of the God of heaven and earth." Cyrus had made a decree that the temple should be built; but God's word to Zerubbabel was "not by might, nor by power, but by my Spirit, saith Jehovah of hosts."

Darius was now on the throne, and on the rulers writing to Persia, he ordered them to let the work alone, and directed that the expenses of the Jews should be paid out of the royal revenue. The house was finished in the sixth year of Darius, and dedicated with joy. Jehovah had said, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it." Zech. iv. 6-10.

We do not read of Zerubbabel after this. In Zechariah iv. this son of David is taken as a type of Christ, the promised Son of David, who will be the cause in a yet future day of the temple being built with shoutings of "Grace, grace unto it." The name Zerubbabel has been interpreted both 'dispersed in Babylon,' and 'blessed in Babylon.' 1 Ch. iii. 19; Ezra ii. 2 to v. 2; Neh. vii. 7; xii. 1, 47; Hag. i. 1, 14; ii. 2-23. He is called ZOROBABEL in Mat. i. 12, 13; Luke iii. 27.

Zerui'ah. Described with Abigail as 'sisters of the sons of Jesse.' They may have been half-sisters (Abigail was the daughter of Nahash, 2 Sa. xvii. 25). Zeruiah had three sons, Joab, Abishai, and Asahel, the leaders of David's army; but it is not stated who was her husband. David declared, after the murder of Abner, that the sons of Zeruiah were too hard for him. 1 Sa. xxvi. 6; 2 Sa. ii. 13, 18; xvi. 9, 10; &c.

Ze'tham. Son or grandson of Laadan, a Gershonite. 1 Ch. xxiii. 8; xxvi. 22.

Ze'than. Son of Bilhan, a Benjamite. 1 Ch. vii. 10.

Ze'thar. One of the chamberlains at the Persian court. Est. i. 10.

Zi'a. Head of a family in Gad. 1 Ch. v. 13.

Zi'ba. Originally a servant or slave of the house of Saul. When Mephibosheth was invited to the court of David, and the possessions of Saul were made over to him, Ziba was instructed with his fifteen sons and twenty servants, to manage the estates for Mephibosheth. This subordinate service may have been galling to Ziba's pride, and may account for his after conduct. On the insurrection of Absalom, Ziba went with provisions for David, and said that Mephibosheth, hoping to have the kingdom restored to him, had remained in Jerusalem. Whereupon David gave to Ziba all the inheritance of Mephibosheth. On David's return Mephibosheth declared that Ziba had deceived him and slandered him to the king, and the sacred historian says Mephibosheth had neglected his person and his clothes all the while that David had been from Jerusalem. Having given all that was Mephibosheth's to Ziba, David now divided the possessions between the two. Nothing more is recorded of Ziba. 2 Sa. ix. 2-12; xvi. 1-4; xix. 17, 29.

Zib'eon. 1. A Hivite, father of Anah and grandfather of Aholibamah, a wife of Esau. Gen. xxxvi. 2, 14. 2. Son of Seir and one of the dukes

of the Horites. Gen. xxxvi. 20-29; 1 Ch. i. 38, 40. Some judge Nos. 1 and 2 to be the same person.

Zib'ia. Son of Shaharaim, a Benjamite. 1 Ch. viii. 9.

Zib'iah. Wife of Ahaziah king of Judah. 2 Ki. xii. 1; 2 Ch. xxiv. 1.

Zich'ri. 1. Son of Izhar, a Kohathite. Exo. vi. 21. (See ZITHRI).
 2. Son of Shimhi, a Benjamite. 1 Ch. viii. 19. 3. Son of Shashak, a Benjamite. 1 Ch. viii. 23. 4. Son of Jeroham, a Benjamite. 1 Ch. viii. 27. 5. Son of Asaph, a Levite. 1 Ch. ix. 15. See ZABDI. 6. Son of Joram, a Levite. 1 Ch. xxvi. 25. 7. Father of Eliezer, a ruler of the Reubenites. 1 Ch. xxvii. 16. 8. Father of Amasiah, a captain of Jehoshaphat. 2 Ch. xvii. 16. 9. Father of Elishaphat, one of the captains of hundreds. 2 Ch. xxiii. 1. 10. A mighty man of Ephraim who slew Maaseiah son of king Ahaz, and Azrikam, and Elkanah. 2 Ch. xxviii. 7. 11. Father of Joel who returned from exile. Neh. xi. 9. 12. Priest of the family of Abijah. Neh. xii. 17.

Zid'dim. Fortified city in Naphtali. Jos. xix. 35. Identified with *Hattin*, 32° 48' N, 35° 27' E.

Zidki'jah. Priest who sealed the covenant. Neh. x. 1.

Zi'don, Si'don. Eldest son of Canaan, son of Ham, and the city in Phœnicia founded by his descendants. Gen. x. 15, 19. In scripture Tyre is nearly always mentioned first, though it is probable that in early days Zidon had the supremacy, which led to the district of Phœnicia being called Sidon, and the people thereof Zidonians. In Jos. xi. 8; xix. 28, it is called 'great Zidon.' It fell to the lot of Asher, but they did not drive out the inhabitants, which led to the Israelites serving the gods of the place. Jud. i. 31; x. 6. Solomon also loved some of their women, and imitated their form of idolatry. 1 Ki. xi. 1, 33.

Zidon is denounced by the prophets for destruction. It is charged with being a 'pricking brier' to the house of Israel, and a 'grieving thorn'



ZIDON OR SIDON.

around them. Eze. xxviii. 21-24. Jehovah says of Zidon, in conjunction with Tyre, that they had taken His gold and silver and pleasant things, and carried them into their heathen temples, and had also sold the children of Judah unto the Grecians, to remove them far from their border. Joel iii. 4-8. A warning message from Jeremiah was sent to the king

of Zidon and neighbouring kings, exhorting them to submit to Nebuchadnezzar, who was Jehovah's servant. Jer. xxvii. 3. We do not read that Nebuchadnezzar took Zidon, indeed his lengthy siege of Tyre probably enriched Zidon. The city is mentioned in Gen. xlix. 13; Isa. xxiii. 2-12; Jer. xxv. 22; xlvii. 4; Eze. xxvii. 8; Zec. ix. 2, &c.

The Lord Jesus visited its coasts, and said that it should be more tolerable in the day of judgment for Tyre and Sidon than for the cities in which He had done his mighty works. Mat. xi. 21, 22; xv. 21; Acts xii. 28; xxvii. 3.

The destruction of Zidon was remarkable. They revolted from the Persians, but Tennes their king turned traitor and betrayed them. When the place was besieged, many of the citizens went out in submission, but were cruelly butchered. They had burnt their ships that none might escape, and seeing no effectual means of defence, in despair they shut themselves up in their houses, set them on fire, and perished in the flames. This was in B. C. 351. It gradually recovered from this destruction and became again a flourishing town. It is now called *Saida*, 33° 34' N, a city of some 9000 inhabitants: there are many ruins.

In the Hebrew the name is Tzidon, as in the margin of Gen. x. 15. Sidon is the Greek form of the name.

Zido'nians, Sido'nians. The inhabitants of Zidon and its neighbourhood. At times the term was applied to the Phœnicians generally. They were renowned for cutting timber and as being fishermen and seamen. Deu. iii. 9; Jos. xiii. 4, 6; Jud. iii. 3; x. 12; xviii. 7; 1 Ki. v. 6; xi. 1, 5, 33; xvi. 31; 2 Ki. xxiii. 13; 1 Ch. xxii. 4; Eze. xxxii. 30. The Zidonians were idolators: Baal and Ashtoreth were their gods. This is mentioned on the sarcophagus of Ashmanezar, apparently one of their kings.

Zif. See MONTHS.

Zi'ha. 1. Ancestor of some Nethinim who returned from exile. Ezra ii. 43; Neh. vii. 46. 2. Ruler of the Nethinim in Ophel (Jerusalem). Neh. xi. 21.

Zik'lag. City in the south of Judah given to David by Achish, one of the Philistine kings. It was burned down by the Amalekites, and the inhabitants carried away during the absence of David; but the captives and the spoil were recovered. It afterwards returned to the tribe of Judah. A list is given of the warriors who resorted to David at Ziklag while Saul was yet alive, and therefore while David was in rejection by the nation. 1 Ch. xii. 1-22. Amasai, chief of the captains, said "Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee." Cheering words to one thus placed! They were apparently a type of those who follow the Lord Jesus now while He is still rejected by the world at large. Jos. xv. 31; xix. 5; 1 Sa. xxvii. 6; xxx. 1-26; 2 Sa. i. 1; iv. 10; 1 Ch. iv. 30; Neh. xi. 28. Identified by some with *Ashuj*, 31° 3' N, 34° 48' E.; but ruins at *Zuheilikah*, some 17 miles N.W. of Beersheba have been preferred by others.

Zil'lah. One of the wives of Lamech, and mother of Tubal-cain and Naamah. Gen. iv. 19-24.

Zil'pah. Handmaid of Leah, by whom Jacob became father of Gad and Asher. Gen. xxix. 24; xxx. 9-12; xxxv. 26; xxxvii. 2; xlv. 18.

Zilthai'. 1. Son of Shimhi, a Benjamite. 1 Ch. viii. 20. 2. A captain of Manasseh who resorted to David at Ziklag. 1 Ch. xii. 20.

Zim'mah. 1. Son of Jahath, a Gershonite. 1 Ch. vi. 20. 2. Son of Shimei, a Gershonite. 1 Ch. vi. 42. 3. A Gershonite, father of Joah. 2 Ch. xxix. 12.

Zim'ran. Son of Abraham and Keturah. Gen. xxv. 2; 1 Ch. i. 32. His descendants have not been traced.

Zim'ri. 1. Son of Salu, a Simeonite: with a Midianitish woman he was slain by Phinehas. Num. xxv. 14. 2. A captain of Elah king of Israel: he conspired and slew the king and all his family, and usurped the throne. He was speedily attacked by Omri, but Zimri retreated into the late king's palace, set it on fire, and perished in the flames. 1 Ki. xvi. 9-20; 2 Ki. ix. 31. 3. Son of Zerah, a son of Judah. 1 Ch. ii. 6. 4. Son of Jehoadah, a Benjamite. 1 Ch. viii. 36; ix. 42. 5. An unknown place or tribe mentioned among the nations to be destroyed. Jer. xxv. 25.

Zin, Wilderness of. A district far south of Judah, lying between the Dead Sea and the Gulf of Akaba, in which Kadesh was situated, and in which a great part of the wanderings of the Israelites occurred. Num. xiii. 21; xx. 1; xxvii. 14; xxxiii. 36; xxxiv. 3, 4; Deu. xxxii. 51; Jos. xv. 1, 3. It must not be confounded with the Wilderness of Sin. See map on page 811.

Zi'na. Son of Shimei, a Gershonite. 1 Ch. xxiii. 10. Called ZIZAH in verse 11.

Zion, Sion, Mount Zion. This was in reality a part of Jerusalem, being one of the mountains on which Jerusalem was built. Zion is often called 'the city of David,' it was where he dwelt. 2 Sa. v. 7; 1 Ch. xi. 5; Mic. iii. 10, 12. Which part of Jerusalem was thus designated is now a disputed point: some few contend for the north-west; but most believe it to have been on the south-west, and to have extended farther south than the present wall of the city. It would in this case have been in proximity to the temple on the south-east, which could have been reached by a bridge over the Tyropæon valley (see plan on page 420). 2 Ch. v. 2. In Psa. xlviii. 2, occur the words "the joy of the whole earth is mount Zion, on the sides of the north, the city of the great King." This has been thought to mean that mount Zion was in the north of the city; but may it not signify that on the north side of Zion is the city of the great King, that is, Jerusalem? The psalm is clearly millennial. Zion, having failed as a part of Jerusalem, was to be ploughed as a field which is still its condition. Mic. iii. 12.

The term Zion has constantly in scripture a metaphorical sense. It represents the intervention of sovereign grace in the person of God's elect king, when Israel were utterly helpless, and the ark had been given into the hands of the enemy. The ark was brought by David to the city of David, and this may have led to Zion being regarded as the centre of blessing, and as a source from whence blessing proceeded, as it often is in the Psalms. Psa. lxxxvii. 2; cxlix. 2; &c. The favoured people of God are often spoken of as DAUGHTERS OF ZION, Israel are constantly thus addressed in the Prophets, whether to be blamed for their waywardness and punished; or to be cheered with the prospect of future prosperity. And in these prophecies of their coming exaltation, Zion is referred to as the *seat of the Messiah's royal power on earth*, as in Isa. lii. 1-8; lx. 14; Heb. xii. 22. In scripture Zion never means the church: it always signifies blessing on *earth*, and is specially in connection with Israel, when the ultimate blessing of the nations will be through Israel; nevertheless Christians now enter into its spiritual import as being under the reign of grace while here on earth.

Zi'or. City in Judah. Jos. xv. 54. Identified by some with *Siair*, 31° 35' N, 35° 8' E.

Zip. 1. City in the south of Judah. Jos. xv. 24. Not identified. 2. City in the highlands of Judah: with its 'wilderness' it was connected with some of the stirring events in the life of David. Jos. xv. 55; 1 Sa.

xxiii. 14, 15, 24; xxvi. 2; 2 Ch. xi. 8. Identified with the ruins of *Tel ez Zif*, 31° 29' N, 35° 7' E. 3. Son of Mesha, a son of Caleb. 1 Ch. ii. 42.

4. Son of Jehaleleel, of the tribe of Judah. 1 Ch. iv. 16.

Ziph'ah. Son of Jehaleleel, of the tribe of Judah. 1 Ch. iv. 16.

Zi'phims, Zi'phites. The inhabitants of Ziph, No. 2. 1 Sa. xxiii. 19; xxvi. 1; Psa. liv. *title*.

Ziph'ion. See ZEPHON.

Ziph'ron. Place on the northern boundary of Palestine. Num. xxxiv.

9. Not identified.

Zip'por. Father of Balak king of Moab. Num. xxii. 2-16; &c.

Zip'porah. Daughter of Reuel, or Jethro, and wife of Moses. Apparently she circumcised her second son, and declared that Moses was 'a husband of blood' to her. She had been sent back during the tribulation and deliverance of Israel, and then was brought by Jethro with her two sons to Moses. Jethro is a type of the Gentile rejoicing in the deliverance of Israel, and bringing back the loved remnant thereof in the last days. Exo. ii. 21; iv. 25; xviii. 2.

Zith'ri. Son of Uzziel, a son of Kohath. Exo. vi. 22. The name is really SITHRI. In verse 21 the name Zithri should be ZICHRI, as in the A. V. of 1611.

Ziz. Cliff or pass in Judah by which the hordes of Moabites, &c. made their way up from the shores of the Dead Sea to the Wilderness of Jeruel. 2 Ch. xx. 16. Identified with the *Wady Husasah*, 31° 28' N, 35° 23' E.

Zi'za. 1. Son of Shiphi, a Simeonite. 1 Ch. iv. 37. 2. Son of Rehoboam king of Judah. 2 Ch. xi. 20.

Zi'zah. Son of Shimei, a Gershonite. 1 Ch. xxiii. 11. Called ZINA in verse 10.

Zo'an. City in Lower Egypt, built seven years after Hebron. It was the capital of the Hyksos or shepherd kings of Egypt. It was here that Moses and Aaron met with Pharaoh and here the 'plagues' were wrought; for it was in the 'field of Zoan' that God did marvellous things. The place was denounced by God, and He said its princes had become fools. Num. xiii. 22; Psa. lxxviii. 12, 43; Isa. xix. 11, 13; xxx. 4; Eze. xxx. 14. Identified with the site of the ancient city TANIS, built over the ruins of Zoan, and now called *San*, about 31° 2' N, 31° 54' E.

Zo'ar. One of the five cities of the plain in the land of Canaan, and which alone survived when they fell under the judgment of God. It was formerly called BELA. Lot fled to it when Sodom was destroyed, but feared to remain there. Gen. xiii. 10; xiv. 2, 8; xix. 22-30; Deu. xxxiv. 3; Isa. xv. 5; Jer. xlviii. 34. Identified by some with ruins at *Tell esh Shaghuw*, 31° 50' N, 35° 40' E.

Zo'ba, Zo'bah. District in the north of Syria lying between Hamath and Damascus. Saul fought against its kings, and David subdued them; but they were still troublesome in Solomon's time. 1 Sa. xiv. 47; 2 Sa. viii. 3-12; x. 6, 8; xxiii. 36; 1 Ki. xi. 23; 1 Ch. xviii. 3-9; xix. 6; 2 Ch. viii. 3; Psa. lx. *title*.

Zobe'bah. Son of Coz, of the tribe of Judah. 1 Ch. iv. 8.

Zo'har. 1. Father of Ephron the Hittite. Gen. xxiii. 8; xxv. 9. 2. Son of Simeon. Gen. xvi. 10; Exo. vi. 15. Called ZERAH in Num. xxvi. 13; 1 Ch. iv. 24.

Zohel'eth. 'The Stone' by En-rogel, near Jerusalem, where Adonijah made a feast when he sought to be king. 1 Ki. i. 9. It has been identified with a projecting rock, called *Zahweileh*.

Zo'heth. Son of Ishi, a descendant of Judah. 1 Ch. iv. 20.

Zo'phah. Son of Helem, a descendant of Asher. 1 Ch. vii. 35, 36.

Zo'phai. See ZUPH.

Zo'phar. A Naamathite, one of Job's three friends. Job ii. 11; xi. 1; xx. 1; xlii. 9. See JOB.

Zo'phim. A 'field' near the top of Pisgah, to which Balak brought Balaam to curse Israel. Num. xxiii. 14. It is supposed to be at the top of the modern *Talat es Safa*, 31° 46' N, 35° 44' E.

Zo'rah, Za'reah, Zo'reah. City in the west of Judah, but reckoned to Dan, on the Philistine frontier: it was the birth-place of Samson, and he was buried in its neighbourhood. Jos. xv. 33; xix. 41; Jud. xiii. 2, 25; xvi. 31; xviii. 2, 8, 11; 2 Ch. xi. 10; Neh. xi. 29. Identified with *Surah*, 31° 47' N, 34° 59' E.

Zo'rathites. Family descended from Shobal, son of Judah: probably so called because of inhabiting Zorah. 1 Ch. iv. 2. Called ZAREATHITES in chap. ii. 53.

Zo'reah. See ZORAH.

Zo'rites. Family descended from Salma, a descendant of Judah. 1 Ch. ii. 54. The derivation of the name is unknown.

Zorob'abel. See ZERUBBABEL.

Zu'ar. Father of Nethaneel a chief of Issachar. Num. i. 8; ii. 5; vii. 18, 23; x. 15.

Zuph. 1. An Ephrathite (and Kohathite). Ancestor of Samuel the prophet. 1 Sa. i. 1; 1 Ch. vi. 35. Called ZOPHAI in verse 26. 2. Land adjoining the portion of Benjamin. 1 Sa. ix. 5. Not identified.

Zur. 1. Father of Cozbi and a prince of Midian, slain with four other princes by Moses. Num. xxv. 15; xxxi. 8; Jos. xiii. 21. 2. Son of Jehiel, a Benjamite. 1 Ch. viii. 30; ix. 36.

Zu'riel. Son of Abihail, a Merarite. Num. iii. 35.

Zurishad'dai. Father of Shelumiel, a chief of Simeon. Num. i. 6; ii. 12; vii. 36, 41; x. 19.

Zu'zims, Zamzum'mims. A giant race who inhabited the district afterwards held by the Ammonites: they were smitten early by Chedorlaomer. The meaning of the term is doubtful: Gesenius says the first name is perhaps from the *fertility* of their country, and the second signifies 'noisy nations.' Fürst judges the first to signify 'prominent ones, giants,' and the second 'powerful, vigorous.' Gen. xiv. 5; Deu. ii. 20.

APPENDIX.

NEW TESTAMENT SYNONYMS.

A short list of Synonyms is added, embracing some Greek and English words which could not well be considered in the Dictionary. It is important that those who believe in the verbal inspiration of scripture should study the *words* used by the Holy Spirit as far as they have the means.

The few Synonyms here given may be regarded as samples, and may lead the reader into a new and interesting field of study, which if followed out would embrace the careful consideration of hundreds of other words. Such a study will not merely tend to the acquisition of a more correct knowledge of the letter of the divine oracles, but it will form the mind in the thoughts of the God who deigns to use human language to convey to our souls what the Holy Spirit Himself calls "the deep things of God." 1 Co. ii. 10. One who carefully studies such subjects in a proper spirit will be ever learning more of the mind of God as expressed in the scriptures.

Some words not considered here will be found briefly treated in the Dictionary under 'Author, Begotten, Children, Eternal, Godhead, Godliness, Hell, Knowledge, Lord, Man, Natural, New, Ordain, Power, Redemption, Servant, Sin, Washing, &c.'

1. TO TOUCH, HANDLE.

The words *ἅπτομαι*, *θιγγάνω*, and *ψηλαφῶ* are all translated 'touch' in the A. V.; the two latter are also rendered 'handle.'

ἅπτομαι (from *ἅπτω*, 'to connect') signifies 'to touch freely, handle.' This was the touch the Lord gave to the leper, but was not defiled, Luke v. 13; and this was the grasp of faith of the woman who touched the border of His garment, and was healed, chap. viii. 44-47; and this was the touch that the Lord bade Mary to refrain from after His resurrection. John xx. 17.

θιγγάνω is 'to touch lightly.' The sprinkling of the blood prevented the destroying angel from in any way touching the Israelites. Heb. xi. 28. *ἅπτομαι* and *θιγγάνω* occur in Col. ii. 21, but the meanings are transposed in the A. V. The philosophers say "Handle not, taste not, touch not." *θιγγάνω* occurs elsewhere only in Heb. xii. 20.

ψηλαφῶ (from *ψάλλω*, 'to touch,' and *αἰσῶ*, 'to feel') is 'to feel after with the fingers, handle.' It is used of what is palpable. It occurs only in Luke xxiv. 39; Acts xvii. 27; Heb. xii. 18; 1 John i. 1.

2. UNLEARNED. IGNORANT.

Both *ἀγράμματος* and *ἰδεώτης* are translated 'unlearned,' but there is a difference between them. Both words occur in Acts iv. 13: the rulers of Israel perceived Peter and John to be "unlearned (*ἀγ.*) and ignorant (*ἰδ.*) men." *ἀγράμματος* (from *a neg.* and *γράμμα*, 'a letter') occurs nowhere else in the N. T., but *γράμμα* occurs in John vii. 15: "how knoweth this man 'letters'?" and in Acts xxvi. 24: "much 'learning' doth make thee mad." These instances shew that *ἀγράμματος* signifies 'unlettered.'

ιδιώτης (from *ἴδιος*, 'one's own') has a different signification: it is applied to private persons in distinction from those who are officials or professionals, and so to simple or uninstructed persons. The apostle asks how such a one could say Amen to the giving of thanks by one speaking in a tongue, not understanding what was said, 1 Co. xiv. 16; and in verses 23, 24 he is classed with unbelievers. The word occurs also in 2 Co. xi. 6, where Paul maintains that though he may be simple, or untrained, in speech, he is not so in regard to knowledge.

3. TO DRAW, DRAG.

Both *ἐλκύνω* and *σύρω* are translated 'to draw,' but in the use of the word *σύρω* there has been observed the character of violence or coercion, which does not necessarily belong to *ἐλκύνω* (from *ἔλκω*, 'to draw'). The two words are found in John xxi. 6–11, in the account of the miraculous draught of fishes. They could not draw (*ἐλ.*) the net full of fishes: another boat assisted, and they dragged (*σύ.*) the net towards the shore, and there they drew (*ἐλ.*) it to land. Saul, in his zeal, dragged (*σύ.*) men and women for imprisonment, Acts viii. 3.

There are two beautiful passages where *ἐλκύνω* is used in the Gospel of John: "No man can come to me except the Father which hath sent me draw him;" and "I, if I be lifted up from the earth, will draw all unto me." John vi. 44; xii. 32. The attraction in these two cases is of a moral kind; there is not coercion, but there is power exercised.

4. OLD. ANCIENT.

Both *ἀρχαῖος* and *παλαιός* are translated 'old,' but there appears to be a marked distinction between them. *ἀρχαῖος* is from *ἀρχή*, 'beginning,' and anything connected with the beginning may often be called 'old.' Now in scripture there are several beginnings referred to, the scope of which can only be arrived at from the context of each passage; but perhaps the word *ἀρχαῖος* always conveys the idea of 'ancient.'

The Lord in Mat. v. 21, 27, 33 speaks of 'the ancients' ('them of old time,' A. V.), which may well apply to those who taught the law under Moses. The Apostle James referred to Moses having 'from generations of old' ('of old time,' A. V.) those who preached him, Acts xv. 21. Peter in verse 7 speaks of God having chosen him to preach the gospel to the nations from the earliest (or ancient) days—here doubtless referring to the beginning of the church at Pentecost. Satan is that 'ancient' serpent, dating back to the beginning of the present creation, if not to an earlier period. Rev. xii. 9; xx. 2. One passage may seem to differ: Mnason of Cyprus is called 'an old disciple.' But it may be that his age is not referred to, but his being an ancient disciple—one of long standing. Acts xxi. 16.

παλαιός (from *πάλαι*, 'long ago, formerly') on the other hand, refers to things having grown old, or become old by some great recent change. In the Gospels it is employed for the old garments and the old bottles, which had become unfit because of the new order of things which Christ had introduced. It twice refers to the 'old man' in contrast to the 'new man.' Eph. iv. 22; Col. iii. 9. In Rom. vi. 6 the old man is looked at as crucified with Christ, that Christians might be free to walk in newness of life. The saints at Corinth were to purge out the 'old leaven,' which was opposed to the 'new lump' into which they had been formed. 1 Co. v. 7, 8. The Apostle John speaks of an 'old commandment' which they had heard from the beginning of Christianity, but which was now a

'new commandment,' that is, under new conditions. 1 John ii. 7, 7. The 'old covenant' ('old testament') is referred to in 2 Co. iii. 14. It is in contrast with the new (*καινή*) covenant in verse 6—the entirely new and different one that had been introduced.

5. COVETOUSNESS. LOVE OF MONEY.

Both *πλεονεξία* and *φιλαργυρία*-ρος refer to covetousness, but there appears to be a marked distinction between them. *πλεονεξία* (from *πλέον* and *εἶχω*, 'to have more') is not confined to money, and is often connected with open wickedness, the force of the word being 'desiring more (than is necessary),' and hence 'an over-reaching to get,' and is thus applied to the lusts of the flesh, Rom. i. 29; Eph. iv. 19, where it is translated 'greediness'; v. 3; &c. It is declared to be idolatry, Col. iii. 5.

On the other hand, *φιλαργυρία* (from *φίλος* and *ἄργυρος*) literally 'love of money,' is the miser's sin, and may be indulged in with a profession of religion. Thus in Luke xvi. 14 it is applied to the Pharisees, and in 2 Ti. iii. 2 to those who had a form of godliness, but denied the power thereof. This love of money is a root of all kinds of evil, 1 Ti. vi. 10, and those who go after it are liable to wander away from the faith, and to pierce themselves through with many sorrows.

6. HOLINESS. SANCTIFICATION.

The word *ἁγιασμός* is translated in the A. V. both 'sanctification' and 'holiness;' but there is another word, *ἁγιασμένη*, always translated 'holiness,' and it is well to see the distinction between them.

Both words may be traced to *ἅγιος*, 'holy,' but *ἁγιασμένη* is holiness in its nature and quality. It occurs but three times: "the Spirit of holiness" in Rom. i. 4; the Christian should be "perfecting holiness in the fear of God," 2 Co. vii. 1; and Paul prayed for the Thessalonian saints that their hearts might be established "unblameable in holiness before God, even our Father, at the coming of the Lord Jesus Christ with all his saints." 1 Th. iii. 13.

ἁγιασμός is more the result and activity of sanctification that produces holiness. It occurs in Rom. vi. 19, 22; 1 Co. i. 30; 1 Th. iv. 3, 4, 7; 2 Th. ii. 13; 1 Ti. ii. 15; Heb. xii. 14; 1 Pe. i. 2.

ἁγιότης, a kindred word to the above, also signifies 'holiness' in its essence, perhaps in the most absolute way, *ἁγιασμένη* having a kind of middle place between *ἁγιότης* and *ἁγιασμός*. It occurs only in Heb. xii. 10, unless it should be read in 2 Co. i. 12, 'holiness' instead of 'simplicity,' as adopted by several Editors and the R. V. It is *His* holiness, the holiness of God Himself in its own nature, of which believers are to be partakers—the end of all His gracious discipline.

7. TO EAT.

The words *φαγεῖν* and *τρώγω* are translated 'to eat,' but the occurrence of both words in John vi. shews a difference in their signification.

φαγεῖν is used in verse 53 and in that part of verse 58 where it says "not as the fathers ate and died." It refers to eating for the sake of present hunger. The Lord says in verse 53, *ἐὰν μὴ φάγητε*, &c.: their case would be hopeless unless they ate the flesh and drank the blood of the Son of Man.

τρώγω occurs in verses 54, 56, 57, and in the latter part of 58 ("he that eateth this bread shall live for ever"): it may imply the leisurely and

habitual enjoyment of what is eaten. It is applied generally to the grazing of cattle (ruminating), and in the case of human beings supposes a slower process of mastication than merely 'eating.' This would have a peculiar force in these verses where the figure is not merely (as in verses 49 and 58) that of taking food to keep oneself alive, but the more quiet appreciation and feeding upon what is within reach. Christ is the food.

ἐσθίω, 'to eat,' is often used in the general sense of taking food.

βιβρώσκω, 'to eat,' occurs but in one place, John vi. 13.

8. TO LOVE, HAVE AFFECTION FOR.

For both ἀγαπᾶω and φιλέω the A. V. translators have only one word 'love'; and, though it might be hard to find another rendering, a very real distinction of scripture is sometimes thus lost. ἀγαπᾶω is the word of ordinary use, φιλέω being found but seldom. It is not the strength or intensity of the love that makes the difference, but rather the character and scope of it.

The usual meaning of ἀγαπᾶω in classical Greek in regard to *persons* is 'to welcome: it is the broad generic term for loving, capable of many applications. It is used of the love of God toward the world, John iii. 16, as well as toward His people, 1 John iv. 10, 11; also of the love of man toward God, Mat. xxii. 37; Rom. viii. 28; 1 Co. ii. 9; viii. 3. It is the word for Christ's love to His own, John xiii. 1, to the individual as well as to the church, Gal. ii. 20; Eph. v. 25. It is used by the Spirit of God in scripture to express the sovereignty of God's love. God loves because He is love, and apart from any consideration of the worthiness of the object.

φιλέω (from φίλος, 'friend, dear'), on the other hand, is of narrower bearing; it describes the *intimacy* of love, and is more instinctive and emotional, the love of feeling and endearment, of personal affection: hence this last is never the subject of command as ἀγαπᾶω often is. The two verbs are found together in Prov. viii. 17 (LXX.) Wisdom says, "I love (ἀγ.) them that love (φι.) me." And, once the distinction is grasped, it may be traced through the use of them, even where apparently they are interchangeable. It is used for the *expression* of love, and may sometimes mean (as καταφιλέω) 'to kiss.'

In John iii. 35 we learn that "the Father loveth (ἀγ.) the Son, and hath given all things into his hand:" the English is alike in chap. v. 20; but here, in presence of the sanguinary enmity of those of Jerusalem, the Lord Jesus retreats into His known place in the most intimate love of the Father: "the Father loveth (φι.) the Son;" and we have the Father's resulting resolve that all men shall honour Him, and the measures taken to secure it. In chapter xi. 5 we have the formal statement of the place the little circle at Bethany had for the heart of the Lord Jesus: "Jesus loved (ἀγ.) Martha," &c. But the sisters' appeal (ver. 3) goes upon the ground of what they had the best right to know, namely, the personal affection of the Lord for their brother "he whom thou lovest (φι.) is sick," and it is this that comes home to the Jews when they see Him weep, "Behold how he loved (φι.) him," ver. 36. In chap. xiv., as all through these wonderful chapters of intercourse with His own, the general word for love, ἀγαπᾶω, is used except at chap. xvi. 27, which makes the change the more marked; indicating the very special character, personal and intimate, of the Father's love for those who have found a common object of love in His beloved Son, "the Father himself loveth (φι.) you because ye have loved (φι.) me," &c.

But perhaps our greatest loss has been in missing, through the one

translation 'love,' the delicate and subtle forces of grace that appear in the ways of the Lord with Peter in John xxi. by the use of the two words. Peter, though in a way restored after his failure, had need to be restored to communion with the Lord. Not a word had passed as to it during the meal; but now, probably in allusion to Peter's boastful confidence in himself that had been the root of his fall, "Jesus saith, Simon, son of Jonas, lovest (*ἀγ.*) thou me more than do these?" using the ordinary word. Peter can only cast himself upon the Lord and answer, "Thou knowest that I am attached (*φι.*) to thee," using the word of endearing affection. Again the Lord puts the question, using still the general word "lovest (*ἀγ.*) thou me?" Peter replying by *φιλέω*. "He saith unto him the third time, Simon, son of Jonas"—but now, in grace adopts Peter's word as appropriate—"art thou attached (*φι.*) to me?" "And he said unto him, Lord, thou knowest all things, thou knowest that I am attached (*φι.*) to thee."

The force thus given to the word *φιλέω*, may be further seen in its being used of father and mother in Mat. x. 37, and one's own life in John xii. 25. Paul uses it only twice: 1 Co. xvi. 22, in full keeping with what we have found to be the rule in other passages, and in Tit. iii. 15.

There is one other rendering of *φιλέω* in the three synoptic gospels in the awful case of Judas 'kiss,' the outward sign of endearment, made possible by the terms of familiar intimacy to which he had been admitted with the Lord: "mine own familiar friend . . . hath lifted up his heel against me."

It may be noted that the substantive *ἀγάπη*, 'love,' from the same root as *ἀγαπάω*, first appears as a current term in the LXX of the Song of Solomon (in eleven places, and also in Jer. ii. 2), from which it passes into its full place in the N. T. for "God is love." Divine love was necessarily an unknown thought outside of revelation. It is rendered 'charity' in 1 Co. xiii. and some other places in the A.V., as well as 'love' generally, which ought always to be its translation.

9. HOLY. PIOUS.

Both *ἅγιος* (connected with *ἁγρός*, 'pure') and *ὅσιος* are translated 'holy,' and both are employed in reference to the Lord as "the holy One," Mark i. 24 (*ἅγ.*), and Acts ii. 27 and xiii. 35 (*ὅσ.*).

There are two corresponding words in the Hebrew, and both occur in Psa. lxxxix.: *ὅσιος* corresponds with *chasid*, "thy holy One," ver. 19; and *ἅγιος* with *qadōsh*, "the holy One" in ver. 18, the singular of the word translated 'saints' in verses 5 and 7. *ὅσιος*, in the neuter plural, is rendered 'mercies' in "the sure mercies of David" in Acts xiii. 34.

The difference of the two words has been well expressed thus: God is holy, knowing good and evil perfectly—wills absolutely good and no evil: and we are separated, set apart from evil or common use to Him that is *ἅγιος*. *ὅσιος*, on the contrary, is the exercise of gracious suitable affections in the relationships in which we stand to God, to parents, &c.; also God in mercy to us, and Christ in whom they are displayed. Hence however, as suitable affections towards God practically constitute holiness, it is used in this sense for holiness. Its only occurrences are Acts ii. 27; xiii. 34, 35; 1 Ti. ii. 8; Tit. i. 8; Heb. vii. 26; Rev. xv. 4; xvi. 5. Thus it is, as is its Hebrew equivalent, employed of God and man. It is goodness and grace in God—piety and recognition of Him on man's part, and is so used of Christ as the One in whom all gracious qualities are concentrated.

ἅγιος is of much more frequent use.

10. FORGIVENESS. REMISSION.

There are two words, ἄφεσις and πάρεσις, thus rendered, the former being of very constant use, and the latter occurring but once.

ἄφεσις (from ἀφίημι, to 'let go,' hence 'to let go free from a charge') was to be characteristic of John the Baptist's testimony, "to give knowledge of salvation to his people by the remission of their sins." Luke i. 77. Hence we find him preaching "the baptism of repentance for the remission of sins." Mark i. 4; Luke iii. 3. To let go free of charge by God is necessarily in righteousness, hence we read in Heb. ix. 22 that "without shedding of blood" there could be "no remission." We also find that the cup at the institution of the Lord's Supper (Mat. xxvi. 28) was the symbol of "the blood of the new covenant, which is shed for many for the remission of sins." ἄφεσις is identified with redemption in two passages. Eph. i. 7; and Col. i. 14. In Luke xxiv. 47, the ground having been laid in Christ's death, the testimony of it is sent forth by the risen Christ: "repentance and remission of sins" was henceforth to be "preached in his name among all nations, beginning at Jerusalem." Hence in Acts ii. 38, to those who were reached in conscience by the testimony of Peter, remission of sins was presented as the first characteristic blessing which became theirs, by taking upon them Christ's name. For "Him hath God exalted by his right hand," he further witnesses in chap. v. 31 "to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sins:" in chap. x. 43, opening the door of the kingdom still wider, to the Gentile audience gathered with Cornelius, he is able to bring forward the testimony of all the prophets "that through his name whosoever believeth in him shall receive remission of sins." From Acts xxvi. 18 we know it was part of Paul's commission, even as he first preached it in the Gentile city of Antioch, chap. xiii. 38, 39. One more passage, Heb. x. 18, identifies it with the remembrance of sins no more, now enjoyed by the Christian, and to be made good to Israel under the New Covenant, vers. 16, 17. It is ἄφεσις in all these passages, which are all its occurrences save Luke iv. 18, where it occurs twice as 'deliverance' and 'liberty,' and Mark iii. 29, where it is 'forgiveness.'

ἄφεσις is better translated by 'remission': to forgive, as a gracious act towards another, is χαρίζομαι, as in Eph. iv. 32; Col. ii. 13; iii. 13; &c.

πάρεσις (from παρίημι, 'to let pass, relax') occurs only in Rom. iii. 25, where the A. V. renders it 'remission,' not observing the distinction that the passage makes between God's ways as to the sins of those *before* the cross, and after it, now that propitiation has been made through faith in His blood. The more the place of 'remission' is seen, as in the texts quoted above, the more the importance of the change of word will be felt here where we must read "for the passing over [see margin] of sins done aforetime through the forbearance of God." The cross declared God's righteousness in so passing over the sins of past ages, while at the same time it laid the ground for Him now to be "just and the justifier of him that believeth in Jesus."

It was not that under the law there was not provision by which a sinner of Israel might have the forgiveness of sins, but every fresh sin had to be met with fresh sacrifice and fresh forgiveness. And even on the great day of atonement there was a "remembrance again" made of sins every year. Moreover, the Prophets, as David, in Psalms xxxii. ; lxxxv. 2; ciii. &c.; Isaiah in many passages; Jeremiah in connection with the New Covenant (chap. xxxi.)—all of them, as Peter can say, had borne testimony to the forgiveness of God. But it was not the revealed ground upon which they of old stood; there could not have been declared before the cross

God's righteousness in sin's judgment: it would have taken out from Judaism before the time, as Heb. x. 2 shews. Hence the change of word by the apostle in Rom. iii. 25. Theirs was not the *ἄφεσις* of accomplished redemption, not the 'no more conscience of sins'—that is characteristic of the christian position.

11. TO DESIRE, WILL, PURPOSE.

Both *βούλομαι* and *θέλω*, which latter word is of much more frequent use, are translated 'to will' and the latter 'to desire,' with other variations of both in the A. V.

The distinction of the two words seems to be justly designated (at least as to their N. T. use) thus: *θέλω* expresses in general 'to exercise the will'—the will which proceeds from inclination or desire. *βούλομαι* is the will which follows from deliberation, and involves a carefully-weighed purpose.

They occur together in Mat. i. 19: Joseph not desiring (*θέ.*) to expose Mary publicly, purposed (*β.*) to have put her away secretly. In 1 Ti. v. 11, as to the younger widows not being put on the list, they will (*θέ.*), their desire is, to marry: in verse 14 Paul's deliberate judgment and will is that they should; "I will (*β.*) therefore."

In Philem. 13 the apostle "would have" (*β.*), was desirous of, keeping Onesimus with him, but without Philemon's mind "willed (*θέ.*) to do nothing." Also in 1 Ti. ii. 4, as to "God our Saviour, who desires that all men should be saved," it is *θέλω*: see Eze. xviii. 23 (LXX, *Vat.*) "Have I any pleasure at all that the wicked should die?" (with which may be compared 1 Co. xii. 18 "as it hath pleased [*θέ.*] him," and xv. 38): in 1 Ti. ii. 8 it is *βούλομαι* as in chap. v. 14 "I will therefore," the active wish being implied.

For *θέλω* see more fully John vi. 67, "Will ye also go away?" not simply the act, but the will to do it: 'is it your will or disposition?' 'are ye also disposed to go away?' Luke xv. 28: "he was angry, and 'would' not go in." Mark vi. 19: "would have killed him." 1 Co. x. 27: "and ye be 'disposed' to go." Mat. xvii. 12: "whatsoever they listed." Compare the use of *θέλω* for 'I would' and 'would not' in Rom. vii. 15, 16, 18, 19, 20, 21, in opposition to 'I hate,' 'I do.' Also 1 Co. vii. 7: "I would that all men were even as myself." Rom. ix. 16: "it is not of him that willeth." Mark ix. 35; xii. 38, may be added where it is 'desire' and 'love.'

For *βούλομαι* see Mat. xi. 27: "he to whomsoever the Son will (or 'wills to') reveal him." Heb. vi. 17: "wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel." (The word 'counsel' is the substantive *βουλή*: it occurs ten times so rendered in the A. V.) So 1 Co. xii. 11 of the "Spirit, dividing to every one severally as he will." Jas. i. 18: "of his own will"—'having so purposed or willed': it was the fruit of His own mind, and so a free gift (ver. 17). 2 Pe. iii. 9: "not willing that any should perish, but that all should come to repentance," thus becomes clear as the expression of His purpose. Verse 5 may be referred to for the force of *θέλω*: "this they are willingly ignorant of," or "this is hidden from them through their own wilfulness."

With the above may be compared the judicial 'will' or 'would' (*βούλομαι*) of Acts xviii. 15; xxii. 30; xxiii. 28; xxv. 22; xxviii. 18; and Pilate's use of it in putting the momentous decision to the Jews, John xviii. 39. In 1 Ti. vi. 9, it will be seen that "will be rich" (*β.*) includes the idea of purpose; as also James iv. 4, with regard to the friendship of the world.

Ephesians i. 11 brings together the substantives formed from the two words: "after the counsel (*βουλή*) of his own will (*θέλημα*).” The latter is used in chap. ii. 3: "the 'desires' of the flesh and of the mind;" and the consistent distinction of the former is maintained in 1 Co. iv. 5, "and will make manifest the counsels of the hearts."

βούλημα only occurs in Acts xxvii. 43, translated 'purpose,' and Rom. ix. 19, 'will.'

πρόθεσις is another word connected with 'purpose,' which is its fitting translation: it is, according to the verb *προτίθημι*, what I set before myself, and so propose and determine. See for the verb Rom. i. 13 and Eph. i. 9. The substantive, *πρόθεσις*, is found in connection with the 'shewbread' in its physical force of setting forth, or placing a thing in view, Heb. ix. 2—the O. T. expression for the rite of the "setting forth of the loaves"; but, following the verb, it is "purpose of heart" in Acts xi. 23 (comp. 2 Ti. iii. 10), and in five other passages applied to the purposes of God's heart, Rom. viii. 28; ix. 11; Eph. i. 11 (where it is closely associated with *βουλή* and *θέλημα*); iii. 11; 2 Ti. i. 9.

12. REST. LIBERTY.

The words *ἀνάπαυσις* and *ἀνεσις* are both translated 'rest,' but there is a difference in their application.

ἀνάπαυσις (from *ἀναπαύω*, 'to give rest') is appropriate to refreshment after labour or fatigue, and also to an intermission of action, and is variously applied. It is the word often adopted in the LXX for the 'rest' of the sabbath. The Lord invited all that laboured and were heavy laden to come to Him, and He would give them 'rest' (*ἀναπαύω*). Also to take His yoke, and such should find 'rest.' Mat. xi. 28, 29. The unclean spirit walks through dry places, seeking 'rest,' but finds none. Mat. xii. 43; Luke xi. 24. In Rev. iv. 8 the four living creatures 'cease' not day or night in their ascriptions of praise; and in chap. xiv. 11 those who do homage to the beast will have no 'respite' to their sufferings.

ἀνεσις (from *ἀνίημι*, 'to loose') is more the relaxing of cords or bonds, or rest from tribulation. Felix ordered the centurion to let Paul have 'liberty' and that his friends might visit him. Acts xxiv. 23. Paul when waiting for news of the Corinthians, as to the effect of his first epistle to them, had no 'rest' in his spirit until Titus arrived. 2 Co. ii. 13; vii. 5. With regard to the collection for the poor saints, Paul said he did not mean the Corinthian saints to be burdened, and others to be 'eased.' Chap. viii. 13. Paul also tenderly speaks of the saints at Thessalonica being delivered from their tribulation, to 'rest' or 'repose' with him and others at the revelation of the Lord Jesus. 2 Th. i. 7.

13. TO WORSHIP, SERVE.

The word of most frequent use for worship is *προσκυνέω*, from *πρός* and *κυνέω*, 'to fawn or crouch' and 'to kiss.' Its first use in scripture is in Gen. xviii. 2 (LXX), when Abraham *prostrates* himself on the ground. See also chapter xix. 1. Job xxxi. 27 may have reference to an act of worship. It takes in (as 'worship' once did in English, see 1 Ch. xxix. 20) all acts of outward honour, such as kneeling, prostration, which were paid to kings and other superiors, as well as to a divine person, or one regarded as such: compare Mat. xviii. 26; Acts vii. 43; x. 25; Rev. iii. 9; John iv. 22, 23; Rev. xiii. 12, 15; xvi. 2; xix. 10; &c. So that the word in itself does not determine whether the homage is rendered as to God (which is its most constant use) or not. It might in most passages be translated "do homage."

λατρεύω is another word three times translated 'worship,' of which however the usual rendering is 'to serve.' Connected as the word is with λάτρον, 'hire,' its original force is 'serving for hire,' not of compulsion like a slave. But Biblical Greek has raised the word, with its substantive λατρεία, 'service,' to higher use, so as never to express any other service but that of God, or of false gods. Thus it most fully answers to the present sense of 'worship,' and all true service partakes of this character. The Lord meets Satan's proffer of the kingdoms of the world—"if thou wilt fall down and worship (προσκ.) me"—with "it is written, Thou shalt worship (προσκ.) the Lord thy God, and him only shalt thou serve (λατρεύω)," thus using both words. Mat. iv. 9, 10.

Compare, as to the force of λατρεύω, Luke i. 74; Acts vii. 7; xxiv. 14 (worship); Heb. ix. 14; xii. 28; Rev. vii. 15; xxii. 3: for the worship of idols, Acts vii. 42; Rom. i. 25. It is applied also to the services connected with the first covenant, Luke ii. 37; Acts xxvi. 7; Rom. ix. 4; and Heb. ix. 1, 6 (λατρεία), with the omission in the original of 'divine' and 'of God' (as if no longer to be recognised as such), obtruded in each case in the A. V. See also Heb. viii. 5; x. 2 ('worshippers'); xiii. 10. Other passages are Phi. iii. 3; Acts xxvii. 23; Rom. i. 9; 2 Ti. i. 3; Rom. xii. 1, and, in total contrast, John xvi. 2 (λατρεία). These are almost all the occurrences.

'Worship' is also given as the rendering of two words used in Acts xvii. In verse 23 it is for εὐσεβέω, with which may be compared the adjective εὐσεβής, 'devout,' chap. x. 2, 7, and xxii. 12 and the substantive εὐσέβεια so often found as 'godliness,' or perhaps better 'piety' in the Pastoral Epistles and 2 Peter. It embraces not only the reverence well (εὖ) and rightly directed to God, but similarly to parents and others, though the first is the general use of the forms of the word in scripture. It may be rendered in Acts xvii. 23 "whom therefore ye reverence, not knowing (him)."

θεραπεύω (from θεράπων, 'an attendant') in Acts xvii. 25 is 'to serve,' 'render service to' (A. V. 'worship'), constantly used for curing and healing in the gospels; it is nowhere else translated 'worship.'

One more word, used in this address of Paul in its substantival form, σέβασμα, 'devotions,' Acts xvii. 23; and 2 Th. ii. 4, "that is worshipped," leads us to the only passage where the verb occurs, σεβάζομαι, 'worship,' Rom. i. 25, which is from σέβας, 'reverence' or 'awe.' The substantive expresses the object of veneration, altar, image, or shrine, in heathenism, and not 'devotions,' which has ceased to have this meaning in modern English.

14. WORD. WORDS.

Both ῥῆμα and λόγος are translated 'word' and 'words.' ῥῆμα is the saying, the thing spoken (ἐρᾶ, εἶρηκα, 'to speak'); it is more individual than λόγος, standing in relation to it rather as a part to the whole. λόγος includes the thoughts as well as the utterance. Compare the use of the French *mot* with *parole*.

The words have been thus distinguished: λόγος is the deeper, fuller word; it is the revelation of what is in God, in His nature and character—His love, His ways—in short, all that He communicates: ῥῆμα is the actual communication. λόγος (from λέγω, 'to speak') is that which is known in the mind, and known by expressing it. I cannot think without having a thought, and λόγος is used for that, and the expression of it: it is the matter and form of thought and expression, as well as the expression of it. It is a word so large in sense as to be very hard to express. ῥῆμα is the actual utterance.

If this distinction be borne in mind, the following passages will be the better apprehended. For λόγος, Mat. xiii. 19; Mark xiv. 39, 'word' not 'words' (compared with Mat. xxvi. 44); Mark vii. 13; xvi. 20; Luke i. 2; Acts iv. 31; vi. 4; Rom. ix. 6; Heb. iv. 12; vi. 1; Jas. i. 18; 1 Pe. i. 23. And it will be understood how characteristic λόγος is of John's writings: chap. i. 1, 14; v. 24, 38; viii. 31, 37, 43; and in verses 51, 52, and 55 (where it is the same—'word,' instead of 'saying' as in the A. V.); x. 35; xiv. 23, 24 ('word' and 'words,' not 'words' and 'sayings' as the A. V.); xv. 3, 20; xvii. 6, 14, 17; 1 John i. 1.

Yet the apostle also uses ῥῆμα: John iii. 34; vi. 63, 68; viii. 47; xii. 47, 48; xiv. 10; xvii. 8. Compare also Mat. iv. 4; Eph. vi. 17 (not the book merely, but the text); Mat. xxvi. 75; Luke v. 5; Rom. x. 8, 17; Heb. i. 3; vi. 5; xi. 3; 1 Pe. i. 25. These will suffice to illustrate the use of the word, which has the force more of individual utterances, divine communications.

λαλιά (from λαλέω, 'to talk, utter a sound') is, as a substantive, of much more limited use, as it is of meaning, being in fact only found in Mat. xxvi. 73 = Mark xiv. 70; John iv. 42 (comp. λόγος, verse 41); and viii. 43. But the constant use of the verb for the fact of uttering human language (Mat. ix. 33; Mark xvi. 17; Acts ii. 4; xviii. 9), and in such expressions as "He spoke saying" (cf. Mark vi. 50; Heb. ii. 2) sufficiently defines its force. John viii. 43 brings λόγος and λαλιά together in a way that illustrates their respective meanings: λόγος is the matter of those discourses, the word itself; λαλιά the outward form and utterance which His word assumes. They did not understand what He said (λαλιά), because they did not take in His thought (λόγος); as it has been said, "In divine things one does not learn the definitions of words and then the things: one learns the things, and then the meaning of the words is evident." There could not be a more important principle.

15. PECULIAR (PEOPLE), PURCHASED POSSESSION.

The word 'peculiar' in the phrase a "peculiar people" occurs twice in the New Testament: Tit. ii. 14 and 1 Pe. ii. 9, as the rendering of two Greek words, περιούσιος (from περί and οὐσία, 'being beyond, abundant'), which only occurs in Titus, and περιποίησις (from περιποιέω, 'to acquire, gain'), of more general application in 1 Peter. There is an intimate link between these two texts in that they are but different renderings, as adopted by the LXX, for the same Hebrew word, περιούσιος being in fact unknown outside Biblical Greek. We must turn then to the Old Testament to enter into its force here. It is to be found at Exo. xix. 5; xxiii. 22; Deu. vii. 6; xiv. 2; xxvi. 18; and what is but another form of the word (περιουσιασμός) is employed for the same Hebrew in Psalm cxxxv. (cxxxiv.) 4 and Ecc. ii. 8, which last passage is the only one without reference to the chosen people of Israel. These are apparently the only places in the LXX where περιούσιος, -ασμός occur. But for the same Hebrew word they have used περιποίησις (at least the verb of it) in 1 Ch. xxix. 3 (in the A. V. "of mine own proper good" and in Mal. iii. 17, where we may more accurately translate "They shall be unto me for a peculiar treasure, saith the Lord of hosts, in the day that I prepare." Peter's use of the word may be compared with the rendering of the LXX in Isa. xliii. 21, which may have been in his mind, where for 'formed' they have the verb of περιποίησις, that is, 'acquired' or 'possessed,' "to tell forth my praises."

The Hebrew word signifies 'to surround on all sides,' hence 'to gather together, set apart, reserve, appropriate.' Applied to property, it would

be the private treasure acquired or possessed by the person himself, as distinguished from what is shared with others: with kings (cf. the passages in Ecc. and 1 Ch.) it would be the private purse as distinct from the public treasury. Now the word 'peculiar' comes from the Latin *peculium*, which has very much this force, being used of the private purse which a member of a household was allowed to accumulate and possess for himself, distinct from what must be applied to the good of the family generally. The Greek *περιούσιος* also has the meaning of 'existing, or possessed over and above,' with the same exception from the common laws of distribution. The Latin word has been used in these passages by more than one translator of the O. T., and hence passed in an English form into our version in all but Deu. vii. 6, where 'special' is put for 'peculiar;' and in Malachi 'jewels' (with 'special treasure' in the *margin*.) Thus the force of these interesting passages in Titus and 1 Peter will be clear—a "people for his own possession."

περιποίησις occurs elsewhere. In Eph. i. 14 it is rendered "purchased possession," referring to vers. 10, 11: the inheritance, of all things in heaven and earth which are to be headed up in Christ, and of which in Christ we have been made heirs (not, as in the R. V., "made a heritage," confounding the church with the place of Israel). Till that day of glory the Holy Spirit is given us as the earnest of the inheritance; then redemption will be applied in power to the acquired possession, and Christ and the heavenly saints will formally take the inheritance according to God's purpose (comp. Dan. vii. 13, 14, and 18): hence the expression in Eph. i. 18 "the riches of the glory of his [that is, God's] inheritance in the saints." In three other passages the word is found much more in its primary meaning of what remains over, is saved, reserved for oneself, and acquired and preserved. We have it thus applied to salvation in 1 Th. v. 9, and glory in 2 Th. ii. 14; and in Heb. x. 39 to the contrast between those who are "of faith to the saving of the soul" and "the drawers back to perdition."

16. IMAGE. LIKENESS. SIMILITUDE.

The word *εἰκών* (from *εἶκα*, 'to seem, resemble') is translated 'image,' and the words *ὁμοίωσις* and *ὁμοίωμα* (from *ὅμοιος*, 'like') are translated 'likeness, similitude.'

In Genesis i. 26 both *εἰκών* and *ὁμοίωσις* occur in the LXX: "Let us make man in our image (*εἰ.*) and after our likeness (*ὁμ.*)" In the N. T. these two words occur, in a similar use, with reference to man: he has this place in responsibility still: thus man "is the image (*εἰ.*) and glory of God" (1 Co. xi. 7); and "men are made after the likeness (*ὁμ.*) of God." Jas. iii. 9.

To be true to the image there must be moral likeness; but this involves for us a new creation. Hence (Col. iii. 10): "the new man is renewed unto full knowledge after the image (*εἰ.*) of him that created him;" and Eph. iv. 24 supplies the likeness (though the word is not used) "the new man which after God is created in righteousness and true holiness."

In Rom. i. 23 the words *ὁμοίωμα* and *εἰκών* both occur. It is said that men "changed the glory of the incorruptible God into the likeness (*ὁμ.*) of an image (*εἰ.*) of corruptible man, and of birds," &c. Both words will also be found in reference to the Lord, He is the image (*εἰ.*) of God (2 Co. iv. 4; Col. i. 15); and He took a place "in the likeness (*ὁμ.*) of men" (Phi. ii. 7); see also Rom. viii. 3.

'Similitude' in Heb. vii. 15 is the rendering of another word *ὁμοιότης*, "after the similitude of Melchizedek."

For further remarks, see IMAGE in this Dictionary.

17. TO WALK.

Both *περιπατέω* and *στοιχέω* are translated 'to walk,' but there is a difference between them. The latter means to walk by a rule, the more studied following of a prescribed course; whilst the former is either in a physical sense, or as to the manner of life, the general character of the walk—in its regular and practical manifestations. Cf. John vii. 1.

Both words are used for walking by or in the Spirit, Gal. v. 16 (*πεε.*), 25 (*στ.*); but *στοιχέω* (from *στείχω*, 'to go in order') is restricted to walking well. In Rom. iv. 12 "in the steps of the faith of Abraham;" by a godly rule, Gal. vi. 16; Phi. iii. 16; and it is once translated "walk orderly." Acts xxi. 24. These passages are the only ones in which *στοιχέω* occurs.

περιπατέω (from *περί* and *πατέω*, 'to walk about') is of common occurrence, and is used very generally. For instance, in John v. 12, for taking up his bed and walking; again, both for walking in darkness and in light, 1 John i. 6, 7; according to Satan, or according to God. Eph. ii. 2; 1 Th. ii. 12.

18. ACCEPTED. ACCEPTABLE.

χαριτώ (from *χάρις*, 'grace') is translated 'made accepted' in the A. V., in Eph. i. 6: "made accepted in the beloved," where the sense is, 'taken into favour,' or 'made objects of grace.' It has been said that "accepted is too formal a doctrine here." The only other occurrence of *χαριτώ* is in Luke i. 28, where the angel declared Mary to be the 'highly favoured' one, or, as in the margin, 'graciously accepted, or much graced.'

εὐάρεστος (lit. 'well-pleasing,' from *εὖ*, 'well,' and *ἀρέσκω*, 'to please') signifies 'acceptable' to God, Rom. xiv. 18; 'agreeable' to the Lord, Eph. v. 10; 'well-pleasing' to Him, Col. iii. 20. These passages shew that the translation "we may be accepted of him," in 2 Co. v. 9, is incorrect: it should be "agreeable to him."

χαριτώ implies that God has brought the believer into favour. *εὐάρεστος* in the passages quoted, applies to that which is acceptable, or well-pleasing, to God: cf. Rom. xii. 1, 2; xiv. 18; Heb. xiii. 21, as of conduct, &c.

δεκτός (lit. 'acceptable,' from *δέχομαι*, 'to accept') is another word rendered both 'accepted' and 'acceptable' in the A. V. It is associated with *εὐάρεστος* in Phi. iv. 18, where they are translated "acceptable (*δε.*), well-pleasing (*εὐ.*) to God." It has nearly the same force as *εὐάρεστος*, and should be rendered 'acceptable' in Luke iv. 24; Acts x. 35; and 2 Co. vi. 2.

19. TO ACCOMPLISH, FINISH, FULFIL.

The word *τελέω* (from *τέλος*, 'end') is 'to accomplish anything by bringing it to an end.' So the Lord was straitened until His death was accomplished. Luke xii. 50. Comp. chap. xviii. 31 and John xix. 28; and for the general sense of the word, Mat. xi. 1; Rev. x. 7; xi. 7.

τελειόω (from *τέλειος*, 'perfect') is 'to make perfect, complete,' not merely to bring to an end. See John xvii. 23; Heb. ii. 10; v. 9; x. 1; xi. 40; Jas. ii. 22. In Acts xx. 24 the apostle Paul uses it of 'completing' his course.

πληρόω (from *πλήρης*, 'full') signifies 'to fill, fill up, fulfil.' The Lord said that He did not come to abolish, or make void, the law and the prophets; He came to fulfil, or give the fulness to them—to make good the whole scope of the law and the prophets. Mat. v. 17. This helps as to the force of Col. i. 25: not only was the circle of truth, the communica-

tion of God's mind, as to the subjects of revelation, complete when the doctrine of the assembly was brought out through the apostle; but the truth as to the mystery gave fulness to the whole revelation of God. See also Mat. i. 22; ii. 15, 17, 23, and many other passages. In the sense of 'filling' see Luke ii. 40; the house was filled with the scent of the ointment in John xii. 3; and the house was filled with the sound, in Acts ii. 2.

The apostle prays that the Ephesian saints might be filled unto all the fulness of God. Eph. iii. 19; and in iv. 10 we read "He that descended is the same that has also ascended up far above all the heavens that he might fill all things."

For 'filling up' see Mat. xxiii. 32.

20. TO ASK, REQUEST.

Both αἰτέω and ἐρωτάω are translated 'to ask,' and in many passages rightly; but some lose much of their force by the translation not preserving a very real distinction between them. αἰτέω is supplicatory, as of an inferior to a superior—of a beggar seeking alms, Acts iii. 2 (ver. 3, where ἐρωτάω is used, would perhaps indicate a change in tone from the accustomed begging to the more peremptory demand); of a child asking from his parents, Mat. vii. 9; and the disciples from God and the Father. 1 John iii. 22; Jas. i. 5, 6. John uses the word αἰτέω for 'prayer,' and never the ordinary word προσεύχομαι, nor προσευχή, 'prayer,' save in Rev. v. 8; viii. 3, 4.

ἐρωτάω, on the other hand, carries with it a certain equality or familiarity between those of whom it is used, as of king with king, Luke xiv. 32. The Lord uses this word of His own asking of the Father, John xiv. 16; xvi. 26; xvii. 9, 15, 20—never αἰτέω. Martha reveals her unconsciousness of the dignity of His person in applying this last to Him (John xi. 22), which He never uses Himself.

The passage that has suffered most from the obliteration in the A. V. of the distinction between the words is John xvi. 23, which seems to substitute prayer to the Father in the name of Christ, for prayer to Christ directly. Whereas the 'ask' (ἐρωτάω) of the first part of the verse refers to verse 19, "Jesus knew that they were desirous to ask (ἐρωτάω) him." Here the word is used in its ordinary classical sense of 'question,' not as 'prayer' at all. The Lord is leading on their hearts, from the hour of travail that was before them in His death, to the dawn of a new and endless day in His resurrection, when they would have no more questions, all difficulties would be solved. There had in fact been two difficulties before them in what the Lord had said in verse 17. Verses 18 to the first clause of 23 complete the Lord's instruction as to the first difficulty. In the latter clause of 23 He takes up their second difficulty, "Because I go to the Father," and unfolds this first of the consequences of His so going, that now they would be able to 'ask' (αἰτέω) the Father in His name—to come before the Father in the value of His name as they never had done hitherto, as left to represent Him in the place of His rejection.

Help also may be found as to another passage, where there is confessedly more difficulty in preserving the distinction of the Holy Spirit's use of the two words, namely, 1 John v. 16. In the beginning of the verse αἰτέω is used as in the verses preceding (14, 15) for prayer. To see a brother sin should lead those who know God's holiness to pray that he might not be cut off as to this life under His government: see 1 Co. xi. 30–32. But there are cases where the heart of the intercessor is checked, and the apostle would not have the sense of the gravity of sin weakened in

such a case. "There is a sin unto death:" this may be the reason of the check. [Peter could not have prayed for the life of Ananias and Sapphira.] But he adds "I do not say that he shall pray for it." (A. V.) 'Pray' is here *ἐρωτάω*, with the same difference from *αἰτέω* that we have seen, namely, 'question concerning it.' If there was no question, the apostle would have none raised: "All unrighteousness is sin; and there is a sin not unto death."

21. ANOTHER. DIFFERENT.

Both *ἄλλος* and *ἕτερος* are translated in the A. V. by 'other' and 'another;' but their signification is not the same, and in some passages there is a marked difference. *ἄλλος* is 'another' or 'others' numerically: an officer says to one soldier, "Go, and he goeth; and to another, Come, and he cometh." Mat. viii. 9.

On the other hand, *ἕτερος* expresses 'a different kind.' John sent his disciples to ask the Lord if He was the coming one, or were they to look for a different one? Was He the One prophesied of in the O. T. Mat. xi. 3? Christ is a priest of a different order, and came of a different tribe from Levi. Heb. vii. 11, 13, 15. In Egypt there arose a different king that knew not Joseph, Acts vii. 18: doubtless referring to one of a different dynasty. See also chap. viii. 34.

Both words occur in Gal. i. 6, 7: Paul wondered that the Galatians were so quickly changing to a different (*ἕτ.*) gospel, which was not another (*ἄλ.*). Lest it should be supposed that Paul was admitting that there could really be another gospel than that he had preached to them, he uses *ἄλλος* with an emphatic negative, "which is *not* another." It is the absolute assertion that there was no other, nor could be: cf. also 2 Co. xi. 4.

22. ENVY. ZEAL. EMULATION. JEALOUSY.

Both *ζῆλος* and *φθόνος* are translated 'envy,' but they are not used indiscriminately. *ζῆλος* is sometimes used in a good and sometimes in a bad sense, whereas *φθόνος* is perhaps always used in a bad sense in the New Testament.

In Gal. v. 20, 21, both words are among the "works of the flesh," as 'emulations' or 'jealousies' (*ζῆ.*) and 'envyings' (*φθ.*).

ζῆλος is used of the Lord in "The 'zeal' of thine house hath eaten me up," John ii. 17: a quotation from Psa. lxi. 9 (lxviii. 10), where the LXX has the same word. Paul speaks to the Corinthian saints of the 'zeal' ('fervent mind' A. V.) they had for him, and the 'zeal' they manifested in clearing themselves from the evil amongst them. 2 Co. vii. 7, 11. Afterwards he says he was jealous (*ζηλώω*, the verb) over them with a godly jealousy (*ζῆ.*), chap. xi. 2; but in chap. xii. 20, he uses the same word for the 'envyings' or 'jealousies' he feared he might find among them.

Above it is said, 'perhaps' *φθόνος* always has a bad sense in the N. T. because of James iv. 5. This is a difficult passage, and has been variously translated. Apparently the A. V. and R. V. assume the 'spirit' to be the human spirit, which naturally lusteth to envy; but others believe the spirit to be the Holy Spirit, and if so, may not the sense be, as given by Bengel, "Does the Spirit, which has taken up his dwelling in us, lust enviously?" This latter interpretation is in all probability the right one.

23. LIFE. LIVING.

The words *βίος*, *ζωή*, *ψυχή* and *πνεῦμα* are all translated 'life,' but there is a great deal of difference between them.

βίος is the manner or means of life, or subsistence in this world. The poor widow cast in all her living. Mark xii. 44. We pray for the powers that be "that we may lead a quiet and peaceable life." 1 Ti. ii. 2. "No man that warreth entangleth himself with the affairs of this life." 2 Ti. ii. 4. "The pride of life is not of the Father." 1 John ii. 16.

ζωή denotes more life in its activity and vigour: not merely existence, but existence in relation to a proper sphere. "In him [Christ] was life." John i. 4. The Holy Spirit is "the Spirit of life," and the Lord Jesus is "the Prince of life." Rom. viii. 2; Acts iii. 15. The word is often used in conjunction with everlasting or eternal, Mat. xix. 29; xxv. 46, &c. Of some the Lord said, "Ye have no life in you," John vi. 53; they were spiritually dead, "alienated from the life of God." Eph. iv. 18.

ψυχή is life in the sense of the living soul. See Mat. x. 28, 39; xvi. 25, 26; John x. 11, 15, 17; Acts xv. 24, 26; xxi. 10, and other passages, where the word is translated both 'life' and 'soul.'

πνεῦμα (from *πνέω*, 'to breathe') is 'breath,' 'spirit,' and is only once translated 'life' in the A. V., Rev. xiii. 15, where it should be 'breath.'

24. TO COMFORT, ENCOURAGE.

The words *παρακαλέω* and *παραμυθέομαι* are both translated 'to comfort,' but there is a difference between them. The latter word (from *παρά* and *αἶθος*, 'a word, speech') in the four places in which it occurs (John xi. 19, 31; 1 Th. ii. 11; v. 14) is translated 'comfort' in the A. V., and seems to be expressive of more tenderness than the former.

παρακαλέω (*καλέω*, 'to call'), which it is difficult to render in any uniform way, is calling upon a person in order to stimulate him to something, it may be to comfort; but it often refers to other things—to exhortation in general, as in Rom. xii. 8; Tit. ii. 15; and in some passages may well be translated 'encourage,' as in Heb. iii. 13, "Encourage one another daily," also in chap. x. 25. See 2 Co. i. 3-7 where the word, with the substantive formed from it, occurs several times with a more active force than 'comfort.' In Acts iv. 36 the name Barnabas, *υἱὸς παρακλήσεως*, should probably be 'son of exhortation' rather than 'of consolation.'

An interesting instance of the two words occurring together is found in 1 Th. ii. 11, we are "exhorted (*παρακαλῶ*) and comforted (*παραμυθίζομαι*)"

25. BURDEN. WEIGHT.

The words *βάρος* and *φορτίον* are both translated 'burden.' The difference between the two words is that with *βάρος* (from *βαρὺς*, 'heavy') the burden is always heavy and oppressive; whereas the idea in *φορτίον* (from *φέρω*, 'to carry') is that it has to be carried, as freight, baggage, &c., though it need not be heavy; as the burden was which the Jewish leaders laid on others, Mat. xxiii. 4; Luke xi. 46; or it may be light, as the Lord says, "My burden is light." Mat. xi. 30.

In Gal. vi. 2, 5 both words are employed: "Bear ye one another's burdens (*βά.*) . . . for every man shall bear his own burden (*φο.*)" We may and should in sympathy bear one another's troubles, and so on; but each one is responsible for his own 'bundle:' he cannot transfer it to another.

Those who had laboured for twelve hours complained of the burden (*βάρος*) they had borne. Mat. xx. 12. The word is employed also in 2 Co. iv. 17 for the "exceeding and eternal 'weight' of glory" which the apostle looked forward to in contrast with "our light affliction."

26. TRUE. THE TRUE.

Both ἀληθής and ἀληθινός are translated 'true,' but not with the same sense. The difference may be seen in the two expressions that "God is true" (ἀληθής) in John iii. 33; and "the only true (ἀληθινός) God" in xvii. 3. The Latin language has two words shewing the distinction, *verax* and *verus*, as in the Vulgate.

ἀληθής signifies that which is according to truth: "Let God be true!" in contrast to the falsehood of man, Rom. iii. 4; but there is no good word in English by which to translate ἀληθινός. In some passages no doubt 'real,' 'genuine,' or the old English word 'very,' might be used, as Wycliffe translated John xv. 1: "I am the verri vyne." But 'very' would not suit in many places, as in "He that is holy, he that is true." Rev. iii. 7.

Archbishop Trench observes "God is ἀληθής (John iii. 33; Rom. iii. 4; = *verax*) inasmuch as He cannot lie, as He is ἀψεudής (Tit. i. 2) the 'truth-speaking' and truth-loving God. But He is ἀληθινός (1 Th. i. 9; John xvii. 3; Isa. lxv. 16; = *verus*) very God, as distinguished from idols or all other false gods." He adds that ἀληθινός is not always the *true* as opposed to the *false*. Rather it is very often the substantial as opposed to the shadowy and outlinear: thus in Heb. viii. 2 we have the σκηνὴ ἀληθινή, 'true tabernacle,' into which our great High Priest entered, implying that the one in the wilderness was only an earthly copy of that which had a most real existence in heaven. So too Christ is said to be τὸ φῶς τὸ ἀληθινόν, 'the true light,' (John i. 9), though John the Baptist was also "a burning and shining light" (λῦχνος), chap. v. 35. Christ is also ἡ ἀμπελος ἡ ἀληθινή, 'the true vine' (chap. xv. 1), not denying that Israel was God's vine, but implying that none but He realised the name to the full.

Summing up, the Archbishop says, "We may affirm of the ἀληθής that He fulfils the promise of His lips; but of the ἀληθινός, the wider promise of His name. Whatever that name imports, taken in its highest, deepest, widest sense—whatever according to that He ought to be—that He is to the full."

27. TO CORRUPT, HANDLE DECEITFULLY.

Both καπηλεύω and δολόω are used to express wrong treatment of the word of God. Each occurs but once, in the Second Epistle to the Corinthians. Doubtless the Apostle Paul as led of the Holy Spirit had some reason for employing different words, though others deem the two words to signify the same; as in both places in the Vulgate they are translated *adulterantes*. They both convey the thought of 'falsifying.'

δολόω (from δόλος, 'guile, cunning') occurs in 2 Co. iv. 2, where "falsifying the word" gives the true meaning. καπηλεύω conveys more than this. The noun κάπηλος signifies one who sells wine, as may be seen in the LXX in Isa. i. 22, "wine merchants," but it is immediately added, they "mix the wine with water." This became so common a practice that the word καπηλεύω came to imply 'making a gain by adulterating.' The word occurs in 2 Co. ii. 17, which may therefore be translated "traffic in," or "make gain by corrupting the word of God." The passage consequently implies that those referred to falsified the word of God with a view to some advantage to themselves. It is possible therefore that Paul in each passage refers to a different class of persons.

28. TO FEED, SHEPHERD.

Both βόσκω and ποιμαίνω are translated 'feed.' The former word (except in John xxi. 15-17) is used for the feeding of swine. Mat. viii. 30, 33; Mark v. 11, 14; Luke viii. 32, 34; and xv. 15.

ποιμαίνω refers to the feeding of cattle, as in Luke xvii. 7, but is used figuratively, as of feeding the flock or church of God. Acts xx. 28; 1 Pe. v. 2. It is four times translated 'rule' as applied to the people of Israel and to the nations in a future day. Mat. ii. 6; Rev. ii. 27; xii. 5; xix. 15. It is from the root ποιμήν, 'a shepherd,' and may be translated 'to shepherd,' as implying care or oversight as well as feeding.

In John xxi. 15-17, both βόσκω and ποιμαίνω occur, though the force of this is lost in the A.V. In these verses we should read "Feed my lambs;" "Shepherd my sheep;" "Feed my sheep." It has sometimes been asked (since 'to shepherd' implies more than 'to feed') why the Lord went back in the last case to βόσκω. Perhaps it may refer to the tendency of professed shepherds to be occupied with the flock without really leading the sheep to the true pasture provided for them in Christ, and consequent failure to *feed* them.

29. LIGHT. LAMP. CANDLE.

The words φῶς, φέγγος, φωστήρ, λύχνος, and λαμπάς are all translated 'light.' Originally φῶς was the light of the sun, and φέγγος the light of the moon and planets (reflection): so in the N. T. φῶς is used for the light of the sun, Rev. xxii. 5, and φέγγος for the light of the moon. Mat. xxiv. 29; Mark xiii. 24. This latter word occurs but once more, in Luke xi. 33, for the light of a candle or lamp, where however recent editors read φῶς.

φῶς stands in the first rank and is used for "God is light," 1 John i. 5; for "the light" and the "true light" when Christ appeared on earth, John i. 4-9; "the light of the world," chap. viii. 12. This word is employed from Matthew to Revelation. It is the true opposite to darkness.

φωστήρ occurs but twice in the N. T., Phi. ii. 15; Rev. xxi. 11; and in the LXX is found only in Gen. i. 14, 16, besides two or three times in the Apocrypha—the use being confined to the heavenly luminaries, sun, moon, and stars. This gives a beautiful force to the N. T. passages. In Phi. ii. 14-16 is seen the reproduction of the characteristic traits of Christ in His people here, who are set as children of God, to shine as heavenly luminaries in the world, holding forth the word of life. In Rev. xxi., which from verse 9 to xxii. 5 carries us on to the display of the church as the bride, the Lamb's wife, in the glory of the kingdom, we find what is true now by the grace of her calling, there brought out in all the perfection of the communicated glory of Christ: "her light (φωστήρ) was like unto a stone most precious, even like a jasper stone," which in chap. iv. 3 is one of the symbols of divine glory. It is not a question of the light which the heavenly city diffuses, but herself the luminary or diffuser through which the light of the glory is shed down upon the earthly Jerusalem.

λύχνος, besides 'light,' which it never really means, is rendered 'candle:' it is properly 'lamp'—a hand-lamp fed with oil. The connection of the truth in some passages is better seen by a uniform translation: as, for instance, Luke viii. 16, where the 'lamp' is used as an illustration of the testimony of the word by Christ. In chap. xi. 33 it is applied to those who have come in and seen the light as it shone

perfectly in Him, and who are now left in His place, with the single eye (the eye being the 'lamp' of the body) as the means by which the whole body is "lightsome, having no part dark," and to be so as when the bright shining of a 'lamp' gives light. Then in chap. xii. 35 the exhortation is that the 'lamp' should be burning. The fitness of this word being used of John the Baptist in John v. 35, as a 'lamp' kindled by another for temporary shining, is lost in the A. V., and the difference between him and Christ obliterated, who is in Himself the light (*φῶς*), of which John was but witness. Chap. i. 8, 9. Rev. xxi. 23 is no exception, for, if the glory of God did lighten (*φωτίζει*) the heavenly city, the Lamb is the 'lamp,' through whom the glory shines, as even now all the rays of it shine concentrated upon His face for faith (2 Co. iii. 18): only thus mediately could the divine glory be ever seen.

λαμπύς in the plural is only once translated 'lights,' Acts xx. 8; several times 'lamps,' and once 'torches,' John xviii. 3. Perhaps torches would suit in all places. The word occurs five times in the Parable of the Ten Virgins, Mat. xxv. 1-8, and it is known that in India and other parts of the East torches are kept burning by oil, so that the same rendering would suit here.

30. TO DO, PRACTISE.

The word *ποιέω* signifies 'to make' or 'to do,' but indicates design and acquired habit of life: it is often applied to 'practising' what is good. Mat. xii. 12; xix. 16; John viii. 29; but also to the reverse, Mat. xiii. 41, Rom. iii. 8. The word *πράσσω* is applied to what we do naturally, easily, and is frequently connected with what is evil, though not absolutely restricted to this, see Rom. ix. 11. Still the tendency is (where the words are used morally) to employ *πο.* in a good, and *πρ.* in an evil sense. In several passages both words occur. "Every one that doeth (*πρ.*) evil hateth the light . . . but he that practises (*πο.*) the truth cometh to the light." John iii. 20, 21. These "shall come forth, they that have practised (*πο.*) good, unto the resurrection of life; and they that have done (*πρ.*) evil unto the resurrection of judgment," chap. v. 29. Paul thought he ought to do (*πρ.*) many things contrary to the name of Jesus, which he also practised (*πο.*) in Jerusalem. Acts xxvi. 9, 10. See both words also in Rom. ii. 3; vii. 15, 19; xiii. 4.

31. TO DO, WORK, LABOUR.

The word *ἐργάζομαι* (from *ἔργον*, 'work') is 'to work,' and supposes activity of service as connected with life, natural or spiritual: thus the Thessalonians were exhorted to work with their own hands for a livelihood. 1 Th. iv. 11. See also Gal. vi. 10, where there is positive labour expended in doing good to all.

ποιέω, 'to do, practise,' has more the character of conduct. In several passages both words occur. "He that doeth (*πο.*) truth cometh to the light, that his deeds may be made manifest, that they are wrought (*ἐρ.*) in God." John iii. 21. The Jews sought to slay the Lord "because he had done (*πο.*) these things on the Sabbath day. But Jesus answered them, My Father worketh (*ἐρ.*) hitherto, and I work (*ἐρ.*)" Chap. v. 16, 17. "Then said they unto him, What shall we do (*πο.*) that we might work (*ἐρ.*) the works (*ἔργα*) of God?" Chap. vi. 28. "Whatsoever ye do (*πο.*), labour (*ἐρ.*) at it heartily, as to the Lord, and not unto men." Col. iii. 23. "Beloved, thou doest (*πο.*) faithfully whatsoever thou mayest have wrought (*ἐρ.*) to the brethren, and those strangers." 3 John 5.

32. ALTAR.

The words *βωμός* and *θυσιαστήριον* both signify 'altar,' but it is interesting to notice that while the former is employed when Paul spoke of the heathen altar at Athens (Acts xvii. 23, the only occurrence of the word in the N. T.), the latter is always used by him when speaking of the altar of the temple, and also when referring to Christ as the believer's altar in Heb. xiii. 10. James also uses the same word when speaking of the altar on which Abraham offered his son Isaac.

The LXX always preserves the same difference in the use of the two words in the canonical books: indeed, it has been judged by scholars that the word *θυσιαστήριον* was coined by the translators of the LXX for the purpose of making the distinction. It is derived from *θυσιάζω* 'to sacrifice;' whereas *βωμός* signifies simply 'a raised place.'

33. PATIENCE. LONG-SUFFERING. FORBEARANCE.

It is important to distinguish between *ὑπομονή* and *μακροθυμία*, —*έω*. Both are rendered 'patience' and 'long-suffering'; the latter once 'bear long,' and once 'suffer long.' They are found together in Col. i. 11 and in 2 Co. vi. 4, 6, where *ὑπομονή* is given as the first mark of what commends the "servants of God," as it is the first sign of apostolic power in chap. xii. 12. They are together in reverse order, 2 Ti. iii. 10, in the apostle's manner of life. James v. 11 speaks of the 'patience' (*ὑπ.*) of Job, and in verse 10 of the prophets as an example of 'long-suffering' (*μα.*), 'patience' A. V.

ὑπομονή (from *ὑπομένω* 'to sustain') is once rendered 'enduring,' 2 Co. i. 6; 'patient continuance,' Rom. ii. 7; and this fully enters into the thought of the word: it is a 'patient endurance,' that does not succumb under trial and suffering. See Luke viii. 15; xxi. 19 (comp. Psa. xxxix. 7, where "what wait I for" is *ὑπομονή* in the LXX, xxxviii. 8); Rev. xiii. 10; xiv. 12, and in the expression "he that endureth to the end," Mat. x. 22 and xxiv. 13 (the verb); see also Rom. v. 3, 4; Jas. i. 3, 4; Heb. x. 36; xii. 1. In Rom. xv. 5 it is traced to its divine source for us; and, though never applied to God directly, because there could be no such testing or pressure in regard to Him, the Lord Jesus in the place He has taken as Man is our perfect example in it, Heb. xii. 2, 3 (the verb), who 'endured' the cross, and the contradiction of sinners against Himself; with which may be compared 2 Th. iii. 5 and Rev. iii. 10.

μακροθυμία is from *μακρόθυμος*, 'long-suffering.' What has been observed as to God in connection with *ὑπομονή* just serves to bring out the distinction between this word and *μακροθυμία*, which if a trait of grace in the saint, is most fully an attribute of God. The distinction has been put thus by Archbishop Trench: "*μακροθυμία* will be found to express patience in respect of persons, *ὑπομονή* in respect of things;" and scriptural usage, it is believed, confirms this. From Exo. xxxiv. 6 *μακρόθυμος* is constantly used of God in the LXX: for *μακροθυμία*, in the N. T. in the same way, see Rom. ii. 4; ix. 22; 1 Ti. i. 16; 1 Pe. iii. 20; 2 Pe. iii. 15: it is the verb *μακροθυμέω* in verse 9 'is long-suffering,' and Luke xviii. 7 'bear long.' We may see much of the force of *μακρόθυμος* in Pro. xv. 18; xvi. 32, where in the LXX it answers to our "slow to anger," though the patient restraint of spirit expressed in the word is not confined to anger. For *μακροθυμέω* see Mat. xviii. 26, 29; Jas. v. 7, 7, 8, 10 ('be patient' and 'have patience' in A. V.); and more generally 1 Co. xiii. 4; 1 Th. v. 14 ('be patient,' A. V.). For *μακροθυμία*, similarly, see 2 Ti. iv. 2; Heb. vi. 12 ('patience'). In Eph. iv. 2 and Col. iii. 12, 13, it is followed by

ἀνέχομαι “forbearing one another,” which would be its manifestation. Expressing then ‘a long holding out of the mind before it gives room to action or passion,’ it is applied to God, in His forbearance towards those who provoke Him.

ἀνοχή, ‘forbearance,’ the substantive, is only found in Rom. ii. 4; iii. 25; but the verb *ἀνέχομαι*, as we have seen, occurs in Eph. iv. 2; Col. iii. 13, and in some other places, generally rendered ‘suffer’ in the sense of ‘bearing with.’ (It is a compound of this word with *κακός* that is used in 2 Ti. ii. 24 only—‘patient of ills and wrongs.’) But as a substantive it has a little more defined sense, being according to classic usage an armistice or suspension of hostilities, and hence of a temporary character. Its fitness will then be seen in Rom. iii. 25, 26 to express the difference between the ‘*passing-over*’ of sins in the forbearance (*ἀνοχή*) of God before the cross, and the ‘*justification*’ of the believer as the result of its finished work. (See *πάρεσις* and *ἄφεσις*, No. 10.)

ἐπιεικής (from *ἐπί* and *εἴκω*, ‘to yield’) is another word translated ‘patient’ in A. V. in 1 Ti. iii. 3—associated there with *ἄμαχος* ‘not a brawler,’ or ‘not addicted to contention,’ as in Tit. iii. 2, where it is ‘gentle,’ also Jas. iii. 17 and 1 Pe. ii. 18. In Phi. iv. 5 (in a substantive form) it is ‘moderation.’ See also 2 Co. x. 1 for the noun, ‘gentleness,’ and Acts xxiv. 4 ‘clemency.’ Difficult to represent by any one word in English, it is ‘equity’ in contrast to the strict letter of the law, hence readiness to waive all rigour and severity even as to just legal redress (as Bishop Ellicot expresses it); it is the opposite of standing upon one’s rights, ‘mild,’ ‘gentle.’ As compared with *πραότης* (for which see No. 34) in the expression “meekness (*πρ.*) and gentleness (*ἐπ.*) of Christ,” 2 Co. x. 1: the first would be more the state of the inner mind, the second must necessarily express itself in relation to others. *ἐπιεικής* is used by the LXX in Psa. lxxxvi. (lxxxv.) 5 of the Lord for what answers to our ‘ready to forgive.’

34. MEEKNESS. QUIETNESS.

The words *πραῦς* (*πραύς*) and *πραότης* (*πραυότης*), always rendered ‘meek’ and ‘meekness,’ is a characteristic of those who inherit the earth, Mat. v. 5; and, part of the fruit of the Spirit in the Christian, Gal. v. 23—it is seen in its perfection in the blessed Lord in the place He took as man. Mat. xi. 29; 2 Co. x. 1. It is the spirit and bearing of the pious in relation to men (Tit. iii. 2), as lowliness marks them in relation to God. It is in meekness that the engrafted word is received, Jas. i. 21—a contrast to the pride and wrath of man, ver. 20.

The ‘meekness of wisdom’ will be one mark of the behaviour of the wise, Jas. iii. 13. It is associated with lowliness and long-suffering in Eph. iv. 2; Col. iii. 12. See it in varied exercise in Gal. vi. 1; 2 Ti. ii. 25; 1 Co. iv. 21; 1 Pe. iii. 15. In verses 4, 5 it is part of the incorruptible ornament of the wife, of great price before God, in her subjection to her husband.

ἡσυχίος, ‘quiet,’ occurs with *πραῦς* in 1 Pe. iii. 4, to which the end of verse 6 may refer: it is translated ‘peaceable’ in 1 Ti. ii. 2. From it comes *ἡσυχία*, expressing the general idea of ‘quietness,’ as that which is enjoined upon the woman in verses 11, 12 of the same chapter (rather than ‘silence’ A. V.) See also 2 Th. iii. 12, where it is in contrast to officious meddling with other people’s matters.

ἡρεμὸς (perhaps from *ἡμερος*, ‘gentle’) is only found in 1 Ti. ii. 2, ‘quiet’ or ‘tranquil.’

35. REVELATION. APPEARING. MANIFESTATION.

The words ἀποκάλυψις, ἐπιφάνεια, and φανέρωσις have somewhat similar meanings: the first and second are translated 'appearing,' and the first and third 'manifestation.'

ἀποκάλυψις (from ἀποκαλύπτω, 'to remove a covering, reveal') is the title of the Book of Revelation, and this gives the character of the word. The Apocalypse is not exactly a prophecy, but a *revelation*: it was not to be sealed up, as the prophecy of Daniel, and a blessing is pronounced on him that readeth and them that hear and keep the things written. The word is mostly translated 'revelation.' In Luke ii. 32 the A. V. has "a light to lighten the Gentiles," but a more exact rendering is "a light for revelation of the Gentiles." In 1 Co. i. 7 it is rendered 'coming' and in 1 Pe. i. 7 'appearing,' but 'revelation' would be better in both places.

ἐπιφάνεια (from ἐπιφαίνομαι, 'to come into light, appear') occurs six times in Paul's writings and refers to the appearing of "our great God and Saviour Jesus Christ," 2 Th. ii. 8; 1 Ti. vi. 14; 2 Ti. iv. 1, 8; Tit. ii. 13. In the first passage it is rendered 'brightness' in the A. V., but this is not its meaning. It might be translated 'appearance (or, appearing) of His coming' with earlier English versions. In 2 Ti. i. 10 it is applied to Christ's first appearing; in the other passages to His appearing in glory, hence not to the moment when the raised and changed saints will meet Him in the air (1 Th. iv. 15, 18) before He appears. Note, that in 2 Ti. iv. 1, the judgment of living and dead is not said to be "at his appearing and his kingdom" as in A. V.; but that, according to the correct reading, the last clause is a second ground of the apostle's charge to Timothy, "and *by* his appearing and his kingdom." The force of the word is rather 'appearance' than 'revelation.'

φανέρωσις (from φανερώω, 'to make manifest') occurs but twice in the N. T. and is not applied to the appearing of Christ, but to what is manifested in the Christian. In 1 Co. xii. 7 it is the "manifestation of the Spirit," and in 2 Co. iv. 2 the "manifestation of the truth."

The verb (φανερόω) occurs often: God was manifested in the flesh, 1 Ti. iii. 16; "when the Christ is manifested who is our life, then shall ye also be manifested with him in glory." Col. iii. 4. Again, in 1 Pe. v. 4: "when the chief Shepherd is manifested, ye shall receive the unfading crown of glory." See also 1 John ii. 28, and iii. 2. It is applied to the saints in Col. iii. 4, where it is in contrast with their life being hidden (as now) with Christ in God; but, flowing out of the same wonderful identification with Him, when He is manifested they shall be manifested with Him in glory: thus the word has its force by contrast with the being previously hidden, though known to exist.

In Heb. ix. 26 it is His first coming, "hath he been manifested": noting in connection with this passage that the A. V. has the same rendering, 'appear,' for two other words; at ver. 24 for ἐμφανισθῆναι (ἐμφανίζω), where Bengel notes the fitness of the original word in respect to God—"he appears before the face of God for us;" and in ver. 28 for ὀφθήσεται (ὀπτομαι), *lit.* 'he shall be seen'—leaving open, as so many other passages in the epistle, a double application—to the saints now at His coming for us, and to Israel at His appearing in glory.

36. OUGHT. MUST.

The words *δεῖ*, *ὀφείλει* (*ὀφείλω*) and *χρὴ* are all translated 'ought,' with other variations as to the first two. But there is a difference in their signification. Bengel says *ὀφείλω* denotes 'obligation;' *δεῖ*, 'necessity.' *ὀφείλω* is to be under moral obligation, bound by duty, one ought, &c., and specially in personal aspects. See Eph. v. 28; 2 Co. xii. 11, 14; Acts xvii. 29; Rom. xv. 1; 1 John ii. 6; iii. 16; iv. 11. Compare Luke xi. 4 'indebted,' Mat. xviii. 28, 30. *ὀφείλω* (with its compounds) is with one exception the word for 'owing,' and what is owed, Philem. 18; Rom. xiii. 8; xv. 27, 27, translated 'debtor' and 'duty.' In Luke xvii. 10 it is "that which was our duty": Heb. ii. 17, "it behoved him": 2 Th. i. 3; ii. 13, "are bound."

δεῖ is more general, denoting any kind of necessity, as that which lies in the nature of the case, or specially that which arises by divine appointment, and this gives it a greater strength: 'must' is its most frequent rendering. See 2 Ti. ii. 6; Luke xxii. 7; John iii. 7, 14, 30; iv. 4 ('must needs'), 24; Acts xvi. 30; 1 Co. xv. 53; Heb. ix. 26; xi. 6; Mark xiv. 31 ('should,' 'should have to'); Acts v. 29 'ought.' These may illustrate the general use, and the following passages, out of many, the necessity established by the will and word of God: Mat. xvi. 21; xvii. 10; xxiv. 6; xxvi. 54; Luke ii. 49; iv. 43; xxii. 37; xxiv. 7, 26 ('ought'), 44; John ix. 4; xx. 9; Acts i. 16, 22 (21); iii. 21; iv. 12; ix. 16; xiv. 22; xxiii. 11; xxvii. 24; 1 Co. xv. 25; 2 Co. v. 10; 1 Ti. iii. 7; Rev. i. 1.

χρὴ occurs but once, Jas. iii. 10: coming from the root of *χράω*, 'to deliver an oracle,' 'to be fated,' it passes into the sense of what is necessary, what behoves or is fitting (or the reverse with *οὐ*, negative, as in Jas. iii. 10). Compared with the other words, it is rather a necessity of time or circumstance, and has not the same moral force. Compare the kindred verb *χρηῖστω* (from *χρεία*, 'need, necessity'): 'to have need of,' Mat. vi. 32; Rom. xvi. 2; 'need,' Luke xi. 8; 2 Co. iii. 1.

37. SLOW. SLOTHFUL. IDLE.

The words *βραδύς*, *νωθρός*, and *ἀργός* have similar meanings. *βραδύς* occurs but three times in the N. T.; it differs from the other words in that it is used in a good as well as a bad sense, having only reference to time: 'slow,' in the sense of tardy. The Lord said, "O fools, and slow of heart to believe all that the prophets have spoken," Luke xxiv. 25; but in Jas. i. 19 the exhortation is "be swift to hear, slow to speak, slow to wrath."

νωθρός seems to imply more habitual slothfulness. It occurs but twice in the N. T. The Hebrew saints were "dull of hearing" when they ought by diligence to have been teachers, Heb. v. 11; and are exhorted not to be 'slothful,' but followers of those that inherit the promises. Chap. vi. 12. It occurs once in the LXX: it is not fit that one diligent in business should attend on slothful men, Pro. xxii. 29.

ἀργός (perhaps from *ἀεργός*, *a neg.*, and *ἔργον*, 'work') differs from the above in that it is applied to things as well as to persons, and involves blameworthiness. In Mat. xii. 36, "every 'idle' word that men shall speak" will have to be accounted for. It is translated 'idle' in Mat. xx. 3, 6, 6; 1 Ti. v. 13, 13. In Tit. i. 12 the Cretans are said to be 'slow bellies,' or 'lazy gluttons.' In 2 Pe. i. 8, in "using all diligence" . . . they would be "neither idle nor unfruitful."

In the LXX *ἀργός* occurs in 1 Ki. vi. 7 (11), applied to the stones for the temple, but in what sense is not clear, unless it be that there was no

more work to be done upon them. Sir C. Brenton translates 'rough hewn stones.'

38. MURDERER. MANSLAYER. ASSASSIN.

The words *φονεύς*, *ἀνθρωποκτόνος*, and *σικάριος* are all translated 'murderer.' *φονεύω*, the kindred verb to *φονεύς* (from *φόνος*, 'murder') is employed in the LXX in the commandment "Thou shalt not kill," and is repeated in the N. T. This shews that it embraces 'murder' in general, and those guilty of it are 'murderers,' Mat. xxii. 7; 1 Pe. iv. 15. Barabbas was a murderer, and the people of Israel were the murderers of Jesus. Acts iii. 14; vii. 52; xxviii. 4.

ἀνθρωποκτόνος (from *ἄνθρωπος*, 'man,' and *κτείνω*, 'to slay' agrees more with our word 'man-slayer,' and is applied when murder may not have been committed. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John iii. 15. The devil "was a murderer [manslayer, Wickliffe] from the beginning." John viii. 44. This word serves to bring into contrast the slaying of MAN, and eternal life for man through our Lord Jesus Christ.

σικάριος (the Latin *sicarius*) is so called from *sica*, a short dagger or poniard. There was a secret society called Sicarii, the members of which carried daggers under their garments, and killed any who opposed them. Perhaps 'assassin' is the best equivalent. It occurs only in Acts xxi. 38.

39. WAR. FIGHTING.

The words *πόλεμος* and *μάχη* are translated 'fight,' or 'fighting.' They both occur in James iv. 1: "From whence come wars (*πό.*) and fightings (*μά.*)?" and in the next verse occur the verbs to which these words belong: "Ye fight (*μάχομαι*) and war (*πολεμέω*)." These passages shew the distinction between the words, and they may be said to correspond to the English words 'war' (*πόλεμος*), and actual fighting (*μάχη*, compare the Hebrew *makkah*, slaughter), though the war may be moral, and the fighting be by word of mouth, as "strifes of words" (*λογομαχία*), 1 Ti. vi. 4, and the "strivings (*μά.*) about the law," Tit. iii. 9. Besides the above quoted passages the word *μάχη* occurs only in 2 Co. vii. 5; 2 Ti. ii. 23.

πόλεμος is found nine times in the Revelation: in chap. ix. 7, 9; xvi. 14; xx. 8, it is in the A. V. translated 'battle;' and in xi. 7; xii. 7, 17; xiii. 7; xix. 19, it is 'war.' It would be more correct to render it 'war' in all the places, while *μάχη* is rather the actual shock of 'battle.'

40. FOUNDED. STEADFAST.

The words *τεθεμελιωμένος* (*θεμελιώω*) and *ἐδραῖος* have similar meanings. They both occur in Col. i. 23: "grounded (*τε.*) and settled (*ἐδ.*)," or "founded and firm." *τεθεμελιωμένος* (from *θεμέλιος*, 'a foundation') suggests the idea of being 'secured to the foundation:' thus in Mat. vii. 25; Luke vi. 48, it is "founded on a rock." In Heb. i. 10 the Lord "founded the earth;" Eph. iii. 17, "rooted and founded in love;" and 1 Pe. v. 10, "make you perfect, strengthen, 'found' you."

ἐδραῖος (from *ἔδρα*, 'a seat or sitting') has more the thought of being 'stable, firm, within.' Besides Col. i. 23 it occurs only in 1 Co. vii. 37, "he that stands firm in his heart;" and in chap. xv. 58, "my beloved brethren, be ye firm."

41. COMMON. UNCLEAN. DEFILED. PROFANE.

The words *βέβηλος* and *κοινός*, though of kindred meaning, have different applications. They both seem to have started with the signification 'common.' *βέβηλος* is connected with *βηλός*, 'a threshold,' which may be trodden on by all comers and be defiled. It stands in contrast to a consecrated spot or shrine, which is enclosed and guarded from desecration. In the LXX it once occurs in the sense of 'common:' common bread in contrast to the shew-bread in the tabernacle, 1 Sa. xxi. 4. In the N.T. it is always 'profane' in the A.V. It represents those for whom the law was made, 1 Ti. i. 9; three times it characterises babblings or vain talking, 1 Ti. iv. 7; vi. 20; 2 Ti. ii. 16; and in Heb. xii. 16 it describes Esau as a profane person.

κοινός also is used in the LXX for 'common,' but more in the sense of fellowship: thus "Let us have a common purse," Pro. i. 14; a bad man does nothing for the common weal, chap. xv. 23. It is also employed to signify a 'wide or open' house, as if accessible to all, chap. xxi. 9; xxv. 24. The word is used only in these senses in the LXX.

In the N.T. also it occurs in the sense of having "all things common," Acts ii. 44; iv. 32; "the common faith," Tit. i. 4; and the "common salvation," Jude 3. It may mean 'unclean' in reference to animals forbidden by the law as food, or to Gentiles in contrast with Jews, Acts x. 14, 28; they were not sanctified. It is rendered 'unclean' in respect to food, Rom. xiv. 14; of unwashed hands it is 'defiled,' Mark vii. 2; and an apostate virtually treats the blood of Christ as a 'common' thing ('unholy' A.V.), Heb. x. 29.

It will be seen, as regards profanity or uncleanness, that *βέβηλος* refers to what is moral, whereas *κοινός* descends more to what is ceremonial.

An interesting instance of the use of these words occurs in the charge made against Paul of defiling the temple by bringing in Greeks. The Jews use the verb of *κοινός*, but Tertullus before the Roman governor uses the verb of *βέβηλος*, Acts xxi. 28; xxiv. 6.

42. EVIL. WICKED.

Both *πονηρός* and *φάδλος* are translated 'evil,' but their application in scripture is different, though they may seem to blend. *φάδλος* occurs but four times, referring to doing evil, John iii. 20; v. 29; and to the character of what is done as being evil. Tit. ii. 8; Jas. iii. 16.

πονηρός (from *πόνος*, 'labour, sorrow') often refers to the evil nature of the one acting, and the active working out of it. Thus Satan is called that 'wicked' one. Mat. xiii. 19, 38; Eph. vi. 16; 1 John ii. 13, 14; iii. 12. The demons are evil spirits. Luke vii. 21; viii. 2; Acts xix. 12-16. The same word is used in reference to the man living in sin in the church at Corinth—"put away . . . that wicked person." 1 Co. v. 13.

κακός, with its many compounds, is a common word for evil and (like *πονηρός*) may apply to the nature or character of those who commit evil. Mat. xxi. 41; xxiv. 48; Phi. iii. 2; Rev. ii. 2; as well as to their acts and principles, Mark vii. 21; 1 Co. xv. 33; Col. iii. 5; Rom. i. 30; xiii. 3; 2 Co. xiii. 7; though not always with this moral force: see Acts xvi. 28; xxviii. 5; 'harm'; and Luke xvi. 25, 'evil things.'

πονηρός would in Latin be *industriā malus, malignus*. So the enemy of souls is emphatically *ὁ πονηρός*, "the evil one." *κακός* in Latin is *malus, improbus*, &c., and is used in a very general way, opposed to both

καλός and ἀγαθός, 'good:' 3 John 11. Both κακός and πονηρός occur in Rev. xvi. 2: "noisome (κα.) and grievous (πο.)"; and their nouns κακία and πονηρία, "malice and wickedness." 1 Co. v. 8.

43. BUILDER. MAKER. ARTIFICER.

The two words to be considered are τεχνίτης and δημιουργός, and principally in their signification in Heb. xi. 10, where of Abraham it is said "he looked for a city which hath foundations, whose builder and maker is God." The words 'builder' and 'maker' are somewhat indefinite as applied to a city.

The word δημιουργός, 'a worker for the people,' hence 'a skilled workman,' (from ἔημος, 'a people,' and ἔργον, 'work') translated 'maker,' does not occur again in the N. T. nor is it found in the LXX except in 2 Mac. iv. 1, where it is used symbolically for a 'worker' of evil. Outside of scripture it has been used for the 'Maker of the world,' and of almost everything else. We never speak of making a city; builder or constructor gives the true sense.

τεχνίτης (from τέχνη, 'art') translated 'builder,' occurs also in Acts xix. 24, 38, for the 'artificers' (craftsmen, A. V.) who made the silver shrines of the temple at Ephesus; and in Rev. xviii. 22, alluding to no artificer of any art being found in spiritual Babylon. This seems to give the key to the signification of τεχνίτης in Heb. xi. 10: the arts would embrace the planning of a city, descending to the bricklayers and masons, who also have to learn the art of their several employments.

The same word is used by the LXX in 1 Ch. xxii. 15; xxix. 5, for the artificers who worked with the masons in building the temple. Our word 'artificer' is now commonly confined in its application to workmen, but its meaning is 'one who uses art,' quite agreeing with the signification of τεχνίτης, 'one who does or handles a thing by the rules of art' (Liddell and Scott), which applies as much to the higher branches of the arts as to the lower. Delitzsch explains τεχνίτης as 'having laid down its plan;' and δημιουργός as 'having framed it accordingly,' that is, the city. Bengel has 'contriver and founder;' Alford, 'architect and master-builder'; J. N. Darby, 'artificer and constructor.'

44. PEOPLE. NATIONS. GENTILES.

The words λαός, ἔθνος, ἔθνος, and ὄχλος are all translated 'people.' λαός, 'a people,' is employed often in the LXX to point out God's chosen people Israel, in contrast to the nations around them, for which ἔθνος is used. Thus in Exo. xv. 13, 14, "Thou hast led forth by thy mercy the people (λαόν), whom thou hast redeemed. . . . The nations (ἔθνη) heard and were afraid." Moses said, "Both I and thy people (λαός) shall be glorified beyond all the nations (ἔθνη) as many as are upon the earth." Chap. xxxiii. 16. When Israel is spoken of as a nation, then ἔθνος is used, see verse 13.

In the N. T. ἔθνος is twice rendered 'people': Acts viii. 9, referring to the Samaritans, who could not well be called a nation, and who differed from the Gentiles; and Rom. x. 19, which is a quotation from Deu. xxxii. 21. In the plural it is commonly translated 'Gentiles' as a proper name, and 'nation' or 'nations' as an appellative; in a few instances 'heathen,' but it would be better 'nations.'

λαός occurs often in the N. T. and is always translated 'people,' probably with the same general idea as in the O. T.: see Tit. ii. 14.

ἔθνος occurs only in Acts xii. 22; xvii. 5; xix. 30, 33. It answers to the Latin *populus*, free citizens, and is thus employed in these passages.

ὄχλος is the contrast to this, and refers more to the unorganised multitude. It is five times translated 'press' and many times 'multitude' for the people who thronged around the Lord. It is also often translated 'people.'

45. PAIN. TRAVAIL. LABOUR. WEARINESS.

The words κόπος, πόνος, μόχθος, and ὠδίν have similar meanings, but there are different ideas connected with them. ὠδίν occurs but four times in the N. T. It refers literally to the pangs of a woman in childbirth, in which sense it occurs in 1 Th. v. 3; twice it refers to the pangs that will seize the wicked when God's judgments are poured out upon the earth, Mat. xxiv. 8; Mark xiii. 8; and once in reference to the pains of death endured by the Lord. Acts ii. 24.

μόχθος (from μοιγέω, 'to labour, be in distress') occurs three times in the N. T. It has been judged to refer to the toil which is the lot of man in this world of sin, answering to "in the sweat of thy face shalt thou eat bread." This seems to be confirmed by Paul's twice using it in reference to his labours (travail, A. V.), having to work night and day in addition to his apostolic work. 1 Th. ii. 9; 2 Th. iii. 8. In 2 Co. xi. 27 it is joined with κόπος, where Paul describes his life of labour and toil ("weariness [κό.] and painfulness [μó.]" A. V.), as well as the dangers he passed through.

πόνος (from πένομαι, 'to labour') occurs three times in the N. T., twice referring to the 'distress' that will attend the pouring out of God's judgments, and once to when there will be no distress or pain. Rev. xvi. 10, 11; xxi. 4. (Some editors read πόνος in Col. iv. 13 instead of ζήλος.) The word is used by the LXX for the rigorous bondage of the Israelites in Egypt. Exo. ii. 11. It seems to express the extremity of distress.

κόπος (from κόπτω, 'to strike') occurs often in the N. T. In the A. V. it is translated 'weariness' in 2 Co. xi. 27; 'trouble' and 'labour' often. Perhaps the weariness of labour and trouble marks this word.

In the LXX three of the above words are attributed to Job's wife in her despair under the dealings of Satan. "The pangs (ὠδίνεις) and pains (πόνοι) of my womb which I bore in vain with sorrows (μόχθων)"—having lost her sons and daughters. Job. ii. 9.

46. BLAMELESS. UNBLAMEABLE. UNREPROVEABLE. WITHOUT SPOT.

Various Greek words are thus translated and with other similar meanings, but the renderings in the A. V. are not uniform: thus ἄμωμος, which occurs but seven times in the N. T., is translated in six different ways. ἄμωμος (from α, neg. and μῶμος, 'spot') signifies 'without spot or blemish'; and in this sense it is employed in the LXX three times, in Num. vi. 14 respecting the offerings: the animals must be without blemish. From this it came to be used in a moral sense. It occurs in Col. i. 22 along with ἀνέγκλητος: "to present you holy and unblameable (ἄμ.) and unimpeachable (ἀν.) before him."

ἁμώμητος is a kindred word and has the same signification. It occurs but twice, namely, Phi. ii. 15 and 2 Pet. iii. 14: in the latter it is accompanied by ἄσπιλος, "be diligent . . . without spot (ἄσ.) and unblameable (ἁμ.)"

ἀμεμπτos (from α, neg. and μέμφομαι, 'to blame,') signifies 'without blame.' Paul in his former life had nothing to accuse himself of as to the

righteousness of the law. Phi. iii. 6; Zacharias and his wife were irreproachable, Luke i. 6; the saints also should be irreproachable. Phi. ii. 15; 1 Th. iii. 13. Had the first covenant been 'faultless' there had been no place for a second. Heb. viii. 7.

ἀνερίληπτος (from *α*, *neg.* and *ἐργαλέω*, 'to accuse'), beside Col. i. 22 mentioned above, occurs only in 1 Ti. iii. 10; Tit. i. 6, 7, where elders and deacons should be unimpeachable; and in 1 Co. i. 8, where the Lord Jesus will confirm the saints unimpeachable in His own day. There will be no room for any possible accusation.

ἀνεπίληπτος (from *α*, *neg.* and *ἐπίληπτος*, 'blameable') occurs only in 1 Ti. iii. 2; v. 7, translated 'blameless' in the A. V.; and in 1 Ti. vi. 14, 'unrebukeable.' Archbishop Trench suggests 'irreprehensible' for this word, which rendering was given in the Rheims Edition in 1 Ti. iii. 2. It implies that there is nothing that an enemy can lay hold of.

47. TO HAVE COMPASSION, SYMPATHY, FORBEARANCE.

Both *συμπαθεώ* and *μετριοπαθεώ* are translated 'have compassion,' but there is a marked difference between the words. *μετριοπαθεώ* (from *μετριοπαθής*, 'moderate in passions') occurs but once in the N. T., Heb. v. 2, referring to the Levitical priest, who "exercised forbearance" (the true meaning of the word: 'reasonably bear with' *margin*) on the ignorant and the erring, being himself clothed with infirmity. Hence if 'compassion' is admissible, it is as on the ignorant and erring.

συμπαθεώ (from *σύν*, 'with,' and *πάσχω*, 'to suffer') is to have sympathy *with* others who are suffering. The blessed Lord, having been tempted in all points apart from sin, can sympathise, not with sin, but with the infirmities of the saints (have 'a fellow-feeling,' as Bengel expresses it), Heb. iv. 15. Paul was able to say that the believing Hebrews sympathised with him in his bonds, chap. x. 34; and all are exhorted to be sympathising ('have compassion' A. V., *συμπαθής*), full of brotherly love, &c. 1 Pe. iii. 8. The thought of compassion, not sympathy, can be connected with God: Christ can sympathise because, having become man, He has passed through trials: He has a fellow-feeling.

Neither of the words occurs in the LXX *Nat.*, but the *Alex.* codex has *συμπαθής* in Job xxix. 25. Job says 'I sat chief, and dwelt as a king in the midst of warriors, as one comforting fellow-mourners:' he was as one *with* them.

48. TO KNOW, PERCEIVE, UNDERSTAND.

By these and other renderings in the A. V. several words in the original are expressed, with no attempt to distinguish them. This may not be always possible in an English version, yet the differences are not unimportant.

γινώσκω (with its substantive *γνῶσις*), *ἐπιγινώσκω* (with its substantive *ἐπίγνωσις*), *οἶδα*, and *ἐπίσταμαι* are the ordinary Greek words. The first two are found together in 1 Co. xiii.: in verse 8 there is a knowledge (*γνῶσις*) that shall vanish away, for it is explained (ver. 9) "we know (*γιν.*) in part," so different is this knowledge in its present fragmentary character from what will be "when that which is perfect is come" (ver. 10); which leads to the contrast of ver. 12 "now I know (*γιν.*) in part, but then shall I fully know (*ἐπιγιν.*) even as also I am fully known (*ἐπιγιν.*).". The difference between the two words is the intensive character given to *γνῶσις*, 'knowledge' (or its verb) by the preposition *ἐπί*

which is added to it, making it 'a deeper and more intimate knowledge and acquaintance.' Yet only in one passage in the A.V. is this recognised, 2 Co. vi. 9, where *ἐπιγινώσκω* is rendered 'well-known.' But the following passages in which the compound *ἐπίγνωσις* or *ἐπιγινώσκω* is found will confirm the distinctive force of it: Rom. iii. 20; x. 2; Eph. i. 17; iv. 13; Phi. i. 9; Col. i. 6, 9, 10; ii. 2 ('acknowledgment' A.V.); iii. 10; 1 Ti. ii. 4; iv. 3; Tit. i. 1; 2 Pe. i. 2, 3, 8: comp. Mat. xi. 27.

In some passages the compound word, specially in the verb, gives the meaning of 'certain personal knowledge, and the consequent recognition of the truth of a thing,' 'recognising because we know;' see Mat. vii. 16, 20; xiv. 35 ('had knowledge of Him' A.V.); Mark v. 30; vi. 33, 54; Luke i. 4, 22 ('perceived' A.V., so v. 22; Mark ii. 8); Luke xxiv. 16, 31; Acts iv. 13 ('took knowledge of' A.V. so xxiv. 8); Rom. i. 32; 1 Co. xiv. 37 ('acknowledged' A.V. so xvi. 18; 2 Co. i. 13); 2 Co. xiii. 5. This may help as to the use of *ἐπίγνωσις* in such passages as Rom. i. 28 (compare the simple form of the word *γνωστός* in verse 19 as to how the certain knowledge was to be had); 2 Ti. ii. 25; iii. 7; Heb. x. 26.

γινώσκω and *οἶδα* are found together, John iii. 10, 11; vii. 55; xxi. 17; Heb. viii. 11; 1 John ii. 29; v. 19, 20, with the same meaning of the different words used. *γινώσκω* is 'to come to know' and is used of knowledge acquired and communicated objectively, a true apprehension of external impressions; as compared with *οἶδα* which (from *ἰδεῖν*, 'to see with the mind's eye') is inward consciousness, knowledge of in one's own mind (hence a derivative of it signifies 'conscience'); it is the more inclusive term. We read, Heb. viii. 11, that there will be no need to say "know (*γιν.*) the Lord, for all shall know (*οἶδα*) me"—of consciousness in oneself, internal knowledge. So 1 John ii. 29 "if ye know (*οἶδα*)"—knowledge realised inwardly—"that he is righteous, ye know (*γιν.*)"—have the knowledge from without by witness borne—"that every one that doeth righteousness is born of him." In chap. v. 20 "we know" is the inwardly realised (*οἶδα*) as in verses 18, 19, while the second 'know' is the knowledge we have come to by the Son of God having come. In John iii. 10 it was such acquired knowledge (*γιν.*) as a teacher of Israel ought to have had, while ver. 11 is that of the Lord Jesus and those He associated with Him, "we speak that we do know (*οἶδα*);" with the same difference at viii. 55—between the Jews who had no objective knowledge (*γιν.*) of God, and the knowledge of the Lord (*οἶδα* three times repeated in the verse). 1 Co. viii. 1: "we know"—conscious knowledge (*οἶδα*) that all have knowledge (*γιν.*)—objective; similarly (*γιν.*) of that which "puffs up." In verse 2 "think that he knoweth" of the ordinary text is *οἶδα*, but *ἐγινώσκον* (from *γιν.*) is better attested, as twice in the last clause—"he knows nothing," namely objectively, "as he ought to know (*γιν.*)"—so ver. 3: in ver. 4 "we know" is inward conscious knowledge (*οἶδα*), ver. 10 what a man has learned, acquired (*γιν.*).

For *οἶδα* see Mat. xii. 25 (ver. 15 is *γνοὺς*, 'having known it'); Mark i. 34: demons had the inward conscious knowledge of who He was. 1 Co. ii. 11 shews its force clearly (note that in the second clause the reading *γινώσκω* of knowing the things of God seems best attested). Chap. xiii. 2, know inwardly in my mind (*οἶδα*), (stronger than if *γιν.* had been used); 2 Co. xii. all through. In Eph. v. 5 the true reading *ᾗστε* (from *οἶδα*) *γινώσκοντες* brings both words interestingly together—the objectively acquired knowledge had passed into internal conscious knowledge—what they were well aware of, knowing—a process that as to the use of the words could not be reversed. In 2 Ti. i. 15, the apostle had no need to inform Timothy because of conscious knowledge, *οἶδα*. Compare chap. iii. 1 where in "this know (*γιν.*) also" he communicates

what could not have been otherwise known. Chap. i. 12 was his own inward realisation (*οἶδα*), as chap. iii. 14 was Timothy's (*οἶδα*).

ἐπίσταμαι is primarily 'to know' with such a knowledge as is gained by proximity to the thing known, being also used for fixing the mind or thoughts on something; it is thus the knowledge gained by experience—as that of an expert (*ἐπιστήμων*, an adjective formed from it, found only in Jas. iii. 13, is rendered "endued with knowledge"). The verb is found in Mark xiv. 68 ('understand' A.V.) where it is associated with *οἶδα* in Peter's denial of the Lord. It occurs often in the Acts, chaps. xviii. 25; xix. 25; xx. 18; xxvi. 26; also in Jude 10, there is what they know not (had no conscious knowledge of *οἶδα*) and know naturally, *ἐπίστ.* In Acts xix. 15 it is found with *γινώσκω*, "Jesus I know, and Paul I am acquainted with (*ἐπίστ.*).” See for the same word 1 Ti. vi. 4; Heb. xi. 8: Abraham had no knowledge as of experience of where he was going, nor we of what shall be on the morrow. Jas. iv. 14.

συνίημι is another word found for 'understand,' being indeed always so rendered in the A.V. save Mark vi. 52 'considered' and 2 Co. x. 12 'be wise' (though *γινώσκω* and *οἶδα* are also occasionally translated 'understand'). *συνίημι* (from *σύν* and *ἵημι*) is 'to bring or set together' (even originally in a hostile sense), it becomes metaphorically the expression of the soul's innate capacity to do so, connecting the outward object with the inward sense; it is to weigh, consider attentively, and so comprehend the meaning of a thing. See Mat. xiii. 13, 14 and parallel passages, also vers. 19, 23, 51; Mark vii. 14; viii. 17, 21; Luke xxiv. 45; Acts vii. 25. Outside the Gospels and Acts it is only found at Rom. iii. 11; xv. 21; Eph. v. 17 and 2 Co. x. 12; in the last text "are not intelligent" would better preserve the sense. The corresponding substantive *σύνεσις*, 'intelligence' or 'understanding,' occurs in Eph. iii. 4, "my knowledge in the mystery;" Col. i. 9, "spiritual understanding;" also ii. 2; 2 Ti. ii. 7; and elsewhere, 'understanding.'

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